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THE PRESBYTERIAN RECORD

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THE MODERATOR



Australian CHURCH UNION:

THE UNION OF The Methodist Church of Australasia, The Congregational Union of Australia and approximately two-thirds of The Presbyterian Church of Australia to form the new Uniting Church of Australia in June of 1977 has given many Canadian Presbyterians an uncanny feeling of *déjà vu* — haven't we seen all this before?

The participating denominations are the same ones that participated in the Canadian union movement of 1925. About 1/3 of Canadian Presbyterians remained out of union to continue as the Presbyterian Church in Canada: About 1/3 of Australian Presbyterians have decided to remain in the continuing Presbyterian Church of Australia.

Are we then to conclude that history has repeated itself? Or are the salient factors in the Australian situation somehow different than they were for Canadian Protestants in 1925?

Several weeks ago The Record in an attempt to clarify the situation wrote to the Uniting Church in Australia to request the 13-page document that outlines the basis for union and to invite a former Presbyterian to write an article giving his or her case for uniting. To date we have received no reply. (We have printed correspondence from a member of the continuing Presbyterian Church — Nov. '77).

In the interest of providing at least some information from the union side of the subject the following extracts from the Uniting Church in Australia's "Basis of Union" are reprinted from the World Council of Churches' church union newsletter released last June.

The extracts are said to be representative of the entire document.

Your comments, pro and con, are invited.

Of Union:

1. The Congregational Union of Australia, The Methodist Church of Australasia, and The Presbyterian Church of Australia, in fellowship with the whole Church Catholic, and seeking to bear witness to that unity which is both Christ's gift and his will for the Church, hereby enter into union under the name of the Uniting Church in Australia.

Of Scripture:

5. The Uniting Church acknowledges that the Church has received the books of the Old and New Testaments as unique prophetic and apostolic testimony, in which she hears the Word of God and by which her faith and obedience are nourished and regulated. When the Church preaches Jesus Christ, her message is controlled by the Biblical witnesses.

Of Sacraments:

6. The Uniting Church acknowledges that Christ has commanded his Church to proclaim the Gospel both in words and in the two visible acts of Baptism and the Lord's Supper.

7. The Uniting Church will baptize those who confess the Christian faith and children who are presented for baptism and for whose instruction and nourishment in the faith the Church takes responsibility.

8. The Uniting Church acknowledges that Christ signifies and seals his continuing presence with his people in the Lord's Supper or the Holy Communion, constantly repeated in the life of the Church.

A ROUND RED, black and white emblem featuring the cross, the dove and a "U" for uniting has been chosen as the emblem for the new Uniting Church in Australia.

A replay - or live programming?

Of Creeds:

9. The Uniting Church enters into unity with the Church throughout the ages by her use of the confessions known as the Apostles' Creed and the Nicene Creed. She receives these as authoritative statements of the Catholic Faith, framed in the language of their day and used by Christians in many days, to declare and to guard the right understanding of that faith.

The Basis also affirms that the Uniting Church "continues to learn" from the witness of reformation fathers as expressed in the various confessions of the reformation tradition and from the sermons of John Wesley.

Of Membership:

12. The Uniting Church recognizes and accepts as her members all who are recognized as members of the uniting Churches at the time of union.

Of Ministry:

13. The Uniting Church affirms that every member of the Church is engaged to confess the faith of Christ crucified and to be his faithful servant.

14. The Uniting Church, from inception, will seek the guidance of the Holy Spirit to recognize among her members men and women called of God to preach the Gospel, to lead the people in worship, to care for the flock, to share in government and to serve those in need in the world.

14a. The Uniting Church recognizes and accepts as ministers of the Word all who have held such office in any of the uniting Churches, and who, being in good

standing in one of those Churches at the time of union, adhere to the Basis of Union.

The Presbytery will ordain by prayer and the laying-on of hands in the presence of a worshipping congregation.

In addition to the ordained ministry, the Basis provides Elders or Leaders, "appointed to exercise spiritual oversight," Deaconesses, and Lay Preachers. There is also a recognition of the desire held by many to renew the diaconate, to which the Uniting Church "remains open."

Of Government:

15. The Uniting Church recognizes that responsibility for government in the Church belongs to the people of God by virtue of the gifts and tasks which God has laid upon them.

The Uniting Church is governed by a series of inter-related councils, each of which has its tasks and responsibilities in relation both to the Church and the world.

The Basis makes provision for the following governmental structures: the congregation, the elders' or leaders' meeting, the Presbytery, the Synod, and the Assembly, with their relative areas of oversight generally described.

Concluding Section:

18. The Uniting Church affirms that she belongs to the people of God on the way to the promised end. She prays God that, through the gift of the Spirit, he will constantly correct that which is erroneous in her life, will bring her into deeper unity with other Churches, and will use her worship, witness and service to his eternal glory through Jesus Christ the Lord. Amen. ★



Anno Domini

1977 IS NOW a footnote. It is the year of our Lord, "anno domini," one thousand nine hundred and seventy-eight. That is hardly a revelation, nor can we claim that you heard it first in The Presbyterian Record. In all probability you have, over the past few days or weeks, given thought yet again to the passage of time and the acceleration of years that flash by so quickly, measuring life not in kilometers but in memories. "To everything there is a season and a time for every purpose under heaven." The close conjunction of Christmas and New Year's, reverberating as they do with the echoes of music sweet and sad, creates, as does no other season, a time for reflection.

Of course, by the time that this is read reflection may have already given way to officious planning. Certain dates on our new calendars are already marked in, and we write clearly, neatly, before the year becomes a little tattered around the edges, a little smudged. We fully expect . . . and we expect fully. Others look at the blank pages and seeing empty months and days ahead, prefer to re-read with the mind's eye the important pages from past date books now closed and finished.

The Roman god Janus, from which our first month gets its name, had two faces, one looking forward, the other backward. Christians have another God, one who always looks right at us, at the present moment; now. In the light of his countenance, fully upon us, we see that all planning, however finely wrought, however necessary, is misleading if it is constructed so as to claim a stake in what is his territory and his alone, the future. The Spirit blows where it wills. Under the same loving gaze, we come to understand that not only is he "our help in ages past," but also "our hope for years to come."

We who warm our lives by the fire of the burning bush should know better than anyone that, though time is our medium, it is God's creation and he is never surprised.

The Church faces great difficulties, serious challenges, ongoing trials. Dietrich Bonhoeffer, who learned to live in the now in a Gestapo prison and who had reason more than most to abandon hope for despair wrote:

"I believe that God can and will bring good out of evil, even out of the greatest evil. For that purpose he needs men who make the best use of everything. I believe that God will give us all the strength we need to help us to resist in all times of distress. But he never gives it in advance, lest we should rely on ourselves and not on him alone. A faith such as this should allay all our fears for the future."¹

We are not hostage to the future. Nor are we prisoners to the past. Our remembered joys are occasions for thankfulness and springboards for future hope. In the grace of our Lord Jesus Christ we can say with Bonhoeffer, "I believe that even our mistakes and shortcomings are turned to good account, and that it is no harder for God to deal with them than with our supposedly good deeds." The same grace reminds us in the losses that each year inevitably brings, that we are only on

loan to each other, that we must needs offer whatever gentleness we can give to assist one another over the rough places on our myriad journeys to our permanent home.

Walt Kelly, another theologian, though he asked the important questions in cartoons and not in tomes, wrote:

"Whether to, whither to?

Oh, wither not, friend,

Mind not the hitherto

*And fear not the end."*²

"I am Alpha and Omega, the beginning and the end saith the Lord." And it is truly the year of our Lord, one thousand nine hundred and seventy-eight. ★

1. Dietrich Bonhoeffer "Letters and Papers from Prison," MacMillan 1972.

2. Walt Kelly, From "Inside The Out" included in "Deck Us All With Boston Charlie," Simon and Schuster 1963.

Resolutions:

THERE IS IN THE CHRISTIAN scheme of things no time more opportune than any other for embarking on new resolves and setting a course for a more disciplined Christian life. The tradition of making New Year's resolutions comes naturally however, and affords us with the frame of mind necessary at less psychic expense than at other times in the year, except perhaps, birthdays.

As one more customer service The Record makes the task even easier by offering the following resolutions for your consideration, either so you won't feel left out if you didn't have any, or to replace the ones that are, even now, perhaps beginning to suffer hairline fractures (Those who already have a list and an *intact* list at that, are no doubt such intrepid souls and firm of will that a few more won't make much of a difference.)

For 1978 we suggest that each Presbyterian consider (not necessarily in the order of importance):

1. Undertaking to write one letter a month either in protest *or* praise to an editor, a television network, a politician, an author or to anyone else who has elicited a reaction. The Christian voice needs to be heard and many Christians fail to realize that the pen is still powerful, that a 12c stamp can buy more influence than one might imagine (even at 14c it is worth it). As but one example, Amnesty International has had prisoners of oppression released through the weight of world attention measured in mail.

2. Undertaking the study of one book of the Bible a month. (The longer books such as Isaiah might be matched with months with 31 days and Jude saved for February.) One month might not be sufficient, but that in itself might be a sign that the "living oracles of God" were being heard as never before, or at least that there was more there than hitherto imagined. Your minister would, once over the shock of being asked, be glad to recommend a suitably non-technical commentary.

3. Making an effort to know better just one other person in your congregation. If possible let a friendship start where before there was only a polite Christian civility. (If there isn't even polite civility work on that!)

4. Trying to interest just one other — in the *whole year* just *one* other in the Christian Faith. If you can give "reason for the faith that is in you" and witness to it by your life, the cause of Christ, and our denomination as a servant of that cause, will advance indeed! ★

IN MID-NOVEMBER over 400 men and women met in Georgetown, Guyana in the second assembly of the Caribbean Conference of Churches. Our secretary for overseas operations, the Rev. Earle F. Roberts, and I were fraternal delegates.

Over the week-end conference members were encouraged to visit other parts of the country to see the local church in action. I chose to travel to the Essequibo coast, where my wife and I began our ministry just over 40 years ago. It was a sentimental journey.

My host was the Rev. Isaac Hanraj Singh, whose father was a catechist in Essequibo in our time. Mr. Singh is minister to the seven congregations along the coast.

We left Georgetown in his ancient British car early on Saturday morning. First, a ferry boat took us across the Demerara River to Vreedon-Hoop. Then we raced on paved road across the west coast to get in line for the ferry at Parika. Eventually, we chugged through the muddy water to Hogg Island and then Wakenann Island, for brief stops. About 2 P.M. we arrived at Adventure, on the coast, and made our way to the manse at Anna Regina. One of the delegates, a high school principal from Jamaica and a Roman Catholic, was also billeted at the manse. He and seven others had flown by chartered plane in half an hour!

On Sunday we met with six of the seven congregations. Some of the Guyana Presbyterian churches bear Hindi names, such as *Muktighar*, the House of Salvation, and *Akashwani*, a Voice from Heaven.

It was thrilling to meet again those who had survived the two decades, and to be greeted by the descendants of those now gone. New churches have replaced some of the old, and everywhere capacity congregations welcomed me.

The population of Essequibo has increased, and the road is paved most of the way. Electricity has come to Essequibo! In our day we made do without refrigeration and with sputtering gasoline lamps. But that, of course, was a long time ago.

The next issue of The Record will carry a report on the second assembly, which met under the banner "Working Together for Christ."

DeCourcy H. Rayner

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cover story

Dr. DeCourcy H. Rayner, for over 19 years the Editor of this magazine, is featured for the first time on the cover, as Moderator of the 103rd General Assembly.

The Moderator's picture usually occupies the cover of the July-August issue. The late appearance of this cover portrait, possibly the only time Dr. Rayner has ever been late for anything, can be attributed to a modesty that would not permit the Editor to use his own picture, even as Moderator, while his name remained on the masthead.

— Photo by Ronald Piddington

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PUNGENT and PERTINENT



On Reverence and Humour

by Richard J. Needham

The following is used by permission. It is an extract from Mr. Needham's Globe and Mail column "a writer's notebook," Sept. 19.

PEOPLE SOMETIMES COMPLAIN that my little stories about God, St. Peter, etc. are irreverent, even blasphemous. To such complaints, I would respectfully answer — (1) As a growing child, I was soaked in religion (Church of England, Church of Ireland) and, especially in the Bible — English text from Grade One on, Greek text from Grade Eight on. I still do a lot of Bible reading, and dote on the sermons of John Donne. Perhaps I'm a case of familiarity breeding familiarity. (2) Our Lord would seem to have been Jewish, as were most of the people around Him, and the Jews have a great old sense of humour. (3) We are told that man is made in the image of God. Man has always had a sense of fun (read the comedies of Aristophanes, written and acted 2,500 years ago), so I think God must have one, too. (4) Why is the Christian religion so glum and heavy? Why is there not a jest (save perhaps that of Pontius Pilate) in the Bible? Some religions (Judaic, Buddhist) leave room for a cackle. I like the Jewish proverb, "God will provide, but who will provide until he gets around to providing?" As for the Buddhists, the late Alan Watts tells a delightful story in his *Zen Flesh, Zen Bones*. Three young monks came to a stream, and found a woman standing on the bank, too timid to ford it; so one of them hoisted her on his back and took her over. The three monks proceeded in silence, then two of them rounded on the third — "That was a terrible thing you did, having such close physical contact with a woman!" He replied, "I put her down on the ground an hour ago, but you two are still carrying her." (5) If God doesn't believe in jollity, why has He always supplied

the world with wits like Oscar Wilde, and humorists like S.J. Perelman, and clowns like Cantinflas and comics like Carol Burnett? (6) God is so much closer to his prime creation, man, than man knows or perhaps wants to know. He interests himself in all we do and are in our everyday lives; whether it's you, sir, watching the football game on TV; or you, madam, buying a pair of shoes you don't need; or me, unloading some stale bread on the birds in Clarence Square. The Roman poet, Virgil, put it well — "Sunt lacrimae rerum, et mentem mortalia tangunt." Do not mortal things, and mortal men, touch the Universal mind? ★



"Where your treasure is . . ."

by Charles C.
Cochrane,
Toronto, Ont.

THE PREAMBLE to the report of the Administrative Council (1977) contains the "good news" and the "bad news" of the church's financial situation. It deserves much wider circulation in the church than is provided by its appearance in the Acts and Proceedings of General Assembly. The good news is that "in 1976 . . . the budget was balanced, and we completed the year with a slight surplus." The bad news has principally to do with 1977 and 1978. The estimated income (for 1978) falls \$500,000 short of the amount required to do the minimum of the work planned. Accordingly, the work has been cut back in order to reduce the estimated deficit to acceptable proportions — \$300,000. The preamble concludes with these words: "\$10 additional during each year from each church member would solve our problem. Is that too much to expect to receive in 1977 and again in 1978?" The answer

to the Council's rhetorical question is, of course, that \$10 additional is not too much to expect: it is far too little.

Over the years The Presbyterian Church in Canada has developed a pattern of making special appeals to its membership at approximate intervals of every seven years: The Foundation Fund, the Advance For Christ and Peace Thankoffering, the Sector Project, the National Development Fund, and now the Second Century Advance for Christ. Most such campaigns have been given a period of three years duration, and some have been extended to five. As a result, since the early 1940's there have been few years when the Presbyterian Church has not been engaged in "mopping up" and closing the books on one campaign, or preparing for another. We have developed this pattern for an obvious reason: the Presbyterian constituency, nationwide, is not contributing to the church in proportion to the church's needs. And despite the short-term solution provided by successive appeals, almost every area of the church's life and work is beset by chronic financial stringency.

It cannot be argued seriously that we Presbyterians are spectacularly liberal contributors to our church. It is true that we compare, marginally, with other "main-line" churches in Canada; but that observation means no more than that they are in financial straits similar to our own. Currently, the level of financial stewardship in The Presbyterian Church in Canada is about \$154 per member per year; yet there are congregations in which the figures are much higher, ranging between \$180 and \$369. An examination of these widely differing statistics and the areas from which they come shows, with little room for doubt, that *there is virtually no relationship between our personal financial resources and the level of our stewardship in the church*. For example, in two areas of the church where pronounced affluence may credibly be presumed the amounts "raised" are at the rate of \$249 and \$252 per member per year respectively. In two other areas where signs of affluence are exceedingly rare the corresponding figures are \$364 and \$369.

This being true it follows that, generally speaking, we have been ignoring Paul's exhortation to "lay up in store" for the offerings in accordance with the measure of our prosperity (2

Cor. 16:2).

How may the church's financial problem best be stated so as to be most clearly understood? It is misleading to say that the church requires *more* money than it is currently receiving through normal channels, although from one point of view it is abundantly true. It is misleading because it practically invites — even demands — special campaigns to make up what is *lacking*. There is plenty of evidence to indicate that special appeals *for funds* are self-defeating and even counter-productive: no such appeal has ever solved our fundamental problem. It has, (or they have) simply alleviated for the time being a particular financial crisis.

Our people must in some way be asked, persuaded or induced to re-assess their *scale* of giving, beginning, as we say, "at square one." We must be required to review our entire pattern of giving to the church instead of being asked to contribute "more." If, for example, I am asked to increase my contribution to the church, and I am already giving \$5 a week, I might advance that to \$5.50 or \$6. But if I am asked to examine anew my stewardship obligation in the light of (a) the church's needs, (b) recent increases in salary and wages, (c) the decreased purchasing power of the dollar, (d) the decline in my financial responsibility for my (now grown-up) children, and other relevant factors . . . in the face of such an approach I might have to go to \$12 or \$15 a week.

Of the five special appeals enumerated above, only the Sector Project was not a "fund"; only the Sector Project aimed at a radical change in the *level* of personal stewardship through the normal channels of the church. Other campaigns probably resulted in marginal increases in Presbyterian liberality, but it is probable that those increases were already swallowed up by rising costs before the campaigns ended. It was a virtue of the Sector Project that people were invited to sit down together and discover just how dismal our financial stewardship had become.

It is not suggested that the Sector Project, or some variation of it would provide a once-for-all remedy for our financial problems. But it could do much to avoid perpetuating and even institutionalizing the inequities in stewardship which now exist.

From time to time the Administrative Council has come in for a good

As an extra added attraction, The Presbyterian Record brings to its pages a columnist who will flavour the passing Presbyterian scene with humour, casting a satirical eye on all that is new, old or middle-aged under the burning bush. Ladies and gentlemen, we give you

Barsanuphius

WHAT'S THIS? A humour column in The Presbyterian Record? On top of those cartoons? Is this the ultimate capitulation to the permissive society? Are we going to be serious enough not to take ourselves too seriously?

Let's try. Good old "Anon" put it this way:

"A little nonsense now and then

Is relished by the wisest men."

P.G. Wodehouse said that when he came to live in America in 1909 every magazine or newspaper had at least one article containing, what he called, "some funny stuff."

This column will attempt some "funny stuff" in The Presbyterian Record.

Are we Presbyterians secure enough to laugh at ourselves? Sure we are. Especially if we remember that there is no reason why we can't continue to get a great deal of enjoyment out of laughing at others.

There will be problems with this column. Sometimes, alas, it will be plainly unfunny to all but its creator. Other times it may be *too* funny. Imagine what might happen if a normal sedate reader of The Record should come unexpectedly upon an unusually uproarious column. Almost hysterical he finishes the column. Shaking with laughter, tears streaming from his eyes, he continues on through articles on predestination, human misery and church anniversaries only to be sobered and brought back to reality by the list of ministerial vacancies.

Another problem. I knew an elderly lady who told me that when she was a little girl, her mother had a unique way of dealing with children who were bad on the Sabbath. Dressed in Sunday finery, seated quietly in the parlour, they were required to spend the afternoon reading The Presbyterian Record!

What if they had been able to enjoy their punishment? It boggles the mind to think of civilized order thus overthrown.

I'll write again next month. Sincerely,

Barsanuphius.

Editor's Note: The first Barsanuphius was a sixth century saint. An Egyptian, he lived alone in a cell adjoining a monastery at Gaza in Palestine, where he was renowned for his austerity, keeping in touch with the outer world by means of written messages only.



WELL, THAT'S IT FOR THIS SUNDAY THEN, \$1583.10 AND TWO MILES



PERSPECTIVE

The Eagle's Eye - Carter's 1st Year

JUST A YEAR AGO I was despatched to Washington to cover my first Presidential inauguration. It was an assignment I looked forward to with great anticipation. Over the years I had become an inauguration aficionado. There was that stirring phrase from John F. Kennedy's speech: "Ask not what your country can do for you, ask what you can do for your country." Lyndon Johnson spoke of the "Great Society" and the "War on Poverty" and Richard Milhous Nixon, in his halcyon days of 1968, pleaded for a chance to bring the country together and promised an end to the Vietnam war. Each man stood bareheaded through the variable weather of Washington in January and proclaimed his particular philosophy. No matter that four years later some of these dreams seemed half-realized while others had fallen short of their expectations or were shattered completely. Each inauguration represented a new beginning . . . a chance to bury the unhappiness of the past, to heal old wounds and to chart a fresh course for the future.

The politics of joy

In January of 1977, Washington and the nation were about to welcome the first southern president to the White House. To some, including media guru Marshall McLuhan, Carter's ascendancy was a symbolic end to the American Civil War. Jimmy Carter came to Washington with a firm commitment to the American people to bring the sense of decency,

exercised by the average American in his daily life, to the offices and corridors of executive power. Here was a man who shunned the imperial style of Richard Nixon. Here was a man who seemed to understand that the Presidency was not only a difficult and demanding job but that the trust and confidence of the people were absolutely essential if the principal occupant of the White House was to attain his stated goals.

My seat for the inauguration at the Capitol building was perfectly situated, about six rows in front of the podium where Carter was to speak. Behind me, a broadcaster from the "Voice of America" was describing the scene to the world as the members of the Supreme Court and Senate and outgoing President Gerald Ford assembled on the platform. To my left, a group of Carter boosters from Georgia waved and shouted greetings to Roslyn Carter as she appeared and Mrs. Carter waved back. The atmosphere was free and friendly and the joy was pervasive. The day was filled with bright sunshine and Washington's air was crisp and cold.

In his speech, Carter reached out to strike a new contract with the American people. It was an extension of the "politics of joy" that had been the core of his campaign mood. There were hints that the road ahead was littered with obstacles and a clear indication that the energy crisis would be one of his top priorities. He underlined that commitment by walking partway to the White House with his family and then watching the parade from a solar heated reviewing stand.

The next day's newspaper reviews and radio and TV commentaries were almost universally kind and some even obsequious in their praise of the new boy in town and his attractive family. Brother Billy became the joker in the pack and daughter Amy was photographed in every conceivable mood. The honeymoon was on.

I came away from all of this with a new appreciation of the ability of the American people to revitalize their institutions and of the energy, good will and optimism that are so much a part of American life.

Honeymoon's over

But the Americans exhibit, without hesitation, *another* quality essential to the functioning of a democratic society. Their institutions are under constant scrutiny. Their leaders are analyzed microscopically and the issues of the day are passionately debated.

For example, one year after his inauguration and with the honeymoon clearly over, Jimmy Carter is portrayed in some quarters as an incompetent stumblebum and a man not fit to cope with the demands of the Presidency. But for every two detractors, Jimmy Carter has a friend somewhere in the press. After spending several weeks in China, one of Washington's most esteemed reporters, David S. Broder, chided his colleagues: "The same people who talked last summer as if Jimmy Carter could walk on water now are just as convinced he is drowning. To the returned traveller

... it looks like a classic case of over-reaction."

While Carter's policy successes and failures are reported and debated daily, it is the moral tone he has trumpeted from the White House that has caused the greatest amount of rumbling around the world. Jimmy Carter carried his deep belief in human rights with him into the executive offices of the Presidency and then firmly placed a human rights crusade into position as a cornerstone of American policy. While this has hampered his dealings with the Soviets and given the impression of a "holier than thou" attitude to some of America's friends, Carter has persisted in his cause though somewhat less forcefully than at the outset.

As for Jimmy Carter "the born-again Christian," he has succeeded in qualifying an impression of the pious President by cleverly diverting attention to brother Billy who drinks lots of beer, speaks his mind and doesn't seem to be struck dumb with awe by having a brother in the country's top job.

As Canadians watch Jimmy Carter's second year of his first term unfold, we must feel a certain longing for some of the virtues that are expressed so easily in U.S. society but are, for the time being at least, absent in our own.

The Americans know who they are. They are capable of accepting themselves and making the necessary adjustments when their leaders become too proud or indulge in what is perceived to be uncommon or aberrant behaviour. They are fiercely patriotic. It is a patriotism that often makes us squirm in embarrassment but it is a quality we suddenly realize we need. There is a passion in American politics and while southerners and westerners may rail against the Washington establishment or the eastern intellectuals, no governor of an American state would dare to proceed seriously down the road of separation from the mainstream, a course now being pursued by Rene Levesque.

Of course, it's true that the Americans settled many of their problems years ago with revolution and the civil war. The Canadian pattern has been for a gradual evolution through the art of compromise. The great test is whether we will be able to come through our present crisis with a federation of which we can be proud. As a beginning, why not consider a pinch of good old American style patriotism. ★

PUNGENT AND PERTINENT

(Continued from page 7)

deal of criticism. Much of it is quite unwarranted, and most of it could more appropriately be addressed to ourselves. The tasks that we assign to the Council, and the decisions we ask them to make on our behalf constitute an almost intolerable burden. And we do not make their lot any easier by our frequently irresponsible attitudes to stewardship. ★

Dr. Cochrane is serving in a tri-congregation project in Scarborough, Ontario. He has had experience on many boards and in fund raising efforts undertaken by our church. His comments make a good companion piece to the article on The Second Century Advance for Christ by the Rev. James Roe elsewhere in this issue.

LETTERS

The Tools or the Workmanship?

In the November, 1977, *Record*, the Rev. Hans Zegerius gave vent to his exasperation with the multiplicity of translations, particularly recent ones, of the Bible. His point was that, with a wide range of versions, some with strikingly different interpretations of crucial passages, the average Christian spends his time collecting biblical marbles — variants on a common passage — rather than attempting to come to grips with what that particular message of that particular passage is. He suggests that the average churchgoer is so beset with a smattering of bits and pieces from several translations that he finds it impossible to think coherently about any of them or any of their authors.

I wonder if he hasn't missed the point. Is it really the proliferation of translations that is at fault? Might it not at least equally be the way in which we introduce Christians to the tenets of their faith? Or, are our expectations of the average Christian out of whack generally?

Zegerius obviously feels that the use of a single translation would eliminate a lot of shuffling around and the inevitable comparison of translations which, he says, is seldom productive and then only with some form of competent theological assistance. With all members of a church employing a

single translation, communication would be simpler and the dominant activity would become an in-depth examination of the meaning of particular passages and the messages of particular authors. As well, he harkens back to the stand of the Westminster Confession regarding the infallibility of scripture.

I take issue with his position on a number of points.

First, I question whether there ever was in the Christian church an "oomph", as he describes it, dependant upon the universal use of a given translation. Are we not being a bit nearsighted to look back on the past three hundred years as a golden era of bible study? I seriously question the fact that universal employment of a common translation is absolutely essential to Christian practice; it certainly does not necessarily promote uniformity of belief; one has only to examine the multitudes of splinter denominations that have sprung up, all using the KJV to see that. Surely, the oomph of Christianity springs from the message itself, which seems to shine through, regardless of the translator's skill or lack thereof. Indeed, it seems that translators are under a form of divine protection; the discoveries of ancient texts continually reaffirm the general accuracy of the basic message as it has come down to us, from translation to translation. Few can be said, at least in recent years, to have gone seriously off the track, varied though interpretations of particular (and frequently niggling) passages may be.

I do not see that it is harder for me, as a Christian, to understand the Scriptures, simply because I have a variety of translations at hand. Surely, the great benefit of having a variety is the fact that it enables one, if uncertain of the interpretations that could be placed on a certain concept, to go to a different translation or translations, in search of insight.

The KJV, as Zegerius has pointed out, is a marvellous monument to the English language, BUT it is a form of English that, not only do we no longer speak, but that we frequently do not even comprehend. How many young married people, for example, really understand what the words "I plight thee my troth" are all about?

Like a great many Christians, I love the language of the King James Version. What translation, for example, can compare with the language of Isaiah 6:1-11? However, I confess that

(Continued on page 16)

The '76 visit of The Men of the Deep to the Peoples Republic of China

MINERS AND

This feature is somewhat dated now, but it has taken on special significance in light of the new attitude toward cultural exchange that has developed in the Peoples Republic of China.

It does not strain the facts to suggest that The Men of the Deep were pioneers in opening doors for others.

Ed.

ON MAY 29, 1976, after seemingly endless months of planning, a group of 28 male singers known as The Men of the Deep, together with their director Professor J.C. O'Donnell, departed Sydney Airport on the first lap of a journey which would take them to Tokyo and then on to the Peoples Republic of China for a "first ever" visit of this kind. Because these men represented the working class in Canada, and because they came from the homeland of Dr. Norman Bethune, they were warmly received throughout their stay.

The invitation was first extended to the chorus during their July 1975 appearance at the Canada Day celebrations in Ottawa. The representatives from the Peoples Republic liked what they saw and heard, and all that remained was to accept the invitation and raise the money for fares, since once on the mainland the group would be guests of the Peoples Republic.

One might wonder who would comprise such a group, and why would they agree to go? They all had two things in common — a love for singing, and a common background in coal-mining. All were miners, or ex-miners or were in some way connected with the coal mining industry so vital to the livelihood of their native communities. Some were retired, but most of them were younger men leaving behind young families whom they would come to miss greatly before their return home. The ages of those in the chorus ranged from 21 to 71, and some of them had been singing together since the group was first formed in 1967. Among the charter members are two Presbyterian elders — Clark MacKenzie who is now a hospital storeman and Robert MacLeod, a federal mine safety inspector. Both are members of St. Paul's Church in Glace Bay, N.S. A third member from St. Paul's is Gordon Sheriff whose father is the oldest active member of its session. Other occupations ranged from insurance salesman to school teacher, but all at one time had worked in or around the mines.

What impressions would be carried back and left behind by such a group? With one accord the men were impressed with the honesty, hard work, and "hand clapping" of all whom they met. Doors were never locked and one's belongings were safe no matter where they were left. Hard work was the order of the day for young and

old. Each person is required to take a turn at work in field or factory every day, and at a very early hour older men and women could be seen at work in the fields. The children took time from school work to learn the skills of watch-making or carpet-making, but a saddening thing for this writer was that, along with developing the skills at work, they were also required to have regular military training. The hand clapping was their way of greeting, together with words which sound in English like "nee-how." Soon the men began to respond in the same manner and even yet it is not unusual to see several of them exchange this type of greeting.

During the tour we were given the opportunity to visit in the modest homes of the community and one could sense the gratitude in the voices even though we needed an interpreter. Dr. Norman Bethune was praised by many and to the people he ranks second only to Chairman Mao.

The itinerary which was planned by the Chinese officials took us to such cities as Peking. This great city has a population of 8 million, 15 universities and 14 middle schools, and numerous medical clinics from which "bare-foot doctors" carry on their work of giving treatment throughout the countryside. Scholastic standards are high and a superior average is required to become enrolled in the famous Ching Hua University there, which was founded in 1911. In Tientsin we learned that the wages paid to workers in the carpet factory were about \$20.00 per month and we quickly thought of the teenagers at home who had an allowance exceeding that amount. In Tangshan the chorus had the distinction of being the first foreigners to occupy the hotel there, opened just in time for our visit. Courtesy, smiles, and hand clapping greeted us everywhere but there was no communication except through an interpreter. This gave us a lonesome feeling especially when so many longed to be able to talk freely with the smiling, eager children as they would back home.

A visit to the Great Wall was a highlight of the trip, and many eyes were misty as the chorus, standing on this ancient wonder, burst forth with the national anthem of Canada. A visit to a mining site 2,400 feet below the surface revealed some differences in the technique of mining but, more than that, there was a certain feeling of kinship known only to those who toil daily underground, and many a throat had a lump in it as greetings were exchanged.

In spite of all the goodwill which was directed toward the singing miners, there was a call for strict adherence to the rules laid down by the Chinese officials even while the trip was being planned. No songs which mentioned God or love were permitted — that made it difficult for the group which usually bursts into a rousing hymn-sing

THE PRESBYTERIAN RECORD

MAOISTS

by C. W. MacKenzie



FARM WORKERS on a Chinese commune.

during any get together, especially a bus ride. Even one of the most popular numbers sung by the group "Maryann" had to be dropped because it spoke of love between two people.

On one occasion when a group were alone in their hotel room someone started to sing "The Old Rugged Cross" and by the end of the first verse the interpreter came in without a word — the hymn, of course, was stopped for his silence spoke for itself. On another occasion the negro spiritual which was included always for the children "De Animals" — the story of Noah filling the Ark with the animals — was dropped after the director received a late night phone call inquiring about the meaning of "... the old ark bumped on Ararat." He felt it was better to cancel the number than to attempt an explanation.

Performances by the chorus were always given "on the job" for workers. Every factory had a cultural centre in which a briefing on the work was given to the accompaniment of great praise to Chairman Mao. One could not help wonder what conditions were like prior to his takeover, as everyone seemed pleased with their present lot. In

most cases return performances were given by Chinese artists who are very talented musical performers even at a very early age.

During the three weeks stay in that part of China there was no mention of public worship of God and this was one of the most depressing things to many: no church buildings were seen, and God was never mentioned. It was a joy to attend service in Vancouver on the Sunday after our arrival back in Canada.

In retrospect, one could not help thinking that though we had come to love the friendly smiling, hand-clapping people (especially the very young with their eager faces), and though one might agree that no social distinction among people is a good thing, it was a tremendous feeling to be back in Canada where so many freedoms are taken for granted. So often we are not thankful enough.

Shortly after our return home, we were saddened and shocked at the devastation left by the earthquake. Only a few days earlier, we had stood in those very streets. One wonders how many familiar smiling faces were forever lost in the chaos. ★

GOD CALLS US TO ADVANCE. The Church of Jesus Christ calls us to advance. We must advance if we are to live. There is no standing still in Christian faith and life. If we try to stand still we soon discover that we are losing ground — the world goes on without us. This is true of individuals and of churches. God expects us to go forward; it is a law of growth. A church may be like a pool of water that standing still becomes stagnant, or like the flowing stream that is ever being renewed, providing refreshment and life to all it touches along the way.

A Church has many occasions on which it can make a fresh start: sometimes it is at the beginning of a new calendar year, or at an anniversary of its own beginning. For The Presbyterian Church in Canada the opportunity comes at the beginning of the second century of our life in the service of God. A second CENTURY! That period of time stretches our imagination and calls for a greater vision. It makes us think BIG! It calls for long-range planning ahead.

As a part of that new vision we foresee additional work in Canada and overseas with a cost estimate of \$3,000,000. This sum is being asked of our people over a two-year period 1978-1979. And we are, of course, reminded that this goal of \$3,000,000 is over and above what we are now doing in the local congregations and in our present outreach for Christ around the world. We need make no apology in appealing for funds, even for an amount of such magnitude, in seeking to advance the cause of Christ. Anything less would indicate that our world vision is too narrow, and our God too small!

But if we are to attain our objectives we will need to have deeper purposes and goals. A financial campaign in itself is not enough: we must have a new depth in the understanding of WHY we do it.

Goals for Second Century Advance

What are goals? The dictionary tells us that a goal is "the final purpose or aim to which a design tends; or aim to which a person seeks to attain."

In the apostle Paul's day games and sports of all kinds played an extremely important place in the lives of the people to whom he preached the Gospel, especially in Greece. The great Olympic Games originated there, and are today carried on by almost every nation on the globe. These games demanded on the part of the competitors, months of strenuous training beforehand. It is little wonder then, that in the preaching of Paul you find such phrases as: "I have fought a good fight," "I have not run in vain," "I press toward the mark for the prize. . ." and many others. He used them that the gospel he preached would be understood by all his hearers. He used the everyday and common things about him to express great and eternal truths. In this he followed his Master. Paul had given his all to Christ, and nothing would turn him from his goal, and he pressed on for the prize of the high calling of God in Christ Jesus.

We too live in a day when sports of every description play a large part in the life and thinking of our people. We know what goals are. When we enter into a tremendous cause like the Second Century Advance for Christ, we do well to find out what it is all about; where we are going, what is our aim and purpose, and what we hope to achieve. We must have goals!

No purpose means no progress in the life of the church as well as in the life of the individual. No aim usually

means that we are going around in circles, heading nowhere. It is better to fail in doing something, rather than sit still and do nothing. Not failure, but low aim, is a crime.

As we enter a Second Century of Advance for Christ one of our goals must be —

The deepening of the spiritual life of our whole membership: Since the devotional life of our Church is based on the devotional life of its members, have we any right to do less than our best in seeking after God? In the 63rd Psalm (verses 1-8) we read how David sought after God: "... early . . . soul thirsting for God . . . my soul followeth hard after Thee. . ." Such expressions and many others in this brief account indicate an earnestness in seeking God that we all need to capture.

This calls us to a deeper consecration of our lives to God. In Romans 12:1-2, Paul earnestly urges us to present our bodies a living sacrifice, holy, acceptable unto



GOALS

God, which is our reasonable service. While the seat of religion is in the spirit, and will, and affections, and thoughts, the instrument through which that religion expresses itself is the body. The body is the temple of the Holy Ghost.

When we present our bodies to him, we are no longer fashioned according to this world, but are transformed. Transformed, we will be consecrated to his service and accomplish greater things for him, and more than that, the new life will manifest itself in right conduct and relationships with others.

Reaching such a high degree of consecration does not come easily. But there are helps along the way — means of grace that are offered for our growth. Consecration may come in your life and the life of your congregation as you participate in study/action groups . . . or in congregational retreats for the deepening of the spiritual life . . . or in mission study theme as we get a glimpse of what God is doing in the life of his people in various countries

around the world . . . or in the Bible Study resources, for the Second Century Advance calls us especially to a return to the study of the Word of God. In a day when there is such a great demand for adult education in every other field of endeavour, the Church must encourage adult education for her people on a regular basis. We believe that the whole Christian education program among children and young people will be greatly strengthened by an increase in study on the part of the adults in The Presbyterian Church in Canada.

This will lead us to a second goal —

Personal commitment to the life of the Church: This deeper consecration will bring a challenge to personal commitment to Christ and his Church. No narrow experience this! It is a commitment of time and talent. It is an acknowledgement that we are no longer our own. We belong to Christ. We are bought with a price. All that we are and have are his. It will probably mean for all of us "larger giving," as we are reminded that "he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." (II Corinthians 9:6, 7)

This is an important part of the Christian life, inseparable from total commitment. A Christian must learn to appreciate the value of things. He must compare the Church and the gospel with the things of the world, distinguishing between the permanent and the passing. He then must make his decisions on the basis of these comparisons, knowing that there is a very close connection between material expenditure and spiritual income. Some of our greatest joys can come from sacrificial giving.

life, there must be an earnest seeking after others in Christ's name. If we are not doing the work of evangelism we are not doing the bidding of the Master. Such a goal makes it imperative that certain conditions must be fulfilled:

1. Those who would bring others to Christ must first be followers of Christ themselves. Jesus said to Peter, "When thou art converted, strengthen thy brother."

2. Those who would bring others to Christ must have a love for people, and a longing to reach those who are without Christ and the hope that he brings.

3. Those who would bring others to Christ must have a desire to know more about the Bible, and come to a working knowledge of the scriptures.

4. Those who would bring others to Christ must be willing to pray for them.

5. Those who would bring others to Christ must be willing to be led by the Spirit of God. "After that the Holy Spirit is come upon you." We sometimes forget that we live in the age of the Spirit. God has not left his people but abides with them still.

Equipping a congregation for such a program of evangelism and outreach may be accomplished through an evangelists-at-large program, visitation and lay-witness training, youth evangelism teams, workshops on evangelism, eldership training and mission studies. These may be accomplished within a congregation or groups of congregations within a presbytery.

This goal of evangelism and wider service reminds us that God uses his church for the extension of his kingdom on earth.

KNOW PRAY SEND GO These are the four big words in the world-wide task of proclaiming the gospel to the

AND PURPOSES

by James Roe

Personal commitment calls for a more faithful stewardship. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." (I Peter 4:10). So often we apply this word "stewardship" as if it had to do only with money. But what about the talents, the abilities, the gifts, granted to us by God?

How well Frances Ridley Havergal caught the spirit of consecration in her hymn: "Take my life and let it be consecrated Lord to Thee," "Take my moments and my days . . . my hands . . . my feet . . . voice . . . lips . . . silver and gold . . . intellect . . . will . . . heart . . . love . . . myself." God deserves the whole life and the best of life in his service. As good stewards we glorify him.

And a third goal in our Second Century Advance for Christ must be the equipping of ourselves and our congregations for

Outreach and wider service: If there is to be an Advance for Christ in the Second Century of our Church's

utmost parts of the world. In this Second Century may we seek to **KNOW** more about our mission, and to **PRAY** for that work and the faithful servants who perform it, and if we are called of God to such a task let us willingly accept that call; and if we cannot **GO**, help others who can, by our support, our prayers, and our sincere interest. As Christians we are all called upon to be world citizens. The whole world is the parish of Christ's Church.

Paul the apostle could say at the close of his ministry: "I have fought a good fight. I have finished my course. I have kept the faith. Henceforth there is laid up for me a crown of righteousness."

Paul had reached his goal! May we reach our goal — as individual Christians, and as a Church as we Advance for Christ in this Second Century. ★

MR. ROE is assistant minister at Glenview Church, Toronto, Ont., and a member of the national committee, Second Century Advance for Christ.



"Blessing the Elders"

ELDERS

. . .in the Bible

. . .in History

by Peter deJong  and Jean Sonnenfeld

WHEN WE CALL OURSELVES Presbyterian, we are describing ourselves as a people who are ruled and taught by elders. The office of a presbyter and that of an elder are one and the same thing (from the Greek *presbuteros* = elder).

For many centuries elders have functioned in organized religion. Elders of ancient Egypt are mentioned in Genesis 50:7. Numbers 22:7 refers to the elders of ancient Moab and Midian. Elders were also found in ancient Greece and Rome. They were usually local dignitaries

who wielded authority in the life of the tribe or community. The usual Hebrew word for elder, *sab*, comes from the root meaning "chin" or "beard," and also meant "grey-headed." Hence an elder was usually an older man with a full beard. (Women and clean-shaven young men take note!)

Early in the Bible, when the Jews were being moulded into a people and a community of faith in the Sinai desert, Moses' father-in-law realized that Moses was becoming overworked and exhausted from leading Israel

single-handed. Jethro's advice to Moses is still worth heeding: "You will only wear yourself out and wear out all the people who are here. The task is too heavy for you; you cannot do it by yourself." Wisely, Moses allowed some of his work to be delegated to 70 specially chosen, God-fearing elders. They were allowed to settle ordinary disputes, while Moses retained the responsibility for teaching and for settling the more difficult cases. (Exodus 18:13-26; Numbers 11:16-17, 24-25)

After Moses' time elders continued to be mentioned throughout the Old Testament. They were the leaders in time of war, the judges in disputes, and the dispensers of wise advice. In general, they were the focal point of the community. By New Testament times the judicial and administrative business of the local synagogue was in the hands of a body of elders.

New Testament Roots

In the New Testament the spiritual leaders in the earliest Church were the apostles, who were the original witnesses of Jesus' resurrection. They were the missionaries who travelled from one place to another, spreading the good news of the resurrection of Christ, and establishing churches. The apostles were not elected by the people, but were called by Christ himself. The Holy Spirit endowed them with the authority to carry out their task.

Like Moses, the apostles needed helpers. Although Paul called on all members of the Church to serve Christ and to be part of the priesthood of all believers, the New Testament shows that certain believers were called to a more special task. Leaders were needed who could preach, teach, rule and give pastoral care in the newly-formed churches. They were the elders (*presbuteroi*) or overseers or bishops (*episkopoi*). Titus 1:5-7 uses both *presbuteros* and *episkopos* to refer to the same office. In the earliest Church the elder and the bishop performed the same tasks of leadership in the congregation.

Each congregation had its own elders, who were prominent people chosen from within the congregation to be ordained to their office. Paul and Barnabas ordained elders for the mission churches they established in Asia Minor (Acts 14:23). An elder was supposed to possess special God-given qualities to equip him for his service (Titus 1:5-7), similar to the qualities given by the Spirit to Moses' elders.

As the Church developed, overseers (*episkopoi*) were chosen from among the elders (*presbuteroi*) to regulate the finances and organize the Church. To help them with these tasks they were assisted by deacons (*diakonos* = servant), who were appointed to look after the poor and do the work of the custodian (Acts 6:1-6).

By 100 A.D. when the apostles had died off, most churches in Asia Minor and Syria were electing one bishop or overseer for each church. He was chosen from among the other elders or presbyters, who assisted him in the church. The bishop from a larger city would also often oversee the smaller country congregations round about.

Justin Martyr, the bishop of Rome who died in 163 A.D., left us an account of the Christian weekly worship service. The leading minister was still called the "president." This indicates that one of the ordinary members or elders was chosen to preside at worship.

Soon, however, the elder evolved into a bishop and functioned much as bishops do today. Irenaeus was a dis-

ciple of Polycarp of Smyrna, who was a disciple of St. John; i.e. Irenaeus could trace his discipleship directly back to Jesus Christ. Irenaeus appealed to the idea of an apostolic succession of office-bearers in the Church. Office-bearers now became guardians of the sacred deposit of faith given to the apostles and passed on through them. Irenaeus' follower, Cyprian of Carthage, soon claimed that the bishop had absolute supremacy as a God-appointed ruler of the Church.

As the years passed, the bishops in the more Christian centres became rivals in a bitter power struggle. Finally in 590 A.D. the bishop of Rome, Gregory the Great, claimed for himself universal supremacy over all other churches and all other bishops. The bishop of Rome became the pope of the Christian Church. Over the centuries the "priesthood of all believers" was well-nigh forgotten. The priest came to be regarded as a person of a different order from the laity (*laos* = people), and as one who possessed a special grace and divine authority by reason of his ordination. By the 16th century the Church had become a world unto itself. As such it showed many worldly characteristics; like other worldly powers it strove for riches and power.

John Calvin, the 16th century French reformer living in exile in Geneva, tried to restore real spirituality to the Church. In his reforms he attempted to remove the Church from her special place as a "clerical little world in the world." The bishop had taken on more and more the office of politician, while the priest more and more resembled a salesman of salvation present in the sacraments. Calvin replaced them both with the minister, who through the proclamation of the Word of God and through the service of the sacraments was to bind the people to Christ and salvation through him, and not primarily to the Church.

Balance Provided

In order to do away with the concept of the Church as the "clerical little world in the world," Calvin reinstated the office of elder. He made the ruling elder equal to the minister (the teaching elder) in presbytery and session. Calvin thus introduced into session and presbytery people whose faith had to take into account insights and perceptions drawn from the work-a-day world. They would form a good balance with ministers whose perspective, by the very nature of their work would be formed from the vantage point of the pulpit.

Calvin's reasoning is still valid. Churches, including the Presbyterian and Reformed, are always running the danger of becoming either too worldly or too isolated from ordinary life. With ruling elders to assist the teaching elder (minister), the work of the Church becomes the business of the whole congregation. The priesthood of all believers is once again a living reality in church life.

Moses and the apostles needed elders to share the burden of their work and to spread the message of God more effectively to all the people. Elders are still needed to play a leading role in doing God's work within the congregation. These office-bearers, who have been chosen by their congregation and endowed by the Holy Spirit, hold a great responsibility before God and before man. ★

MRS. SONNENFELD is an elder of St. Andrew's, Windsor, Ontario. MR. DE JONG is a minister in the Reformed Church of America, ministering to the Reformed Church congregation in Kingsville, Ontario and supplying services for the Presbyterian congregation in Valetta, Ontario.

LETTERS

(Continued from page 9)

a good many of the analogies used in the translation are lost on me; for understanding, I prefer to use the Jerusalem Bible, the English of which is elegant, though easy to understand. I do not use the translation to which I refer, admittedly unchristianly, as Good News for Modern Illiterates. Yet, I can see the need for such a translation. The point of all this is that, just as there are variations of Christians, there is a continuing need for a variety of translations, to meet, as best they can, the needs of each. The communications difficulties Zegerius speaks of are the unfortunate byproducts of the situation.

Yet, and this is the real message I want to communicate, I do not necessarily see this semantic wrestling as inherently bad. I think the real problem in Christian education is that we want to make it all too easy. We want to have everyone on the same wavelength; accordingly, we serve up little snippets of Gospel, pre-butchered, pre-cooked and pre-digested. Should we be surprised when such pap does not provide strong, vigorous dynamic Christians? It is often said, with sanctimony, that we only treasure the things we have fought to win. Isn't this true of our faith? Should it be easy to be a Christian? I don't know, but I suspect that the divine intention is that it should not and, if this is the case, giving us the meat to bite into and gnaw at is a very good thing.

I firmly reject the idea that having to work to understand something is not conducive to belief; it is not conducive only when it becomes a smug little hedonistic exercise, where the object is to demonstrate to others how learned one is.

Let's face facts; the various translations do contradict each other. But shouldn't we face up to these contradictions and use them as an opportunity for deepening our faith through study, rather than sticking to one translation, which is surely the comfortable "out"? I firmly and deeply believe that, given faith, these differences of opinion can make our Christianity more meaningful. The words of St. Anselm come readily to mind,

"I do not believe because I understand, but I believe that I cannot understand unless I believe."

Isn't Mr. Zegerius really saying that he has doubts about our belief?

H.G. Needham, Ottawa, Ont.

Teaching by Translations

The article by Rev. Hans Zegerius on the proliferation of Bible translations and paraphrases begs another point of view.

In contrast to Mr. Zegerius I welcome new translations and paraphrases of the Bible. For one, they are a safeguard. They protect us, the laity, for instance, from contrived teaching based on "verbal accident and wordplay so beloved . . . of some modern preachers" as an Archdeacon of the Church of England recently put it. An extreme example of this from my own experience is that of a Seventh Day Adventist who "proved" that Christ rose on Saturday evening by his ingenious exegesis of the word "dawn" used in the gospel account of the resurrection.

The existence of varieties of renderings of Scripture keeps us awake to the fact that the Bible was not written originally in King James English or whatever other version we espouse; it reminds us that there are difficulties in translation, that there are things we do not fully understand, and therefore tempers our dogmatism and keeps us searching and open.

BUDGET RECEIPTS

On November 30 the receipts from congregations for the General Assembly's budget totalled \$2,040,118, as compared to \$1,892,951 for the first 11 months of 1976.

Expenditures for the same period amounted to \$4,096,004 as against \$3,614,720 last year.

The W.M.S. (W.D.) contributed \$312,500 and the W.M.S. (E.D.) \$30,000 in that period.

For those of us who do not know Greek and Hebrew the variety of English translations puts us in touch with the subtleties of meaning possible in those languages which are lost to us in one English translation.

In difficult passages alternative readings are a great boon. For years I listened to the repetition of the King James rendering of Phillipians 2 verse 6 where it reads that Christ "thought it not robbery to be equal with God." I sensed the significance of the point the apostle Paul is making but the

meaning was lost to me. Today I can look up that passage in six English renderings and now make sense of it, for example, the Living Bible reads: "Christ . . . did not demand and cling to his rights as God."

Certainly I agree that there are advantages in growing up with one translation. I am glad I was introduced early to the lyricism of the King James Version and learned passages by heart from this beautifully worded translation. I am particularly glad I memorized from the K.J.V. when I have to look up a passage in Crudens Concordance which is based on that version.

However, our need that the Bible should speak to us with thrust and immediacy far outweighs other considerations.

I would rather be prodded awake by a variant reading that brings the truth to me in a fresh and relevant way, than be soothed aesthetically with the sounds I have heard from childhood but which may be reinforcing in me my childish and erroneous interpretations.

I have not found that the basic truths of our faith are altered by reputable translations, but language and thought-forms do change, so I hope that the flow of revisions at reasonable intervals does not peter out.

Let us put the prodigality of translations to good use. There are varieties of persons to be witnessed to and one translation may speak to one person more cogently than another. In addition all of us need to have the truth presented in a variety of words and phrases. It is a good teaching principle.

*Joyce Gladwell,
Elmira, Ont.*

On The Other Hand. . .

The article by Hans Zegarius on the proliferation of versions (Nov., 1977) was a delight to read. I have 38 English versions of comparatively recent date and every year seems to add a new one. Each of these versions reflects the bias of the translator(s) and almost all of them are based not on the Greek text which underlies the KJV but on the text of Westcott and Hort which for good reasons is increasingly coming under attack.

Meanwhile, the consequences of the present proliferation is saddening. Not only are whole congregations forced to reach some general agreement on which version to depend upon, but

(Continued on page 24)

THE PRESBYTERIAN RECORD

"Not retirement from, but retirement to . . .

by Valerie M. Dunn



Mrs. Marjorie Lowry, right, interviews a guest on TV.

MARJORIE LOWRY was 71 when she asked herself: "What am I doing here?"

It wasn't that life was dull. She was enjoying retirement after 21 years with H. Paulin and Co. Ltd. in the Metro Toronto suburb of Scarborough, where her last position was manager of the accounting department. Subsequently she taught bookkeeping and accounting to new Canadians at Shaw Colleges. Following that she served as a volunteer at Toronto General Hospital. At the time of this interview she had just returned to her apartment from a stimulating trip alone to England and Germany.

After her retirement and on her own initiative, she took part in three encounter groups at the Y.M.C.A. "Coming out of the cocoon of a private office I realized I needed contact with the world, especially young people," Marjorie explains, adding with a smile, "I was always the oldest member!"

"But they put me in touch with the times and with myself, a person I had never really known. . . ."

Marjorie decided the next step must be developing her speaking skills, so she joined the Upper Canada Toastmistress Club. She had studied writing during a preparing-for-retirement course she took at age 64. "Now I could use this training to prepare talks in the club's program."

She quickly became one of their more outstanding members, winning an international award as Woman of Influence for the Great Lakes Region in 1976.

It was involvement in the club that led Marjorie Lowry into a new, exciting career as a TV personality. There she met Peggy Stevenson of Scarboro Cable TV, who suggested she do an interview.

"I jumped at this opportunity for another learning experience," she recalls. Soon she was hostess of a popular weekly program, Topics for Seniors, shown on four cable networks.

"I turned out to be a real ham and loved every minute of it," Marjorie says. Again she won acclaim, in her first year receiving the Scarboro Cable Publicomm Award for best producer.

Granddaughter of a lay preacher, Marjorie occasionally uses her speaking skills in the pulpit of Scarborough's Westminster Presbyterian Church, she was its first

woman elder. "If I had been young in today's world, I'd have become a minister," she says.

"My church has been enriching to me in many ways; I'm learning now about world-wide problems as a member of the Presbyterian national committee for inter-church aid, refugee and world service." She also represents her congregation at the monthly meetings of East Toronto Presbytery and has been a commissioner to the General Assembly three times.

Life hasn't been easy for Marjorie Lowry. She raised six children alone; educating them often meant borrowing money from the bank.

"There was no chance of saving until all were married and on their own. We used the family council method, giving the children an early understanding of where money comes from. Because mother was the breadwinner, they had paper routes or delivered for drug stores. They learned to work, study and think for themselves," she recalls.

Her children are a tribute to Marjorie's careful upbringing. Douglas is a Presbyterian minister, one of the clerks of general assembly, and holds a doctorate in philosophy. He is serving as supply minister at Caven Presbyterian Church, Bolton, Ont.

John Lowry invented a process which helped produce clear photographic images of the Apollo 16 moon landing. George is in charge of a world-wide pension system for an aluminum company while Edward is a computer expert.

Mrs. Lowry's only daughter, Joan Gallant, is a nurse at North York General Hospital in Metro Toronto, and Peter is employed by the P.R. Control Data Corporation in the same area.

When we talked Marjorie Lowry was preparing a lecture on retirement for the sociology department of Scarborough College. "It's important for a retired person to keep in contact with the here and now, not park his brains in the 1950s," the 75-year-old woman said with some asperity.

She likes to sum up her philosophy of retirement in the words of Sister St. Michael Guinan, director of the Canadian Institute of Religion and Gerontology, Toronto. "Life is not retirement from but retirement to. . . ." ★

WE ARE DAILY MADE AWARE that conflict exists. We see it between countries, in federal-provincial relations, at the provincial and local levels, and even, or perhaps especially, in the home. Conflicts arise in the church, at athletic contests, and at work. Every community can expect controversy when bond issues, zoning issues, tax issues, educational issues, and moral issues come into focus.

So the question is not whether we will have conflict in life, but how will we deal with conflict when it comes? More specifically, how should the Christian handle conflict?

It's a sad commentary when a Christian gets involved in a controversy with a non-Christian and the onlookers can't tell which is which. Many a Christian testimony has gone down the drain during a heated argument. And who hasn't heard of the church league basketball game where a player or coach was kicked off the floor?

There are always those who would rather switch than fight. They walk a mile to avoid controversy. They may even quote the "turn-the-other-cheek" passage from the Sermon on the Mount as substantiation for their response.

But running from conflict is not what Jesus had in mind. His view sends us to the front lines. There is no order to retreat.

Look at Jesus' example. He faced conflict head-on. And, one might gather from his rampage through the temple (Mark 11:15-19) that he even got somewhat upset about certain issues. When the Pharisees, Herodians, Saducees, and Scribes sought to entangle him with tricky questions, Jesus waded right in and addressed the central issue.

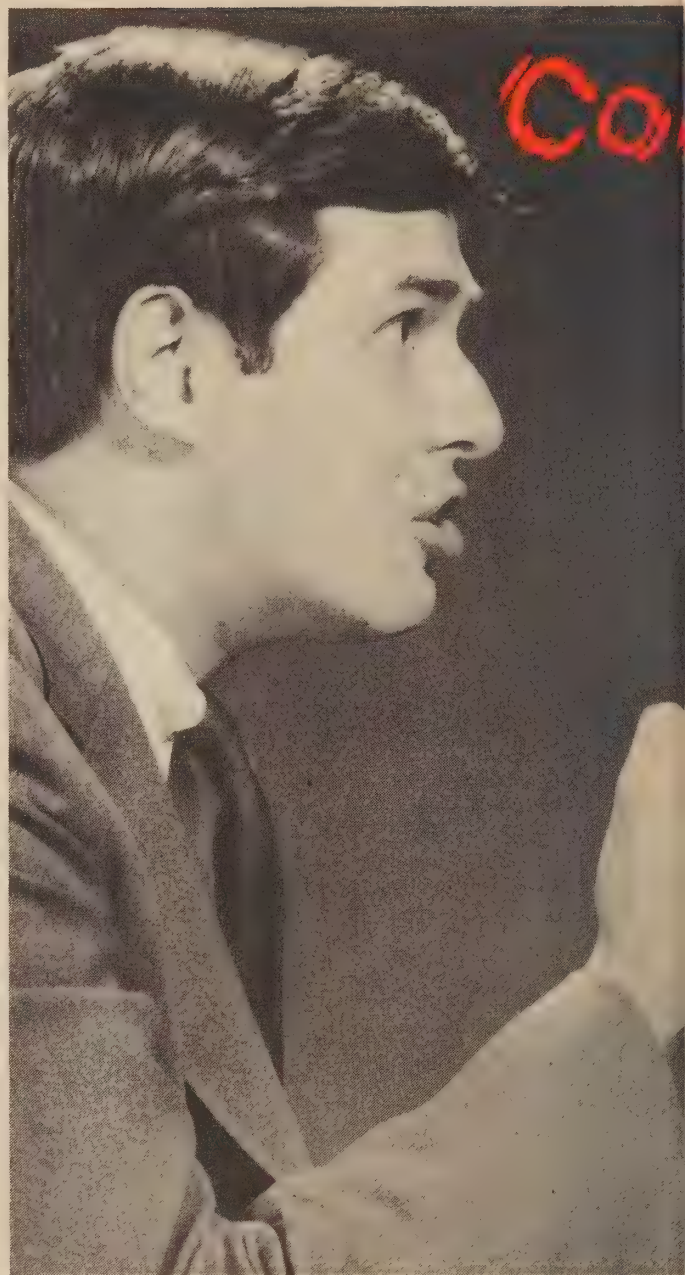
And look at Paul. No way could he be called a "turn-coat." In fact, he seemed to enjoy a good conflict. To the Romans he wrote, "Let us exult in our present sufferings, because we know that suffering trains us to endure, and endurance brings proof that we have stood the test, and this proof is the ground of hope. (Romans 5:3 N.E.B.)

In going through Jesus' Sermon on the Mount, and Paul's treatise on human relations (Romans 12) we find at least five principles to guide us in times of conflict. By putting them into practice we should be able to demonstrate to both the person we disagree with and to the onlookers what it means to be a Christian in the midst of controversy.

Love the person you disagree with

Jesus said, "love your enemies." That doesn't mean we can't disagree with them. It means we must confine our opposition to issues and not personalities. Jesus was often angered with hypocrisy and spiritual blindness in the lives of the so-called religious people, yet he wept over them as persons who needed his grace and forgiveness (Luke 19:41).

To love is to respect our opponents as persons of worth. It means being just as concerned about them as we are about ourselves. At first thought, love may seem to rule anger out. But that is not the case. Paul said anger is permissible in its place (Ephesians 4:26). But when anger is unloaded on a person, then it's a matter of sin. There may be lots of anger in the midst of conflict, but the Christian must always keep it directed toward issues and injustices, not persons.



Listen and work together

This principle flows naturally from a posture of love. If you really consider your opponent a person of worth you will listen to what he has to say. You will listen patiently. You will see what points of common interest you share and how you can work together.

In every controversy there are two or more opinions expressed. Yet, there can only be one decision or outcome. Every case that goes to court has a plaintiff and a defendant, but only one winner. So why not listen to your op-



ponent and seek together to find the correct decision? Jesus said we should work things out before getting into a court of law.

Abraham Lincoln appeared in court one morning to argue against a legal issue involving water rights. That afternoon he was back in the same court in another case before the same judge arguing the opposite side of the issue. Half way through the argument the judge interrupted him and pointed out this inconsistency. Without batting an eyelid, Honest Abe said, "You see, Judge, this morning I thought I was right, but this afternoon I know I'm right."

January, 1978

By listening carefully to your opponent you may find that he is right and you are wrong.

Be positive

There is nothing that stirs up resentment and hostility more than a negative spirit. If you think negative thoughts, expect failure, and look for impossibilities that's exactly what you'll get. On the other hand, if you follow the example of Jesus and Paul and approach things positively you will find the outcome far different.

Can you imagine Paul saying, "It just won't work. We've never done it that way before?" Jesus said positive thoughts and faith can move mountains. The entire New Testament is living proof of the power of positive thinking and living.

Be a peacemaker

According to Jesus, peacemakers are blessed. And Paul agreed when he told the Roman Christians to "live peaceable with all men" (Romans 12:18). These references do not lend support to those who retreat from conflict. Rather, they suggest that we should approach controversy in a spirit of reconciliation.

The Christian will not purposely provoke his opponent nor try to drive him from the scene. He will seek points of togetherness and work to keep tempers cool and emotions calm.

Leave the decision with God

Whenever we enter controversy we must be prepared to accept whatever solution comes out on top — even if it runs counter to all we hold dear. We must learn to accept the decision and to turn it over to God who is the final judge of all things and who can make even the wrath of man to praise his name. Never should a Christian walk away from the battlefield of controversy harboring ill will and resentment.

There's truth in the old platitude, "It's not whether we win or lose that counts, but it's how well we play the game." The same should be said of the Christian in times of conflict. When it's all over and the dust is settled, what kind of witness was made for Christ?

A friend told me of a controversy involving a busing issue. One man who was particularly hostile and abrasive had risen on several occasions to speak against the issue. During these times he attacked the integrity of several of the other speakers and made vehement comments against the chairman. Finally he was called down by the chairman and ruled out of order. The man turned and stormed out of the meeting.

As he was about to leave through the rear exit, a little lady sitting in the back row looked up and sweetly said, "Sir, you left something behind."

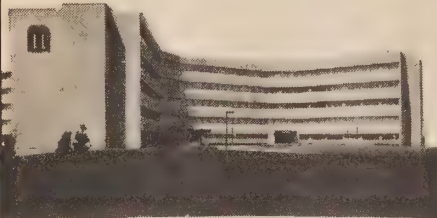
The man snapped back, "What did I leave?"

"A very bad impression."

What kind of impression do you leave when controversy comes your way? You will leave a good one if you let God help you to love the person with whom you disagree, to listen and work together, to be positive, to be a peacemaker, and if you leave the final decision with God.

MR. SCHOENHALS is the Editorial Director of the Free Methodist Publishing House, Light and Life Press, in Winona Lake, Indiana, U.S.A.

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NEWS FROM THE SYNODS

Manitoba and Northwestern Ontario



Rev. Hank Ruiter.

The 94th meeting of the Synod of Manitoba and Northwestern Ontario met for the first time in its history at St. Andrew's Church, Atikokan, Ontario.

The Rev. Hank Ruiter of First Church, Thunder Bay, was elected moderator.

As a result of a synod conference held a few weeks prior to the actual meeting of synod, kits containing analytical tools for determining membership trends and for reversing declines in membership, were offered to members of synod. These kits were originally developed by Dr. Edward Brubaker and the United Presbyterian Church's study commission on this same subject in the U.S.A. Anyone with an interest in examining these materials may contact the Rev. Bruce Miles, First Church, Winnipeg.

The theme speaker was Mr. Frank Whil-smith, chairman of the Second Century Advance for Christ, who spoke on "Encounter with Christ," showing the need for Christ, the nature of Christ, and the needed response to Christ.

The Rev. E.H. Johnson of the board of world mission addressed synod on the subject of the developing north and the necessity of the church's witness as to the kind of development most beneficial to northern people.

The Rev. M.S. McLean, synod superintendent of missions, reviewed the state of mission work over the vast expanse under synod's jurisdiction: aid-receiving churches and mission institutions in the

south, Indian work in town, city and country, and mission to the mining towns and hydro developments in the north.

The last General Assembly fixed the boundary between this synod and the Synod of Toronto and Kingston. It is the north-south line separating the Districts of Algoma and Cochrane on the east and the Districts of Thunder Bay and Kenora on the west.

The vacancy rate is very low at the present time, and the congregations and missions and institutions are very well supplied with dedicated servants of Christ.

Hamilton and London



DR. R. Douglas MacDonald.

The Synod of Hamilton and London met in Paulin Memorial Church, Windsor, Ontario, on the 24th and 25th of October. The Rev. R. Douglas MacDonald, C.D., D.D., of Port Elgin, was elected moderator.

Professor Iain Nicol, convener of the General Assembly's committee on church doctrine led a discussion on the sacraments, with special reference to the proposal to admit baptised children to the sacrament of Holy Communion.

Dr. DeCourcy H. Rayner, Moderator of the 103rd General Assembly preached at the Synod's invitation. Bishop J.A. and Mrs. Gonsalves of Bhopal spoke on their work in India, Dr. R.G. MacMillan on the project of accommodation for retired ministers, Dr. Matthew Dymond on the Second Century Advance for Christ and the Rev. Alvin Toth on the work of the South-Western Ontario Co-operation for Development.

The Synod accepted the invitation of Paterson Memorial Church, Sarnia, to meet there in 1978.



SYNOD CONFERENCE PARTICIPANTS, from left: Rev. Bruce Miles, Forbes and Mary George. →

British Columbia



Rev. Tony Plomp.

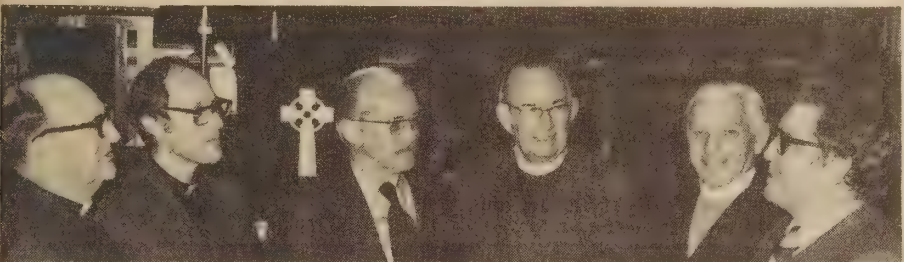
The 86th meeting of the Synod of British Columbia was held in Cooke's church, Chilliwack, October 20-22. The Rev. Tony Plomp of Richmond was elected moderator.

Considerable discussion arose at synod on the subject of ministry to the north, that is northern B.C., the Yukon and Northwest Territories. An overture to the 104th General Assembly will request that the board of world mission form a committee of representatives from the synods of B.C., Alberta and Saskatchewan to consider this matter.

The theme of this year's synod was "Justice and Corrections". Several people involved in the Correction Services of the government of B.C. gave very informative leadership and, Dr. Ian Rennie spoke on the "Biblical Perspective of Justice".



REV. DENNIS H. MAHOOD of St. Paul's, Banff, Alta. was elected moderator of the Synod of Alberta at their meeting in Red Deer on October 14th.



THE SYNOD OF QUEBEC and Eastern Ontario met at St. Andrew's, Prescott, Ont. the weekend of Oct. 21st. The Rev. George Dobie of St. Timothy's, Ottawa was elected moderator. Shown above are, from left, Rev. Larry Cowper, Rev. Nicholas Vandermeij, host minister, Rev. George Dobie, Dr. DeCourcy H. Rayner, moderator of General Assembly, Dr. John Birkbeck of Stirling, Scotland, speaker, and Rev. J.R. Dickey, editor, The Presbyterian Record, whose home church is St. Andrew's.

Man. and N.W. Ont. Synod Conference

Gimli Conference Centre, Gimli, Man. was the site of the Manitoba and North-western Ontario Synod Conference September 23, 24 and 25. Young and old, lay and minister, men and women came from Dauphin to Atikokan to hear Dr. Edward Brubaker of Wichita, Kansas, and Mrs. Ninette Di Gangi, Don Mills, Ontario, speak. The theme was "Concerns" and the weekend was spent tackling such topics as:

- Does God expect The Presbyterian Church in Canada to grow? — How?
- Faithfulness demands:
 - Urgency.
 - Conviction.
 - Skill.
- How can you help The Presbyterian Church in Canada to grow?

Dr. Brubaker chaired a study on "Membership Trends" for The United Presbyterian Church, U.S.A., and shared some of the things he learned during their two years of investigation, helping us consider how their findings might apply here. Mrs. Di Gangi shared many personal and inspirational insights as well as leading one of the workshops.

In addition to the main theme addresses, discussions, singing and fellowship, each delegate had his choice of two

of the four workshops on "Music in Worship," led by Forbes George (First, Winnipeg), "Planning Worship," led by Helen Tetley (B.C.L.), "How to Make a Devotional Come Alive," led by Mrs. Di Gangi, or "Pastoral Competence," led by Hugh Lloyd and Ed Bell (Winnipeg).

Another highlight of the weekend was the corporate worship on Sunday morning, in which each of the discussion groups participated by planning and leading a portion of the service for the whole. The activities were rounded out by an NFB film *Have I Ever Lied to You Before?* which looked at the role of advertising today and the ethics involved.

YOU WERE ASKING?

The column will resume as soon as our new "answer man", Dr. C. Ritchie Bell receives enough letters containing answerable questions. To make the transition period as brief as possible, please forward your queries to: Dr. C. Ritchie Bell, 648 Main St., Lachute, Que.; J8H 1Z1.

Include name and address, for information only.

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COMPTROLLER WANTED

The Presbyterian Church in Canada seeks the services of a skilled accountant and administrator to assume the position of Comptroller on January 1, 1979, following a short period of orientation. Location — Toronto.

Candidates must have had broad experience in the administration of business and financial affairs, including banking, investments, trust control and the preparation and administration of budgets. They must be personable and be competent to deal with church boards, committees and individuals, and with representatives of the business community.

Replies, which will be treated in confidence, should contain details of education, qualifications, experience and personal history. They should be enclosed in an envelope marked Comptroller and be forwarded by February 28, 1978 to:

The Chairman of the Search & Selection Committee,
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60 years for the World Day of Prayer in Canada

The Women's Inter-Church Council of Canada was formed in 1918 with five churches involved. In 1978 with eleven denominations involved, the Canadian Women's Inter-Church Council was invited by the World Committee to write the service for the World Day of Prayer. The honour of writing the Service and the 60th birthday celebration makes 1978 a very special year.

The theme of the World Day of Prayer Service for March 3rd, 1978, is "COMMUNITY SPIRIT IN MODERN LIVING." It was prepared by a committee of Canadian women. The theme of community has practical expression in the bilingual printing of the material in Canada.

The offering from the Services across Canada assist Ecumenical projects that communicate the gospel and/or serve human need. This year, to mark the 60th Birthday, the Council aims to make a Birthday Gift of \$60,000 to finance a world-wide literacy project. The Canadian Bible Society will administer the project, and use the Bible as the teaching text. This \$60,000 Birthday Gift will not replace the usual grants, but will be considered a gift of gratitude for the years we have been privileged to meet together, on an ecumenical basis, sharing, daring, and caring for each other.

A special Anniversary project of the Women's Inter-Church Council of Canada has been the assembling of a CANADIAN PRAYER BOOKLET, lifting up concerns and blessings from every Province and Territory of Canada. Further information from W.I.C.C., 77 Charles St. West, Toronto, Ontario, M5S 1K5.

India cyclone and floods

Church Action for Emergency Aid, representing the Anglican, Baptist, Lutheran, Presbyterian, Roman Catholic and United Churches, announced today responses to the major cyclonic disaster in India in which 20,000 are feared dead in the region of Andhra Pradesh alone.

With Anglican, Lutheran, Presbyterian and United Church support, the World Council of Churches recently set up an emergency fund of \$208,000 which is at the disposal of CASA, the Christian Agency for Social Action of the National Council of Churches of India. CASA has two teams of emergency personnel at work in Andhra Pradesh and Kerela. In addition, the United Church has forwarded \$10,000 for use as needed, and the Anglican, Lutheran and Presbyterian Churches are ready with additional contributions when these are called for.

A Baptist contribution of \$15,000 has already been forwarded in support of its medical work throughout the stricken area, and the Canadian Catholic Organi-

zation for Development and Peace has forwarded \$25,000 and has ear-marked an additional \$25,000 for the relief work of Caritas Internationalis.

Italian Reformers?

"The Cultural Impact of Italian Reformers" was discussed by a conference of international scholars at the Faculty of Religious Studies, McGill University, Montreal, Que., from September 27-30, 1977. Sparked by growing interest in Peter Martyr Vermigli, the conference included historians and theologians whose interest in Renaissance-Reformation studies makes the Italian Reform movement of the 16th century and the emigre Reformers an excellent case study for interdisciplinary purposes. Five of the six contemporary authors on Vermigli (Marvin Anderson of Bethel Seminary, St. Paul; J.P. Donnelly of Marquette; J.C. McLelland of McGill; Philip McNair of Birmingham; Klaus Sturm of Bonn) provided focal point along with Robert Kingdon (Wisconsin) on the life and thought of Vermigli.

The conference papers will be published; further information may be obtained from Dean J.C. McLelland, Faculty of Religious Studies, McGill University, 3520 University St., Montreal, Quebec H3A 2A7.

Dedication at Creston, B.C.

On Sunday, November 6th, 1977, 5 (Five) beautiful Memorial Panels were dedicated by the Rev. Dr. James Dunn, M.A.

On the centre panel is affixed a large illuminated cross and beneath a bronze plaque which was unveiled by Dr. Dunn to the Glory of God and to the memory of his father, the Rev. Alexander Dunn, M.A., B.D., (1868-1945) who was the first Presbyterian Missionary to Creston, British Columbia, in 1900.

The four flanking panels carry hand-carved symbols of the four evangelists.

The whole of the work, which has enhanced the interior of the Church, was executed by Mr. Roland Roebuck, one of St. Stephen's gifted and devoted elders, and made possible through the generosity of Mr. Kell Sorenson, another dedicated member of the Session.



EARL WARD, session clerk, Dr. James Dunn, Dr. Edward Bragg, minister, and Roland Roebuck.

Dr. Webster elected

Dr. Margaret Webster, the principal of Ewart College, has recently been elected to the Board of Directors of The Religious Education Association of the United States and Canada. This is a singular honour for The Presbyterian Church in Canada since there are only two other Canadians on the board.

At the end of November, Dr. Webster attended meetings of the REA and of the Association of Professors and Researchers in Religious Education in Saint Louis, Missouri.

Saskatchewan Y.P. Conference



DELEGATES to the Sask. Y.P. conference
Sandra Cunningham and Elsa van Duyvendyk.

First Presbyterian Church, Regina, was the site of this year's annual Synod of Saskatchewan Young Peoples' Thanksgiving Conference. "Jesus, the Revolutionary" was the theme presented by Joe Gunn, a layman from the Social Action office of the Catholic Church in Regina. Several Bible studies, led by three of the young people, supplemented Joe's challenging addresses by examining many of the revolutionary things Jesus did in his day and calls us to do now.

The lighter moments of the weekend included the annual football game, volleyball, swimming, a pizza outing, coffee house, complete with skits and a mock wedding, lots of singing and getting to know new friends from all over Saskatchewan and even Manitoba.

The young people also formed a choir and participated in the Thanksgiving Sunday worship service at St. Stephen's, Regina, where the boys were billeted for the weekend.

The Synod young people elected their new executive and members of the S.Y.M.C.C. (Synod Youth Ministry Coordinating Committee), including Mairi MacDonald (Saskatoon), Chairperson; Rick vanDuyvendyk (Saskatoon), N. A. C. representative; Cheryl Mark (Moose Jaw), 1st N.A.C. alternate; Jim Bardwell (Saskatoon), 2nd N.A.C. alternate; and Sandy MacLennan (Regina).

January, 1978



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Green shoots, Lord? . . . out of cement?

Jose weighs fourteen pounds.

He's fourteen months old.

Pablo's emotional growth.

measures just half his age.

Roberto is nine. He can't read or write.

But he's good at stealing, lying, running away.

And smart — he doesn't trust his own mother.

Anita loves hers.

— they call her mom crazy

but in the midst of oddness and confusion.
she cares.

Can these bones live?

Can a child be born again?

How big is a mustard seed?

Breathe on us, Lord.

Out of nothing, make a whole new child.

Call him good.

Tender green shoots? Yes. Thank you, Lord.

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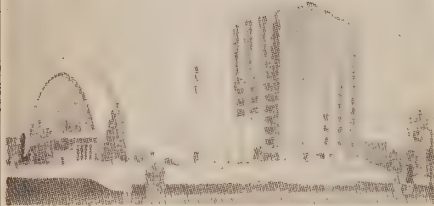
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LETTERS

(Continued from page 16)

Sunday schools likewise often have to adopt similar measures for their teaching staff in order to avoid confusion in the classroom. It is a particularly sad thing when a paraphrase is adopted instead of the word of God for such purposes. To young people, brought up on such a non-translation, the great Christian literature of the past 2000 years is bound to lose much of its value.

It is surely better to have a faithful translation that truly reflects the wording of the original than a free paraphrase which often betrays the original and assumes the form of a commentary reflecting the personal bias of the author. Commentaries are good and necessary but they are dangerous when they are promoted as a substitute for the word of God itself.

We seem to need something in the nature of a new edition of the KJV, presented in the same beautiful style but employing modern terms and phrases while remaining faithful to the traditional Greek text that underlies the old familiar wording of that translation. Thomas Nelson Publishers is apparently heading in that direction. Let us hope they succeed and bring some order out of the present chaos.

Arthur C. Custance, Ph.D.
Brockville, Ont.

Mr. Zegerius Replies

There is a strikingly individualistic approach to Bible study in the letters regarding the "translation explosion." Both argue that differences in people demand a variety of translations. I hardly need to point out the consequences of such a view!

What is missing from this approach is the need for consistent teaching by the Church, if people are not to be left to their own insights, augmented by variants in translation, to piece together the meaning and practice of our faith in isolation. Church history shows abundantly that it is disastrous to leave the study of Scripture in the hands of people lacking theological training and a thorough knowledge of the whole Bible, no matter how plain-spoken their translation. For the Church's teachers, on the other hand, the value of using various available translations, if possible together with

their own knowledge of Hebrew and Greek, is obvious.

My concern is not with the use of different translations by the individual but with the use of a fixed text by the believing community. We need common terms to understand each other. We need consistent style and phrases to witness together "with one voice." There is no need for uniformity of thinking, but there is a need to appropriate great sayings of the Bible to our memory as a treasure from which we may draw comfort, strength, and hope in the turmoil of life. To have a variety of expressions constantly side by side interferes with all this, and the result is confusion and the lack of an enriching familiarity with the Word of God.

To rise above "verbal accident and wordplay" requires much more than variants in translation. It requires exegesis, for which any good translation will do. Let me stay with the example mentioned in one letter, Phil. 2:6. In several versions this text reads: that He

"thought it not robbery to be equal with God;"

"did not count equality with God a thing to be grasped;"

"did not demand to cling to his rights as God;"

"did not think to snatch at equality with God;"

"did not cling to his prerogatives as God's equal;"

"did not think that by force he should try to become "equal" with God."

The questions these different translations raise are far more than the ones they answer. Yet, they do not even touch upon a real exegetical problem, hidden in the ambiguous word "equality," which is only further weakened when changed to "rights." Unless a teacher brings the scriptural concept of Christ's oneness with God to bear on this text and holds it firmly within its context, confusion results. Therefore, this very text is a good illustration that it is more profitable to let Scripture cast light on Scripture than to put translation over translation.

The present situation is not without precedent. Beginning with Tyndale's, nearly a dozen translations into English circulated in the 16th century. To quote one of the letters I received in reaction to my article:

"Some of the new translations are excellent but the multiplicity of them creates exactly the same condition that

existed when, to end confusion, the King James Bible was called for. The advantage of one version over many was what led to its acceptance for so long a period."

There are Scriptures in which my very life is anchored, such as: "My sheep hear my voice, and I know them, and they follow me; and I give them eternal life, and they shall never perish, and no one shall snatch them out of my hand." I want those very words in my soul, my memory, and on my lips, in life and in death. And I don't want to get them all mixed up, not in my own mind, nor in that of my children or my congregation!

Hans W. Zegerius

We regret that, for reasons of space, we cannot print all of the correspondence written in response to Mr. Zegerius' article. Those selected are, however, representative.

"Leftists" and Social Injustice

I read Mr. Harry Mardon's letter — "Have the Leftists infiltrated many of our Churches" — with dismay and a feeling of sorrow because his sentiments are probably those of a large segment of our Church. I am sorry, not because the existence of GATT-Fly and its proposal regarding the pipe line were challenged, but because of how it was done. Mr. Mardon's article showed fear and did not reflect the burning desire for truth that should characterize the Christian man.

The article amounted to saying "I reject GATT-Fly's proposal because I don't like it." The reason he gives for not liking it is that it sounds "leftist." Even some high school students these days will recognize that this argument is fallacious. It is the ad hominem argument in full cry. Mr. Mardon first abuses GATT-Fly by calling it leftist, with the implication that what "has a certain leftist-rhetoric ring" is probably false. But a statement is not true or false until it is shown to be so, no matter who says it. There is also the implication that because of our circumstances as Church people we would not want to tolerate leftists. The only conclusion I can arrive at is that he hopes to dissuade people for whom "leftist" connotes something negative, from giving GATT-Fly a fair hearing. Mr. Mardon is obviously doing the same thing when he dis-

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PRE 1008

misses trade unions because they are "often supporters of the Socialist N.D.P."

He suggests that "clerics" should not be involved in political and economic affairs but rather in moral and spiritual matters. I am appalled that Mr. Mardon does not see that the question of justice is a moral and spiritual matter. Perhaps the answer to the empty pews may be due to the fact that the church has been guilty in removing the moral and spiritual from the everyday issues of life. There are many people who refuse to give the Christian gospel a fair hearing because they do not see righteousness in the everyday dealings of Christians as individuals and nations.

I was born in a country where some of my ancestors were brought as slaves and some others as cheap labour. They saw the church as being supportive of this economic structure. As a teenager I saw grown men and women earning the equivalent of \$1.50 per week while their employers spent that much on trivial purchases. The church never spoke against this and I wonder if they were just morally blind or they lacked moral nerve. Many people from my native land equate Christianity with injustice and will not tolerate discussion about Christ. Now that the Canadian Churches are being prophetic by trying to criticize cases of injustice please don't try to muzzle them by "painting them red". Rather, tell them to be even more prophetic by criticizing injustice wherever it may be found. Let us prophesy until "justice rolls down like waters."

(Rev.) Winston Newman,
Leaskdale, Ont.

Responsible Involvement

Mr. Harry L. Mardon ("Have the Leftists infiltrated many of our Churches?" November issue) attacks GATT-Fly and churchly involvement generally in matters of economic and social concern. He is incensed with a discussion paper which he perceives as having "a certain leftist-rhetoric ring." in his own unmistakably rightist rhetoric he seems to take it for granted that the latter alone should have a hearing.

The GATT-Fly report is of course subject to debate but this is not advanced by Mr. Mardon's employment of the typical propagandist's arsenal: "Church organizations may have been infiltrated . . . straight

Canadian Labour Congress propaganda . . . absolute poppycock . . . Leftist claptrap . . . radicals in our midst." He is aghast that trade unions are referred to favourably, "many of which are open supporters of the Socialist N.D.P." When has the latter party been placed under ban in Canada?

If it is the responsibility of newspaper columnists to assist in the informing and educating of public opinion, Mr. Mardon's contribution in this case does not encourage one to share his confidence in noting that "all Canadians have an indirect say in Canada's development policies and priorities through the election process." How can he be so naively sure of this at a moment when our national government is investigating itself to see if it may in fact have been guilty of promoting an illegal price-fixing cartel in uranium sales? Far from having a significant say in corporate decision-making, the public often has great difficulty in finding out what decisions have actually been made; e.g., participation by the chartered banks in loans to foreign regimes.

Mr. Mardon thinks that this is none of the Church's business; let the clerics concentrate on the "rapidly deteriorating moral tone of the country and spiritual matters."

We are not offered any indication of the content of morality and spirituality apart from the obvious assumption that these have nothing to do with economics and politics. This cannot be left unchallenged. The Christian doctrine of the Divine Creation places the whole of human experience within the domain of God. The prophets of Israel unceasingly proclaimed this theme. And our Lord's own death on a political stage had both real and symbolic meaning for his followers. From the very beginning of Christian history down to the Korean Christians of today many have known the ban of Empire and rejection in the public sphere due to the concreteness of their witness.

Let us hope that a majority of our "sensible church members" are prepared to see that the desertion of the churches may in large measure be the result of a moralizing and spiritualizing that has too often ignored the actual life of man in God's world.

W. James S. Farris

Iain G. Nicol

Donald C. Smith

Knox College — Toronto

Comment on Campbell

Thank you for the dialogue with Don Campbell. This is a fresh approach to subjects by The Record and one which I find interesting.

I also commend you for opening up this subject. It is one which the "Establishment" (excuse the label) usually attempts to ignore. Don's understanding of the faith and the church is one which I believe is generally shared by a large proportion of our ministers and even more of the laity. There are many variations of this position, however. Not all "evangelicals" share his opposition to the ordination of women.

With regard to his comments on the "preaching of the word"; your readers might be interested to know that Dr. Karl Menninger of the famous psychiatric centre in Topeka, Kansas wrote his book, "Whatever Became of Sin" for the encouragement and support of the clergyman, whom he describes in one of the chapter titles as "The Bluebird on the Dung Heap." The following is a quotation from his book about preaching; "Some clergymen prefer pastoral counselling of individuals to the pulpit function. But the latter is a great opportunity to both heal and prevent . . . and there is much prevention to be done for large numbers of people who hunger and thirst after direction towards righteousness. Clergymen have a golden opportunity to prevent some of the accumulated misapprehensions, guilt, aggressive action, and other roots of later mental suffering and mental disease.

How? Preach! Tell it like it is. Say it from the pulpit, Cry it from the housetops.

What shall I cry?

Cry comfort, cry repentance, cry hope. Because recognition of our part in the world transgression is the only remaining hope".

Wallace Whyte
West Hill, Ontario



With this edition the Bible Readings column will be discontinued. The proliferation of excellent and widely used devotional aids makes it unnecessary.

For further information on resources for personal or family devotions we suggest that you contact the Rev. Brant Loper, Board of Congregational Life at 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

ACT OF GOD, by Charles Templeton — McClelland and Stewart, \$10.95

I was both disappointed and excited by *Act of God*. The pre-publication ballyhoo told us that the book would revolve around the discovery of the bones of Jesus. This would pose the question as to whether Jesus actually was raised from the dead and would challenge the whole validity of the Christian faith.

Templeton does face the problem but he never does work it through. I was looking for a theological bombshell and instead I read a book that never really comes to grips with the issue of the resurrection and what it means. There is some discussion, some pondering, as to various views of the death and resurrection of Jesus but it is all rather old and shallow. The resurrection seems to be a problem about which Templeton still has some basic difficulties. So, from the viewpoint of a theologian it is a disappointing book. But in all fairness to Charles Templeton, perhaps it was not his purpose to focus on the theological issue; perhaps I was expecting the wrong kind of book.

But the book is also a very exciting bit of reading. Templeton writes well, although I was annoyed by some of the stereotypes. For example the central figure is a Cardinal of the Roman Catholic Church named Michael Maloney, converted from Presbyterianism by a saintly Roman Catholic Army Chaplain. Michael's father was a polished preacher from Northern Ireland, a graduate of Princeton Theological Seminary, a follower of Freud and a proponent of Higher Criticism of the Bible. Cardinal Maloney's best friend, who smuggles the bones of Jesus into the U.S.A., is a rather impractical, absent-minded, obsessed professor. Maloney's niece, a former Presbyterian also, is a fragile case still suffering the shock of her parents' death in a bizarre car accident. Her fiancé, a good R.C. cop, who "cracks" the case, is a dogged detective who triumphs through determination and hard work.

Templeton has woven a tapestry of religion, politics, travel, intrigue and sex into his novel. Unfortunately the sex scenes are right out of the "true romance" magazines and are the weakest parts of the book.

Although the characters did not develop very much during the book the fast pace of the story more than compensated for that. The plot of the book is excellent; the dialogues, which are often freighted with religious themes, are believable and easy to read; the suspense builds relentlessly.

Templeton has done his research into the Roman Catholic Church and into police methods very well and he works it all into the text in a convincing way.

This book is especially intriguing in the light of "Watergate." The questions of

"What is truth?" and "How much of the truth can people take?" and "Dare we follow truth to its logical conclusion?" are raised in powerful ways.

It is disturbing to see how easily a good person can become involved in doing wrong for fear of facing the truth. It is distressing to see how paternalistic Church leaders can be in trying to "save" the faithful from the trauma of coming to grips with the truth and re-working their theologies in the light of it. The whole tale is a good illustration of how one man's fear of the truth can ruin the lives of those around him.

Act of God is basically a detective story which ends on just the right note. The detective, the relentless searcher for truth, becomes the hero and finds out just how costly the misuse and the hiding of the truth can be.

This book is definitely worth reading and those who know something of the politicking that goes on in every church will find it a gripping tale. Although the setting is within the Roman Catholic Church and involves a papal election it describes the conflicts that prevail in every denomination.

Zander Dunn

Zander Dunn is minister of Calvin Church, North Bay, Ontario.

YEARS OF SORROW, YEARS OF SHAME — The Story of the Japanese Canadians in World War II by Barry Broadfoot — Doubleday, \$12.50.

As a Japanese-Canadian, I found Barry Broadfoot's latest book difficult to read and to review.

The experiences recounted in *Years of Sorrow, Years of Shame* bring back personal and racial memories which Canadians of Japanese origin have done their best to forget; memories of times when to be Japanese meant always being eyed with suspicion: "Small, Cunning . . . always trying to do the white man in . . ." The interviews begin by revealing the racist climate existing in pre-war British Columbia when Canadians of oriental background were without the franchise and severely restricted in job opportunities. Then following the bombing of Pearl Harbour, the stories cover the various facets of the uprooting of 22,000 people from the West coast. Some speak of the bewilderment and pain of leaving homes, businesses, farms, or fishing boats first to be herded into the draughty out-buildings of Hastings Park then relocated to the interior ghost towns of B.C. Others recall enduring the hardships of labouring on the sugar beet farms in Alberta; and others yet the defying of evacuation orders at the cost of being incarcerated like prisoners of war.

Some of the voices are non-Japanese:



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missionaries, civil servants, soldiers, and others who either worked with the evacuees or witnessed their sufferings first hand. In general, the church people (mostly from the United, Anglican, or Roman Catholic Churches) are portrayed as "good Samaritans" in the hour of need. Thus it is somewhat disconcerting to find the following as the only reference made to a Presbyterian: "He (the Presbyterian) said we would have to barb-wire these people up as he wasn't going to take any chance on having his two children's throats cut."

Since the accounts are left in the very words of those who were interviewed, the story has a poignancy and emotional appeal which would be lost had the narrative been retold in the third person. At the same time, because Mr. Broadfoot does not identify the voices for us, the reading is oftentimes disjointed and somewhat frustrating. It is rather like watching a series of interviews on a television set without a picture — only a succession of disembodied voices.

In spite of these difficulties, the book is a valuable exploration of our recent past. For all concerned with peace and brotherhood at a time when the changing nature of our neighbourhoods is causing so much social unrest and even violence, it is a lesson from history.

Those who wish to augment their reading with a more comprehensive history of the Japanese Canadians should also read Ken Adachi's *The Enemy That Never Was* published last year by McClelland and Stewart.

Tamiko Corbett

Mrs. Corbett, formerly Tamiko or "Tam" Nakamura, has served the church as a deaconess. Her family was among the first wave of Japanese immigrants to come to Canada's west coast. She was "relocated" with her parents as a young girl, during World War II.

THE MERCHANT OF MARSHY HOPE, by James MacKay Grant

Marshy Hope is the real name of a hamlet (and a Presbyterian Church) in Pictou County, Nova Scotia. The author, who is minister of Knox Church, Leamington, Ont., was born and raised there. From the memories of his youth Mr. Grant has written a whimsical, light-hearted story of the happenings at Marshy Hope as they centred around George Sweetman. The latter, after an adventurous earlier life, became the man of all work on the Grant farm, and then took over as proprietor of the general store, which he ran after his own fashion.

Pictonians, who are fond of reminiscing about their early history, will love this book. But it deserves a wider readership, for it gives a remarkably detailed sketch of a period of history in a place that is typical of rural Canada at that time. In paperback, it is available from Presbyterian Publications, 52 Wynford Drive, Don Mills, Ont., M3C 1J8, at \$3.50 per copy.

DeCourcey H. Rayner

PERSONALS

Mr. John R. McCallum, Honorary Secretary at the Montreal Presbyterian College for 26 years, was feted on October 27 by his colleagues, past and present. The banquet at the historic Mount Stephen Club, Montreal was chaired by Dr. John A. Simms, former chairman of the Senate, who called upon Principal Dr. D.N. MacMillan, Dr. E.G.B. Foote, Mr. L.S. Donahue, Dr. T.E. Dancy and Mr. C.A. Duff to express the thanks of all for his outstanding service. Many messages were received from friends across the Church. An Eskimo carving of an owl was presented in appreciation of his dedication and outstanding service.

Rev. Dr. H.S. Rodney of Knox Church, St. Thomas, Ontario was the recipient of a Queen's Jubilee Medal for "outstanding citizenship and contributions to the community." Joining him in being so honoured was a member of his congregation, *Dr. Robert J. Bristow*.

Mrs. M. Violet Stewart, Mrs. John Beardall, Mrs. H. Verhoog, Mrs. A.B. Casemore and Mr. and Mrs. Wayne Kiser were each presented with certificates marking 50 years of communicant membership in the congregation of First Church, Chatham, Ontario.

Rev. Murdo Marple has been appointed to First Presbyterian Church, Lower Sackville, N.S., Presbytery of Halifax-Lunenburg. Mr. Marple and his family have been serving the Hopewell charge in Pictou Presbytery.



Alma Street Church, St. Thomas, Ontario was privileged to host other congregations in the area on the occasion of the visit of *Bishop John Alfred Gonsalves*, and his wife, *Mrs. Lakshmi Gonsalves*. Bishop Gonsalves serves the Church of North India formed by a union of six different denominations.

Pictured above is Carolyn Lindsay, left, president of the CGIT group, showing Bishop Gonsalves some crafts being made at CGIT. Looking on are Mrs. Gonsalves and Rev. Hugh Creaser, minister of Alma Street Church.



On November 6, the *Rev. J.F. Horisaki* conducted his farewell service with the Japanese Congregation of Knox Crescent and Kensington Church, Montreal, Que. He has been the only minister of the congregation, beginning work with Japanese speaking people in 1958.

The Japanese Congregation has been invited to merge with the membership of Knox Crescent and Kensington and to join them for worship.

Mrs. Mary McLaren, a member of Calvin Church, Winnipeg has been appointed hospital visitor for Winnipeg Presbytery. She began her duties December 1, 1977.

Mr. Jim and Mrs. Kathleen Whitefield have served the board of world mission for several years in a unique way. Offering themselves as volunteers to serve anywhere within the Presbyterian Church — they have been in India, Jamaica and serving the B.W.M. and second century advance offices at 50 Wynford Drive. They have now been appointed to work in the Christian Project, Port Harcourt, Nigeria. They will go to Nigeria early in the New Year.

Miss Mavis Hyndman who returned from Japan in September has been on deputation visits since mid October. She will take up duties in the board of world mission office as Administrative Assistant, Finance on January 15. She served as English language secretary in the General Affairs Office of the Korean Christian Church in Japan.

Miss Mgbeke Okore has written to tell us that she is assigned to the training of lay leaders at Goldie Training Centre, Arochuku, Nigeria. Miss Okore, a graduate of Ewart College and the University of Toronto, was on the board of world mission scholarship program.

Rev. David Mphande, a minister of the Church of Central Africa Presbyterian, Synod of Livingstonia, is studying at Presbyterian College, Montreal. He is preparing to return to Malawi expecting to do theological teaching. He is supported by the board of world mission scholarship fund.

Dr. Rita Rudra, Professor of Philosophy, Ewing Christian College, Allahabad, India visited briefly at 50 Wynford Drive. Dr. Rudra, a member of the

Church of North India shared in a discussion on dialogue with other religions in a sub-committee of the board of world mission research and planning committee. She was in North America on invitation of the United Presbyterian Church U.S.A. to lead in mission work shops.

Rev. Stephen Cho has accepted an appointment to St. Stephen and St. George, Presbyterian Churches, St. Stephen, N.B. Mr. Cho and his family have been serving in the Blue Mountain, East River, St. Mary's, Garden of Eden charge in the Presbytery of Pictou.

Ronald McGraw, convener of our committee on inter-church aid, has been elected president of the inter-church fund for international development. He succeeds Archbishop Edward Scott. ICFID is supported by the Anglican, Lutheran, Presbyterian, Roman Catholic and United Churches. It sponsors development projects in the Third World.

On October 30, a presentation was made to *Marion McClement, A.R.C.T.*, recognizing her 21 years of service as organist and choir leader at St. Andrew's Church, Pickering, Ont.

Marg Dickson becomes CGIT president

Margaret Dickson of Waterloo, Ontario has become president of the National CGIT Association.

Canadian Girls in Training, supported by the Baptist, Disciples of Christ, Presbyterian and United Churches is now in its 63rd year. The youth program for 12-17 year old girls emphasizes small-group study of the Bible, mission, camping experiences and community projects.

Ms. Dickson, a member of First United Church in Waterloo, is Senior Consultant (Primary Education) for the Waterloo County Board of Education. She has been associated with CGIT as a camp leader and group leader for many years.





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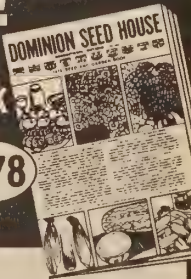
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SHOWN ABOVE are members of Grace Church, Calgary, Alta. undertaking their annual project of baking a ton and a half of Christmas cake. The cake is sold and proceeds given to the Women's Fellowship for diversified mission projects. From left are Mrs. Jean Thorson, Miss Ruby Walker, Rev. S.J. Stewart, the minister, and Mrs. Vince McAulay.



THE REV. M. C. YOUNG and family were honoured by the members of Lindsay-Peterborough Presbytery and members of his congregations in the Woodville, Ont. pastoral charge on the occasion of his retirement from the ministry. Above are Mr. and Mrs. Young and daughter, Susan.



ON OCTOBER 2, St. Andrews' Church, Winnipeg, Man. celebrated their first anniversary as a congregation. Guest speaker was the Rev. George C. Vais. On either side of the plaque commemorating the amalgamation of Norwood Church and St. Vital Church are Rev. George Vais, left, and Rev. Donald A. Donaghey, right.

CAMEOS



AT THE DEDICATION of the church and senior citizens housing project, Rexdale, Ont. are, from left, Rev. Harry McWilliams, Dr. DeCourcy H. Rayner, moderator of General Assembly, Dr. J. V. Mills, Dr. J. K. Lattimore, moderator of West Toronto Presbytery, Rev. E. O. Neil, minister, and Dr. M. E. Burch, clerk, West Toronto Presbytery.



CUTTING THE CAKE for the 190th anniversary of St. Andrew's, Lancaster, Ont. are Miss Catherine McLennan and Mrs. E. L. McNaughton oldest members. Sharing in the service were Revs. Lloyd and Robert Fournay from Moose Jaw, Sask. and Summerside, P.E.I. respectively. These brothers are sons of Mr. and Mrs. John Fournay. Mr. Fournay, senior, is session clerk. The minister, Rev. Ross MacDonald, is in the back row, on the right.



A PULPIT FALL, offertory tables and refinishing work for brass flower vases were presented to First Church, Chatham, Ont. in memory of Mrs. S.G. Chamberlain, by her family. Above, left, are Mrs. Allan Chamberlain and her husband, Mrs. Mary S. Creasey, and Rev. G.C. Dalzell with other members of the Chamberlain family.



AT THE CELEBRATION of the 150th anniversary of St. Paul's Church, Port Hope, Ont., are, from left, (front row), Mrs. T. J. McKinney, cutting the cake; Mrs. C.A. Eby, Mrs. F. Abrams. Back row, Mrs. E.M. Creighton, president of the W.A., Mr. B. Coull, Mr. E. Sleeman, Mr. P. McElroy, clerk of session, Rev. T.J. McKinney, the minister.



THE OLDEST MEMBER of First Church, Trail, B.C. is Mrs. D.B. O'Naeil. Her 102nd birthday fell on December 22nd.



FRED MacMILLAN, who has served for 29 years on the session of St. John's, Cornwall, Ont., 10 of them as session clerk, was honoured by the Cornwall Public Library Board for 50 years service. Above are Gilbert Sullivan, library board chairman, and Mr. MacMillan.

During 1977 St. Paul's Church, Port Hope, Ont. celebrated its 150th anniversary by holding special services and other events each month throughout the year. These included a former members' reunion service with Col. Rev. John Foote, as the guest speaker. Rev. Mariano Di Gangi was the speaker at the anniversary service on October 30th and Dr. L.H. Fowler spoke at the Old Time Service.

Fire destroyed the south-east wing of Orillia Presbyterian Church, Ont. on the evening of Monday, November 28. Estimated damage is \$250,000. The church is fully insured.

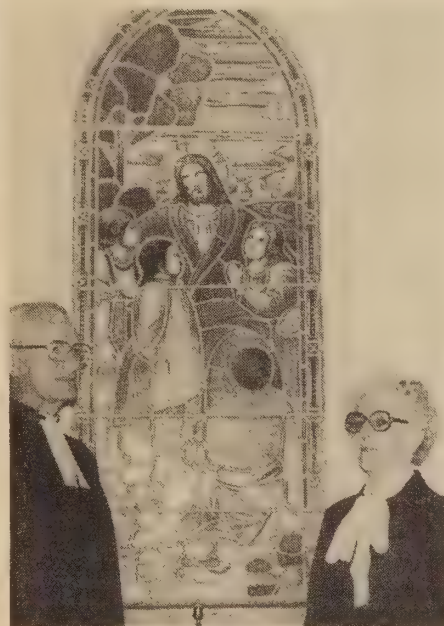


AT THE 75TH ANNIVERSARY of Knox Church, Briercrest, Sask. are Rev. Raymond E. Glen who was raised in the congregation; Rev. Peter D. Ruddell, a former minister of the charge; Dr. Stanley Glen, principal emeritus of Knox College who was raised in the congregation and Rev. Lloyd W. Fournery, present minister of St. Mark's Church, Moose Jaw and Knox, Briercrest. Full-time workers serving The Presbyterian Church in Canada also raised in the congregation but not present for the celebrations are Rev. Margaret MacNaughton and Rev. J. Wiseman.

January, 1978



CARRIE EVELYN GRACE, daughter of Rev. and Mrs. Lloyd M. Clifton was baptized in Esson Church by her grandfather, Rev. E. Lloyd Clifton of Mount Forest. Baby Carrie is the great grand-daughter of the late Rev. E.S. Clifton, a long-time minister in The Presbyterian Church in Canada.



THE LAST of 23 memorial windows was dedicated at First Church, Port Colborne, Ont. on Sunday, Sept. 18th. Shown are Rev. J.R. Esler and Mrs. Charles Given. It was given in memory of her husband, who served the congregation as an elder for 26 years.

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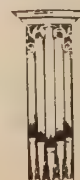


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CATALOGUE ON REQUEST

DEATHS

GRAHAM, THE REV. JAMES RICHARD, 90, died in Sunnybrook Hospital, Toronto, November 6th, after a brief illness.

Mr. Graham was born in Trentagh, Donegal, Ireland in 1887. He received his primary and secondary education there and graduated from Trinity College, Dublin with a Master of Arts degree in 1913. He took further studies at Princeton Theological Seminary and at Edinburgh University graduating from the latter with a B.D. in 1916.

Mr. Graham's first pastorate was in Whitechurch Ontario. In 1918 he enlisted as a chaplain in the Canadian Army and served for a year with the First Brigade Artillery in England, France and Belgium. After the war he was Saskatchewan director of the Soldiers' Civil Re-establishment program. He was called to Francis Presbyterian Church Regina, in 1920. He subsequently served other Saskatchewan churches in Assiniboia, and Prince Albert. He championed the Presbyterian cause in that province in the union movement of 1925.

In 1930 he was called to Sherbrooke, Quebec, where he served until 1940 when he re-enlisted as a chaplain, in the Canadian Army. He was appointed Senior Chaplain for New Brunswick and was stationed in Saint John until the end of the war.

Following the war he served Chalmers Church, Toronto and did extension work in Weston, Ontario, organizing St. Stephen's congregation.

His wife, the former Hilda Stuart Ross of Winnipeg, pre-deceased him in 1976. Mr. Graham leaves two daughters: June, who is Press Relations Officer for the CBC and Rosemary, who teaches English and is the author of three books for children.

Mr. Graham's 61 years in the ministry of The Presbyterian Church in Canada is believed to be the longest on record.

BEEBE, THOMAS RAYMOND, 68, member of Knox Church, New Carlisle, Que., and former chairman of the board of managers, Nov. 2.

BILSTON, HERBERT, elder of St. Columba Church, Hamilton, Ont., former church school supt., Nov. 2.

CAMPBELL, MRS. NEIL, 92, member of Cameron Church, Euphemia, Ont., life member of the W.M.S., and mother of the Rev. A.K. Campbell of Beamsville, Ont. Nov. 13.

CARROLL, E.G., clerk of session of Elmwood Avenue Church, London, Ont., Nov. 19.

FRENCH, A.E. (JIM), 63, elder of Knox Church, Kincardine, Ont., Oct. 21.

GREY, WILLIAM, 56, elder of Knox Church, Windsor, Ont., member of the choir, and formerly an elder in the Church of Scotland, Oct. 31.

HAY, WILLIAM, 71, elder, St. Andrew's Church, Lethbridge, Alta., Nov. 14.

HOPPER, ERNEST C., 84, elder for 25 years of Knox Church Sixteen, Oakville, Ont., and former trustee, Oct. 28.

KNIGHTS, ARTHUR, elder, First Church, Pembroke, Ont., Sept. 6.

LOGAN, THOMAS, 90, elder and long time member of First Church, Regina, Sask., Oct. 14.

LOW, MRS. BEATRICE, 85, charter member of St. Giles Church, Calgary, Alta., Nov. 20.

MacDONALD, ARTHUR, 77, elder for 25 years of Cushman Memorial Church, Hull,

Que., Nov. 4.

McGILLIVRAY, ALEX. C., 81, long time elder of Westminster Church, Paisley, Ont., Nov. 24.

McPHEDRAN, MRS. LORRAINE, 77, member of St. Andrew's Church, Wyoming, Ont., hon. member Pioneer W.M.S. and member of Ladies Aid, Nov. 1.

RANDALL, MRS. R. JOSEPH (HELEN), 65, member of St. Andrew's Church, Cobourg, Ont., hon. life member of W.M.S., choir member for over 50 years, church school teacher for many years, mother of Joy, missionary in Taiwan, Nov. 12.

WHYTE, MRS. MILSON S. (EDITH BEATRICE), 81, long time member of Knox Church, Bobcaygeon, Ont., Oct. 9.

Anniversaries

190th — St. Andrew's Church (Old Stone Church), Lancaster, Ont., Oct. 16, (Rev. D. Ross MacDonald).

149th — First Church, North Pelham, Ont., Oct. 23 (Rev. R.A. Sinclair)

140th — Knox Church, St. Thomas, Ont., Nov. 6, (Rev. Dr. H.S. Rodney).

50th — St. Andrew's Church, Tisdale, Sask., Oct. 23 (Rev. S.J. Sharkey)

17th — Trinity Church, Amherst View, Ont., Nov. 13, (Rev. J.W. Bell).

CALENDAR

INDUCTIONS

Fraser, Rev. John, River John and Toney River, N.S., Oct. 13.

Gray, Rev. Henry, St. Andrew's Church, Hagersville, Ont., Nov. 10.

Smith, Rev. Wayne, St. Andrew's Church, Cambridge (Galt), Ont., Nov. 24.

RECOGNITIONS

Lemen, Rev. W.H., University Church, Toronto, Ont., Nov. 22.

Rhoad, Rev. J.C., Murrayville Church, B.C., Oct. 26.

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The Nov. Survey?



Time and eternity

"The days of our years are three score years and ten . . ." (Psalm 90:10, KJV)

"He has put eternity into man's mind" . . . Ecclesiastes 3:11, R.V.).

OUR MODERN AND CRYPTIC manner of speech has removed the quality of beauty from our language as surely as rock (at least according to some) has removed it from contemporary music. Some claim that similar forces have been at work with similar results in art, sculpture and architecture, too.

When the years change as they have done once more this month, we are inevitably reminded of the inexorable passage of time. We are in no position to pontificate on the relative merits of differing forms of expression through the centuries, and really do not know when writers wrote most accurately or beautifully, or whether pre-Christian writers matched or exceeded the ability of their translators who lived in the Elizabethan age in England. We only know how we are taken with the words of the Old Testament singer (of psalms) and the expositions of the unknown "preacher" as they have been translated into the literature of such comparatively recent times. The language quoted at the head of this page seems almost to bespeak a different concept of "time."

We might wonder if this might be one way in which "God created man in his own image" (Genesis 1:27) — with an awareness of time and its passage, a consciousness of time past and the expectation of time yet to come. If so, God apparently did not complete the task, and even forbade his human creatures to eat the fruit of the tree of the knowledge of good and evil (Genesis 3). The "preacher" declared that although God has put eternity into man's mind, it was with limitations, "so that we cannot find out what God has done from the beginning to the end."

It is difficult for human expositors of God's Word always to grasp exactly what the Almighty says, just as difficult as comprehending what other writers and authors of another generation wanted us to see in works they left behind. When it comes to interpreting biblical writers, we can only pray that the same Spirit which first inspired them would now lead us into an understanding of truth.

For God to have put "eternity into man's mind," would seem one way in which God made us different from other creatures. Ecologists argue with the philosophy engendered by Genesis and its command to "Be fruitful and multiply, and replenish the earth, and subdue it" (1:28). Yet the fact emerges that in modern concerns for the beasts of the field, the fowl of the air and the fish of

the sea, we seem at the same time to be less concerned for human children. This is in direct contrast to the teaching of Jesus, "ye are of more value than many sparrows." It is the quality of *our* life that we need always to cherish in an age that so universally downgrades our humanity.

According to this Old Testament writer, God put this concept of quality of life into our human minds. This further suggests to our thinking that, by our very nature, we must seek the highest and best in all of life's interests. It doesn't mean that we must all have a universal love for opera anymore than it means that we must all enjoy delving into the problems of mathematics or physics. It only means that it is perfectly natural that we should hunger and thirst after "righteousness." Jesus suggested that such hunger would be satisfied (Mathew 5:6).

It would also seem that the words suggest that it is perfectly natural for us to aspire to the time when we might enter into God's eternity in all its completeness. As Paul put it (I. Corinthians 13:12), "now we see through a glass darkly; but then face to face." The doctrine of immortality may not be clearly stated in Ecclesiastes, but the writer here seems to suggest that the thought, the consciousness — and the longing after it, are. Perhaps John "the divine" and the unknown "preacher" were not so greatly separated in spirit as in years. John, in his dream of the time of God's fulfillment, heard a great voice out of heaven saying (Revelation 21:6), "I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely."

May all of us, then, with a sense of eternity in our hearts, look to another of God's new years!

Prayer

God of all the years, whose nature of love and power abides unchanged, and whose gifts to us are enough for every time of need and every period of stress through which we must go, help us to experience your Presence with us on our pilgrimage still. And help us to go on, following where your Spirit leads, trusting in the sufficiency of your only-begotten Son. We ask it in his Name, who looked with hope himself to the fulfillment of your way and to the time when your will might be done in earth as it is in heaven. Amen.

/BY D. GLENN CAMPBELL

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PRESBYTERIAN

RECORD

FEBRUARY, 1978



PRESBYTERIANS and the NEW QUEBEC

What lies ahead



Pastors, Prophets



and
BILL IO

THE QUEBEC GOVERNMENT'S Language Charter (Bill 101) is a *fait accompli*. The anglophone and ethnic communities in this province may never be the same again, nor may the churches of these communities. Is this the end of an era? Could it also be a new beginning? The choice of questions will determine whether the Church will spend itself out in a struggle to survive or be transformed into a new kind of believing community. Few, if any congregations, can just continue to exist as they have for generations.

Francization of the world of work is creating a new sense of hope for francophones who have previously been limited in their advancement in industry because they could not speak English. Now it is the anglophones who feel disadvantaged because their language is less and less dominant "at the top." Some businesses refuse to "give in" and instead "ship out." With them go jobs for both English and French speaking people. Left behind are the resultant social and economic shifts that accompany a significant exodus. Many of those who remain feel uncertain, threatened and sometimes depressed. Others fight back doubts and really strive to cope and to adjust. Meanwhile, *les quebecois francais* are feeling a sense of new opportunities. The job and housing prospects seem promising. Their language and culture are coming into their own — officially. There are also fears. On the one hand, *les anglais* still have a lot of economic clout! On the other hand, there is considerable apprehension about the emergence of a narrow French nationalism.

In short, there is a new alignment. The French majority is now beginning to feel and act like a majority. The English minority is just starting to feel what it means to be a minority. It takes time (and a lot of other things!) to adjust to this sudden reversal, particularly when this means moving down the ladder of power and privilege.

This is the context in which our Presbyterian, English speaking, Montreal congregations find themselves. Many of their members have moved out. Many of their budgets seem beyond reach. There is a strong preoccupation with survival. Sessions and ministers cannot ignore these bur-

geoning issues and their concomitant moods. But this situation also forces consideration of the Church's very reason for being and of God's call to his people to serve him in the world.

As ministers (with their people) wrestle with the essential nature of their church in this place for this time, three questions concerning their style of ministry seem to emerge:

- how are they to pastor the people of God?
- do they have a distinctively prophetic calling and role in midst of this changing scene?
- are the pastoral and prophetic aspects of ministry mutually exclusive?

Pastors or Prophets

Our congregations need pastors. Individuals and congregations are signalling fear, anger, resentment, frustration, bewilderment, discouragement. This is not a time for making long range plans. Just to live from day to day is enough. Such an attitude leaves many vulnerable to demagoguery. What does it mean to be pastoral in this context?

The pastoral functions of a minister can be defined as the encouraging and strengthening of God's people by means of the Gospel. The pastor, like the Old Testament priest after the Exile, may encourage by reminding the congregation of its specific theological heritage and by leading worship with a deep sense of God's pervasive presence in the lives of his people. But such a description of pastoring can, *in this context*, be anything but pastoring.

One must go on to ask: what kind of Gospel, what reading of the past, and what view of God is implicit in such pastoring? Is it a Gospel that favours us? Is it a past that makes us feel superior? Is it a God who is "on our side?" If so, we are not pastoring but deluding. If so, we

The prophet was not a person without feelings, without pastoral concerns. On the contrary, his love for the people of God was only matched by his desire to be faithful to the Word he had to proclaim. That is why the prophets suffered so much. They were rejected by those whom they loved. That is why Jesus suffered so deeply. But it was precisely through that rejection that he brought healing.

The pattern has not changed. It is still an agony to be rejected and to feel rejection. But when that rejection is linked with the cross of Christ and accepted as rejection which does not exclude his love, it can lead to new insight.

In the Presbytery of Montreal we attempted to speak about humanization and dehumanization in presenting a Brief on Bill One (later changed to Bill 101) to our provincial government. Among other things, we asked for an opportunity to enter into genuine dialogue with the government. That dialogue never took place. We, like others, felt rejected.

But on reflection I am not sorry. Our Brief was too concerned with protecting what we have had, too unwilling to sacrifice some of our privileges. Few of our constituent congregations would have objected to our submission since it "supported their cause." What we needed first was a Brief to ourselves about our relationship to God and to the francophone community. (Just such a Brief — "A Montreal Declaration" — was written for the Presbytery of Montreal in the United Church. It was never passed. Perhaps that was because it did not speak against the government, nor did it support the anglophone *status quo*.)

Shortly after Bill 101 was passed, I decided to preach a sermon on Daniel's great prayer of confession (Daniel 9). I was surprised that there was no reference to the sins of other people or of government leaders, though this story was written in a situation of severe persecution. I noticed further that Daniel is presented as praying in the first person plural: "we have sinned." He confesses Israel's sins of the past and present as his sins. I believe that we too need to stand before God and talk about *our* sins, our corporate sins, without reference to, or comparison with, the sins of "the other side." Then we may grasp what God is trying to show us.

Judgment and Grace

The Gospel is always two-sided. It judges us for our sin and frees us from our sin at the same time. When we read scripture we need to be open to its "over-againstness" in order to experience the total scope of its liberation. Then we can see that the anglophone churches have a new and more vital future. We do not need to be preoccupied with our survival for we belong to the crucified and risen Christ. In our penitent stance, we become a sign of God's presence and hope and can be a means of a deeper dialogue between the two "solitudes" of French and English.

The Gospel is both prophetic and pastoral. We dare not separate our commitment to live out God's Word for this province from our concern for the persons who share the life of our congregations in these days. ★

DR. VAN SETERS is a Presbyterian minister and director of the Institute for Ministry in Montreal, Que.

A new context for the church

by Arthur van Seters

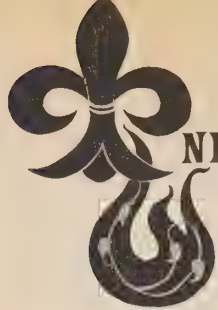
are giving a religious and theological rationalization for the very human and sinful perspectives that pervade our interpretation of this present moment.

We who are called to be pastors need, I believe, to be reminded that this calling cannot be separated from our responsibility to be faithful to the Christ who is the Lord of the whole earth. Such faithfulness recognizes that the Gospel is biased in the direction of the oppressed, that our understanding of Reformed Tradition is culturally conditioned, and that the living God is free for others and not just for ourselves. Our pastoral responsibility to parishioners who are hurting must not be pitted against our prophetic responsibility to discern God's Word for this moment.

To be sure, for many of us there is a pull from the heart that longs to "save" or protect the Church from "the slings and arrows of outrageous fortune." It is deeply agonizing to feel for and with "our people" while also recognizing that this is happening to us because "others" are seeking to be humanized. We naturally ask, "Why at our expense?" So we easily join forces with those who would "defend our individual rights and freedoms."

But a prophetic stance requires something else. It is committed to seeking another perspective, to discerning what God is doing in the world and how he wants his servant church to live out his reconciling love. This means interpreting Scripture by bringing to it the deep questions that arise from our human situation and by conversing with those whom we perceive to be "on the other side." We need to be open to see the unexpected insights that Scripture can give us and to feel its implications for ourselves before also working with others on its wider application.

It is too simple to polarize the role of pastor and prophet, to view the former as affirming and the latter as confronting. We cannot affirm in any way consistent with the Gospel if we will not allow the Gospel to confront us with God's freedom to act in his way (rather than ours). Our pastoring is shallow, if not hypocritical, when we separate it from our prophetic responsibility to interpret the Scriptures.



NEW QUEBEC

EDITORIAL

Salut!

THERE IS AN UNAVOIDABLE ELEMENT of tokenism in this editorial, and indeed, in the idea of a "Quebec edition" itself. Though nothing can really be redressed, resolved, or even reaffirmed by such an effort, it is a necessary tokenism nonetheless.

The hope is that this edition will begin a voyage of rediscovery, and a long voyage it promises to be. The political questions have been, and will continue to be, explored by those who must make these issues their concern. As Christians, as Presbyterians, we must rediscover the ties that transcend all political shifts and winds of change and look to the fellowship that the Reformed Church provides for all under her banner.

We must look to the anglophone Presbyterian community in Quebec, not with sympathy nor with the intent of providing moral support for a community under siege, but for guidance. They must learn to live as a minority within a minority, not defensively, but proudly, prophetically, contributing instead of withdrawing. The mandate they face will soon be ours. Perhaps it is already.

We are a small branch of the Christian community in Canada, itself a minority in an increasingly secular society. Our Quebec Presbyterians are, in a sense, the scouting party for the rest of us.

We must look to the francophone Presbyterian community, small as it may be, and rediscover the fact that their roots and ours are inextricably intertwined. They provide not just a soupçon of Gallic salt in our WASP porridge, but a flavour entire of itself. Their history is soaked in sacrifice, their tradition born of great struggle, their past a part of Canada's too. John Calvin was not, contrary to the impression one sometimes receives, born in Aberdeen. What, in God's name, have we got to say to the world, if we have nothing to say to each other?

Cet éditorial est l'idée même d'une édition consacrée au Québec, revête inévitablement un aspect symbolique. Bien qu'on ne puisse vraiment rien redresser, rien resoudre, ni même réaffirmer, par un tel effort, c'est néanmoins un signe symbolique nécessaire.

On espère que cette édition marquera le début d'un voyage de redécouverte et le voyage promet d'être long. Les questions politiques ont été étudiées et continueront à l'être par ceux qui sont nécessairement concernés par ces questions. En temps que Chrétiens, en temps que Presbytériens, nous devons redécouvrir les liens qui transcendent tous les changements politiques et les signes annonciateurs et nous tourner vers la communion, nous trouvons comme frère dans l'Église réformée.

Nous devons nous tourner vers la communauté Anglo Presbytérienne du Québec non pas avec compassion ni avec l'intention d'apporter un appui moral à une communauté "assiégée" mais pour qu'ils nous guide. Ils doivent apprendre à vivre comme une minorité à l'intérieur d'une minorité non de façon défensive mais fièrement de façon prophétique en apportant leur contribution plutôt que la retirant.

La situation à laquelle ils font face sera bientôt la nôtre. Elle est déjà peut-être. Nous formons un mince rameau de la communauté Chrétienne du Canada, elle-même minoritaire dans une société de plus en plus déchristianisée.

Nos Presbytériens du Québec, constituent dans un certain sens, l'avantgarde. Nous devons nous tourner vers la communauté Franco Presbytérienne, si petite soit-elle, et redécouvrir que ces racines et les nôtres sont intimement entrelacées.

Elle n'ajoute pas simplement un soupçon de piment français à notre porridge Anglais mais une saveur bien particulière. Son histoire est imprégnée de sacrifices, c'est la tradition est le fruit de lutte considérable, son passé fait parti de celui du Canada aussi. Jean Calvin n'est pas né à Aberdeen, contrairement à l'impression que l'on a parfois. Qu'avons nous à dire au monde, au nom de Dieu, si nous n'avons rien à nous dire les uns aux autres? ★

ONE OF THE COMPENSATIONS for the rigours of travel is that it often provides time to read. Let me share a few lines from *Heather in My Ears*, a Fontana paperback by the author of *Salt in My Porridge*, Angus MacVicar.

"The so called 'trendy' intellectuals take pleasure in denigrating Christianity, the Church and the family. They also keep on asking 'What's gone wrong with the film industry? What's gone wrong with the stage?' I should like to tell them. Ordinary folk are getting sick and tired of the 'liberalism' and permissiveness they portray. Ordinary folk are beginning to realise that the selfish and anti-social philosophy of doing one's own thing can only lead to dreadful misery and loneliness.

"Some of us are afraid to say all this too loudly, in case we are considered old-fashioned, 'old squares,' though I'm glad to notice that every day more and more people are saying it, even people outside the church. The propagandists take advantage of our fears, finding in our timidity and slavish obeisance to fashionable thought wide chinks in our armour. And meanwhile, on other fronts, the battle sways against the Christians, because a vision of freedom which panders to selfishness and greed is always attractive . . .

"What can committed Christians do, therefore, to increase their defences? First of all they can speak out, loud and clear, in favour of the Ten Commandments. Modes and manners may change, and frail human beings can never be perfect but the immutable standards are there for all to read and understand. Secondly, they can demonstrate in their own lives that the meaning of the word 'love,' as offered in the New Testament, is care and consideration for others, not 'doing one's own thing.' And thirdly, aware that the tensions and strains of modern living, erupting occasionally into violence and drug-taking, often stem from a lack of faith in the family unit, leading to a similar lack of faith in the country as a whole, they can, by their example, bring about a resurgence of this faith and prove by means of discipline and love that the family unit is a principal source of strength and happiness in any community."

"The gospel of reverence for our fellow men and respect for the family unit can blunt the weapons of any propagandist." ★

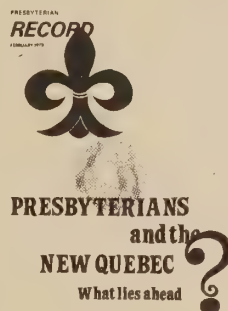
Delaney H. Rayner

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cover story

Though it is altogether possible that this magazine will bear the creative imprint of Miss Valerie Dunn again, this is her last cover for us as Assistant Editor. She leaves with this issue, taking with her our best wishes and the knowledge that many others will benefit from her dedication and service.

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PUNGENT and PERTINENT



Facing the Inevitable?

by Gilbert D. Smith,
Victoria, B.C.

FEARS AND FOREBODINGS are everywhere expressed at the thought of Quebec's secession from Confederation. The alarmists are forecasting the break-up of Canada. Much of this is mere political opportunism. It is a fine and apparently successful diversionary tactic for a party in some trouble, but there is little substance to the panic thinking that if Quebec goes its separate way, Canada will break up.

Even a cursory survey of those countries, where in the past one part has seceded in search of identity and independence, e.g. Finland, Norway and Sweden, Pakistan, Ireland, the Balkans and the contemporary struggles of the Basques and of course Cyprus — will reveal common features resulting in similar actions. The common features are cultural background, language, often religion, and sometimes the smarting memory of an historic defeat. These things almost inevitably create, in time, the severance of the smaller from the greater. Quebec is no different . . . its passion for identity and independence will have its fulfillment. This situation has always been profitable in the short term for scheming politicians in a world sadly lacking in statesmen.

When someone warned Nehru that an independent India would make terrible mistakes, his reply was "They will be our own mistakes" . . . Threats of failure or economic carrots dangled in front of the stubborn independent animal have had little effect. The alluring experiment must go on. The youth, however comfortable his home, must set up his or her own apartment be it ever so bare or barren and despite the parental tears.

What is the answer? Not government squandermania or bilinguism, or good deeders like the General Assembly wasting the people's money on a committee that can do little but pass motherhood resolutions. Surely it is a just recognition of the historic process, and an adjustment in good will to the will of the people of Quebec if that will is freely expressed. In this atmosphere of goodwill a different kind of union

. . . even a stronger union can be forged. True, there must be safeguards for the minority . . . even some form of partition based on numerical strength, a free corridor for the Maritime access to the rest of Canada, a customs union and a common defence of the Seaway.

As to the red herring of Western Separation, forget it! It's numerical strength is about the same as that of the Flat Earth Society and belief in it as sincere as belief in the Loch Ness Monster. Victoria and Vancouver will never separate from Ottawa and Toronto — there is no inner motive. In common with the Maritimes, their history, heritage and WASPishness are too strong. ★

LETTERS

Holy Communion IS for the mature

Let me register my opposition to the admission of children to the sacrament of Holy Communion. I particularly find Mr. Fryfogel's article very inconclusive as he argues for the admission of children to the Lord's Table.

Mr. Fryfogel seems to place all his eggs in the basket of "baptism" making this sacrament the be all and end

all as it relates to Church membership and admission to the Lord's Table. While I similarly have a high regard for the concept of baptism (infant and adult) as joining one to Christ's saving work, I am not ready to equate one's rebirth or conversion experience with the waters of baptism as Mr. Fryfogel implies. Mr. Fryfogel runs the risk of diminishing and even neglecting the place for the profession of faith, which is an individual freewill act, and thus, rightly, the basis for joining the



NOWADAYS YOU HAVE TO GIVE PEOPLE A CHOICE!

Shaff

Church of Jesus Christ. It seems to me that Mr. Fryfogel has sadly neglected the "promissory nature of infant baptism" and rather badly mistreated and downgraded the Presbyterian doctrine on Confirmation which better expresses itself by the term "Profession of Faith." Baptism at any age still requires the subsequent individual profession of faith, as one publicly responds to God's grace and love in the person of his Son, and our Lord, Jesus Christ.

We read in 1 Corinthians 11:28, T.E.V. "So then, everyone should examine himself first, and then eat the bread and drink from the cup." In this whole section Paul places some emphasis on both *understanding* what the elements mean for the individual on coming to the Table, and also for the personal requirement of *self-examination* which leads one to the refreshing waters of forgiveness which our Lord offers to us afresh and anew as we partake of the elements. While it is not salvation by "knowledge," there is no doubt that personal introspection in the light of the cross is certainly required by the individual. From both a psychological and sociological viewpoint, I would suggest that this individual cannot be a child, who simply is not ready to engage in this process of self-examination which is a requirement as one prepares himself or herself to take part in Holy Communion, lest we not come under God's judgment. (1 Cor. 11:31)

I hope we are not being swayed as a Church by the contemporary secular notion that we become more loving adults and parents as we let our children become involved in adult activities. In many cases we show our love by withholding certain activities from our children, until the appropriate time in their lives.

And perhaps the Committee on Church Doctrine will waste many valuable hours, simply because the wrong question is being given so much consideration, namely, should children be admitted to the sacrament of Holy Communion? Perhaps the deeper issue is how we as members of the Christian faith within The Presbyterian Church in Canada can better prepare ourselves as we come to Holy Communion, especially when the whole concept of preparation (e.g. Preparatory Service) has in many cases been dropped, or given a perfunctory role the Sunday prior to Communion.

(Rev.) Wayne J. Baswick,
Mississauga, Ont.

(More letters on page 31)

Barsanuphius

I recently received a rather weird report of a discussion group. I pass it on without comment. . .

We have a discussion group in our church which is the most progressive group around. We're always on the lookout for new ideas. Last month one of our members told us of another group showing a National Film Board film and having a discussion on the issues it raised.

We decided to do the same thing. Only, National Film Board stuff seemed a little heavy, so one of the members suggested Laurel and Hardy instead.

So we arranged for an "in-depth and meaningful" discussion after the showing of the film, "Bonnie Scotland," starring Laurel and Hardy.

The discussion after the film was first rate. Many members felt Oliver Hardy lacked Christian compassion when he slammed Laurel's hand in the door. Others were critical of Laurel's public display of emotion when he cried after having had his hand slammed in the door. Almost all present agreed that both Laurel and Hardy showed an appalling lack of social responsibility by cooking a fish on the metal bed spring in their room and thus endangering the whole household.

While these issues were all significant, the group quickly fastened on the most important issue of all. This is the issue which forces itself on the contemporary Christian conscience. Our chairman put it most succinctly: "It simply boils down to this. Does Scotland have any right to be bonnie while half the world is starving?"

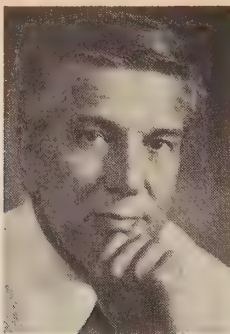
Most of the members felt that Scotland should make a great effort not to be bonnie, as a gesture of identification with a suffering world. A few, obviously the less sensitive members, felt Scotland should be as bonnie as she wanted to be and let the rest of the world go hang. This view gained no support.

One member observed that short of some more definitive form of international law, there could be no question of Scotland's right to be bonnie. The real question was whether Scotland should exercise that right, in view of the moral imperative to set an example for a starving world.

Our most theological member commented that he could find no reference to being bonnie in the Shorter Catechism. Moreover, the Westminster Standards did not specifically enjoin either nations or individuals to be bonnie. Though concern for the starving world was no doubt of tangential importance, it was his opinion that if Scotland took her doctrinal standards seriously, she should be bonnie only in cases of extreme necessity.

Two members of the group suggested that there were no great issues in the film and Laurel and Hardy were simply very funny. They were expelled from membership.

Readers who wish to express their opinions on this question: "Does Scotland have any right to be bonnie while half the world is starving?" may enter a contest by writing 500 words or more to the Editor of The Presbyterian Record, Don Mills, Ont. Since non-biased contributions are required, the contest is not open to people who are from Scotland, people who are bonnie, or people who are starving. ★



PERSPECTIVE

South Africa: A Misguided Friend

FOR YEARS SOUTH AFRICA HAS weathered the storm of verbal abuse over its policy of separate racial development called apartheid. Each time the world tightens the screw with dire warnings of trade embargoes and casts a righteous eye on the moral standards of the alleged international outcast, the South Africans tighten their circle and become more defiant. Even under the most recent barrage of pleas and cajoling, the residents of this tight little community elected, by an overwhelming margin, the man and the party committed to taking South Africa further down its present path. Following the vote, Prime Minister John Vorster insisted that there would be no concessions on political power sharing with blacks on a national level. He will proceed with plans for separate "parliaments" for whites, mixed bloods, coloureds and Asians and will continue to develop the tribal homelands. Carried to its ultimate conclusion Vorster's plan would place 70% of the population on 13% of the land, much of it arid and unprofitable. The real purpose behind the homeland plan is transparent: to assure continued Afrikaner dominance, the dominance of 4 million whites over 20 million blacks.

What manner of man?

What of the Afrikaner? Is he the insensitive, inconsiderate beast he is continually painted or are we in the West simply the naive targets of clever propagandists? Having done some reading

and several interviews on the subject, here are some observations.

The Afrikaner can and usually does treat his black workers with kindness. Yet there is never any sense that the black is or ever could be his equal. In the common view, the black is a child of God who needs to be guided to civilization by one who knows the way — the Afrikaner. It is one of the great ironies of South Africa that the Afrikaner, now seen as the pitiless persecutor of a black majority, has a long history of a struggle against oppression. During the 17th and 18th centuries, while the Cape colony was under the control of the Dutch East India Company, the earlier settlers, Germans and French Huguenots seeking religious freedom were the first to suffer. They were denied land rights. The British, who seized the colony in 1795, were equally harsh overlords who regarded the Afrikaners as obstinate and inferior. They were excluded from jury service because of their language and were forced to accept English-speaking ministers in their churches. Gradually, the Afrikaners retreated into the interior. The discovery of gold in the Transvaal in 1886 led to an invasion of white English-speaking settlers and eventually to Afrikaner defeat in the Boer war of 1899-1902.

Isolated in the heartland of the Dark Continent, the Afrikaners took refuge in their churches and societies — notably the mysterious BROEDERBOND which knit the community together. They sat and played a waiting game for a time when political

power would eventually be theirs. That day came in 1948 with the election of their National Party and the defeat of the United Party under Jan Smuts.

Although the basis of national separation of the races in South Africa dates to 1909, when the British withdrew the rights of the non-whites to sit in parliament, the new government moved inexorably to spread and enforce apartheid. Each successive National Party government has taken this policy one step further.

The horns of the dilemma

And as racial separation marches forward in South Africa, the whites in the Western world on the outside, who pride themselves on a liberal Christian tradition, are presented with a dilemma. By no means are they speaking with one collective voice. For example, the prominent Daily Express of London, England, is concerned about the "bovine obsession" of the West with racial equality. The Express editorial continues: "The truth is that South Africa, for all its faults is part of the West. And its enemies are after a system that will take South Africa out of this community. Surely we are not so gutless as to refuse to stand up and fight against our enemies."

There are two main strands in the argument that bends people to support the South African regime. One, the least important, is also the nastiest. People with white skins are good; people with dark skins are bad. But the dominant strand is the one that sees black and white skins as incidental to

the real struggle enmeshing the world: that between a Christian West and an expansionist Marxist East. Thus comes the nub of the question. Is a nation that treats three quarters of its population as second class citizens, merely because of the colour of their skin, to be supported, come what may, while Russia and China are knocking on doors a little to the North? The common aim, fortunately one that is now being pursued in most of the West is to press South Africa, gradually but purposefully, toward a multi-racial society.

A few weeks ago I interviewed a young South African black who is a member of the Pan Africanist Congress, a group banned in South Africa since the Sharpeville riots of 1959 but granted observer status at the United Nations. He was adamant in his view that South Africa must move to a socialist society along Marxist lines. When I asked why he felt it had to be a socialist South Africa he answered "because the people want it that way." He had not a shred of evidence to support his view that "the people want it that way" but his rhetoric was cool and persuasive and frighteningly refined. For me it was one more reason to feel that any attempt to stem the progress toward a multi-racial South Africa will merely encourage that rich and strategic corner of the world to move into the ever welcoming arms of the Soviet Union, China, Cuba or any of the other dominant countries of the counter philosophy.

The Vorster government's present policies could take that nation to the precipice of an unnecessary bloodbath with untold consequences for the safety of the Western democracies.

We have no choice but to continue to persuade our misguided friend to mend his ways. ★

YOU WERE ASKING?

The column will resume as soon as our new "answer man", Dr. C. Ritchie Bell receives enough letters containing answerable questions. To make the transition period as brief as possible, please forward your queries to: Dr. C. Ritchie Bell, 648 Main St., Lachute, Que., J8H 1Z1.

Include name and address, for information only.

Remember this?



If you remember the Church of St. Andrew and St. Paul in downtown Montreal, then we need you to

help us celebrate the one hundred seventy-fifth anniversary of one of our founding congregations.

April in Montreal

April is Anniversary Month and our goal is to see or hear from people whose past includes the Church of St. Andrew and St. Paul. Because we want our future to include you. Especially if you can join us in person for any of the special events this spring. Come to Montreal. See how your Church fits into the changing face of our City.

Send us the coupon so we can tell you more.

Church of St. Andrew and St. Paul,
3415 Redpath St., Montreal, Quebec H3G 2G2

Yes I remember. Tell me more about:

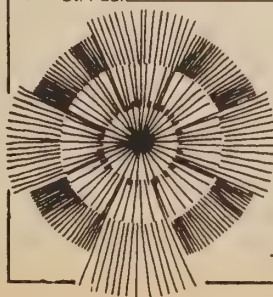
- ☐ April 9 "LOOK OF THE PAST" luncheon, show after service.
- ☐ April 16 SPECIAL DRAMATIC PRESENTATION in the Sanctuary.
- ☐ April 21-23 HOMECOMING WEEKEND (Billeting arrangements are being planned)
- ☐ April 21 "BACKWARD GLANCE" DANCE
- ☐ April 23 REV. DR. R.J. BERLIS, Guest Preacher
- ☐ April 30 AM—Special service of celebration and commitment.
PM—Choir and Orchestra Concert—Bach's B Minor Mass.
- ☐ Can't make it to Montreal in April, but keep me posted.

Name _____

Address _____

Previous affiliation with the Church of St. Andrew and

St. Paul _____



1803-1978.

175 years
to be continued

SOMEONE ONCE ASKED Henry Ford what he thought of history. "History," cried Ford, why that's just one % '\$&' % after another!" Someone else with a more biblical understanding has said "History is God at work." I am convinced that the beginning place for understanding Québec today lies in its history. Surely our first task as informed Christians ought to be to search for God's hand in the affairs of our nation.

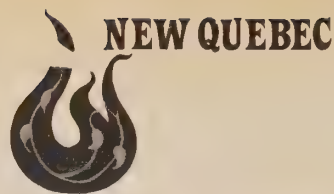
One fundamental fact should guide our thinking. The first attempts at French colonization in North America coincided with Luther and Calvin's challenge to church and society. France appeared ready to opt for the Reform. King Henri IV and Admiral Coligny had already embraced the new order. It should come as no surprise therefore that the first colonists to come to Québec were in large majority Huguenots . . . Protestants . . . continental Presbyterians! . . . all of course French-speaking. The towns of Tadoussac, Port Royal (now Annapolis Royal) and even Québec city were founded by Protestants specifically as commercial centres. Because of these early Protestants, Québec developed a thriving and viable economic base.

Protestant "Roots"

François Xavier Garneau, one of our French-speaking historians was the first to write about Protestant settlement. He asked some embarrassing questions; like why Protestants were later prevented from coming to New France . . . especially since trade and prosperity depended upon them. He underlined that it was the Protestants who were the most dedicated to developing New France. Because his questions were embarrassing and particularly because he challenged the idea . . . still prevalent today, that being French equals being Roman Catholic, the clergy tried to silence him. In fact, in the Canadian editions of his *Histoire du Canada* several pages referring to Protestants have been cut out or radically re-written. Fortunately Garneau was wise enough to publish in France (Paris, Felix Alcan 1913-1920), thereby preserving an unexpurgated edition.

Who then were some of these French Protestants? Surprisingly enough one appears to be Champlain himself, born in a Huguenot home and later becoming Roman Catholic. The same was true of his wife Hélène Boullé who became Roman Catholic only to marry Champlain. But others were more important. Pierre de Mons, Champlain's fellow-explorer was a Protestant. Another, Roberval, who later became lieutenant-governor of New France. Pierre de Chauvin, his successor, refused to allow priests to come to New France and instead encouraged "Calvinist" ministers to come. Guillaume de Caën, another Huguenot, pursued the same policy until the Jesuits were sent to Québec. Even Louis Hébert, Canada's first farmer and a Roman Catholic, had one of his children baptised by a Protestant minister, since no priest was available in New France! It was only 40 years *after* the founding of New France that Protestant immigration was discouraged and finally stopped by the Roman hierarchy. (For any who read French and would like to pursue a fascinating study of Québec's origins I'd recommend *Les Protestants en Nouvelle-France* by Marc-André Bédard, an unpublished Master's thesis obtainable from Laval Université).

Considering this background it seems to me there are two important points to bear in mind. First, Québec was



founded by Protestants and a Protestant presence has continued throughout her history to the present day. Secondly, modern Québec is deeply marked by her past. The free gospel of the grace of our Lord Jesus Christ produces a certain kind of open outward-looking mentality. Because this kind of Christianity was rejected and law and legalism took the place of grace and liberty, Québec became a narrow inward-looking sectarian community. In this sense, as radical as the Parti Québécois appears to be, it is not completely so in its basic philosophy. Like the old hierarchy of the Church it sees itself as protecting the Québécois from the foe outside. This aspect of its philosophy is inward-looking and the unconscious but direct descendant of the rejection of Protestant openness and outward-lookingness. Having said this, however, the English-speaking Canadian should be reminded of some important facts. If he is Protestant, he owes his faith and tradition in the greatest measure to French-speaking people. John Knox was a student of Calvin in Geneva. While English-speaking Canadians, especially those in Québec, are talking about understanding, justice and tolerance, French-speaking Canadians are crying out about a much more basic issue. It's one of survival! Their very existence as a people is threatened by an overwhelming majority of English-speaking people . . . and this in an age of T.V. and rapid communications!

Québec avec Amour!

by David Craig

However, as Christians, how should we be looking at Québec? Let me again mention God's hand in the affairs of men. Some 20 years ago Québec began its "Quiet Revolution" which is still in progress. People left the farms. Cities grew. The old fabric of Church linked with state began breaking up. People began questioning authority . . . both political and religious. All this has produced a situation almost identical to that which existed just before the reformation of the 16th century. Here are four parallels:

1. At the time of the Reformation the Renaissance brought Europe out of its medieval cocoon. Arab medicine was discovered, Greek and classical philosophy rediscovered. Humanism was born, and the old society centred around God and the Church (ostensibly at least) gave way to a man-centred, individualistic society. This same thing has taken place in Québec during the last 20 years. The Roman Church has lost her place in the hearts and minds of the people. With some there is perhaps a sentimental attachment still, but a whole generation of 40 year olds has completely turned off to the Church . . . alienated by her legalism and authoritarianism. Seminaries are empty. Teaching orders, nursing orders and others are forced to turn to lay, paid workers for lack of staff. There is a vacuum of faith throughout the province.

2. At the time of the Reformation there was great geographical expansion; the discovery of America, of China of India. Geographical expansion influenced intellectual life, which in turn produced books, plays, art, etc. The centres for geographical expansion in Québec must surely be in its north. The north, with its vast mineral wealth and promise of energy, is affecting the identity and culture of the Québécois. Québec's film industry has taken the lead in French-language films. Its singers are better known in Europe than here and highly regarded!

3. Then of course there's nationalism. At the time of the Reformation political turmoil and upheaval were the order of the day. The authority of the existing central governments was weakened and a keen nationalistic feeling prevailed. The parallel in Québec and Canada today is obvious.

4. Then again at the Reformation there were sweeping economic changes. The old guild system of tradesmen was breaking down and being replaced by banks and capitalism. What about Québec? In many ways Québec is our most socialist province. The Christian Democrat brand of socialism espoused by the Parti Québécois appears to be launching a challenge to the structure of capitalism.

Now, why mention all this? Well, historically it is in these moments of tremendous upheaval, where the old structures are breaking up and the old roots cut, that God seems to work most dramatically. Men sense their rootlessness and search for reality and in some remarkable way seem more open to the Son of God. I believe we are living in a period of unparalleled opportunity for the gospel . . . right here in our own country! A genuine search is going on and for the first time since the arrival of the first Huguenot settlers, we, their "frères" in the faith, have the chance to truly evangelize the thousands who may have been baptised at one point but who have no church connection and no living faith.

A Second Reformation

One of the truly hopeful signs is the rapid growth of Bible study groups within the Roman Catholic Church. This is perhaps one of the most remarkable parallels with the 16th century Reformation. Vatican II has not only permitted Bible study, it has actively encouraged it, and the results are beginning to be seen. It is estimated that over 750 such groups exist throughout the province. As the Bible produced the first Reformation I deeply believe it can produce another in French Canada . . . (and in English Canada). God is Sovereign. When his time is ripe nothing can stop his gospel. We are witnessing his sovereignty at work as he moves events and circumstances and men in an amazing way to accomplish his great task of drawing men and women to himself! As English-speaking Presbyterians I would appeal to you to pray for Québec, and most especially, for a sound God-directed strategy for the work of our Church in "La Belle Province." ★

David Craig is minister of Eglise St. Marc, St. Foy, P.Q. He is completing doctoral studies in church history.

Coming to terms with transition



Any discussion of the Church's place in the new Quebec would be incomplete if it ignored the practical questions. What demands are made on an anglophone family in coming to terms with the French fact in day-by-day routine? What does it mean to minister to an English-speaking congregation perched uncertainly on the rim of change?

In the following interview John and Linda Bodkin provide us with a personal perspective. They don't, as you will see, pretend to have definite answers. Tidy answers are, at this stage anyway, premature. They do give us insight into family life and the present attitudes and future possibilities of one anglophone Presbyterian congregation in Quebec today.

John is minister of St. Andrew's, Lachine, a mid-size suburban church situated between metro Montreal and the as yet largely English-speaking "exurban" communities. He and his wife Linda can function in both languages and so can their daughters, Jennifer (seven) and Andrea (nine). Both have taught school professionally, and Linda currently teaches in a French immersion program in an English-speaking elementary school.

E: John and Linda, do you consider yourselves to be bilingual?

John: Our family has a working knowledge of French — there is a difference, because very few are bilingual. Being confronted by a French Canadian if our car breaks down on a lonely road at night does not terrorize us, because we can make ourselves understood and get some help. Also, we have been here for a total of 10 years and not once have we met a rude, disrespectful, arrogant French Canadian who has been miserable to us because we have been speaking English.

E: You have been 3½ years at Lachine and the balance of time you served in Quebec as a married student?

John: That is correct.

E: What changes has the election of the PQiste government under Mr. Levesque wrought in your congregation? What are the feelings of your people regarding their lives here?

John: Before the election, everyone was absolutely convinced that the PQistes would be a very strong opposition to the Liberal Government. At that time this was thought

to be a welcome possibility, they would thereby have a better Liberal Government. On the evening that the PQ were elected, I was at a concert at Notre Dame Cathedral, and some of the people had transistor radios, listening to the election results. When it was announced that the PQistes had won, you could see the reaction of the concert-goers, most of whom were English-speaking, and you could see the panic there. On the way home, the people with us talked of selling and moving. I am sure the conversation was repeated in other cars. That kind of panic has now gone. Those who panicked in this way have left. Those remaining are remaining sometimes because they want to, I suppose, and sometimes because they really have to — they cannot change jobs; they cannot sell their houses here for 40 thousand (\$) and buy the same house in Ottawa or Toronto for 90 thousand (\$). So in one sense they are staying because they have to, but their attitude has changed. They are willing now to give French Canadians supremacy in their own province. French is now the language of this province. At the same time they wish to retain many of the English rights guaranteed in the British North America Act.

E: Linda, do you feel any sense of panic yourself living in a province which has taken so dramatic a step, thereby changing from the kind of province it was when you first came to Lachine with your husband?

Linda: No, because we feel our rights as anglophones will be protected.

E: Are you sure of that?

Linda: Oh, yes, we are. Some people were not, that's why they wanted to get out. Anyone who is English-speaking and has their foot in the door — by that I mean their children are already in school — will be all right.

E: You have your two daughters in a total immersion French program?

Linda: Yes, but they are in an English school.

John: Andrea, the elder is in Grade 3 and reads and writes in both languages, fluently. This is a great asset wherever the child may be.

E: Has it hampered her in her English at all?

John: It has improved her English. She uses words which come from having an understanding of French. Her choice of words, sentence structure, and vocabulary are much better than they would be, if she were educated solely in English.

E: Do you think your experience with Andrea is true generally?

Linda: Yes.

John: Tests have borne this out. The Protestant School Board of Greater Montreal also has a very good educational system. Having both taught elsewhere in Canada, we can recognize how strong a system it is. It is a little more out of date than some of our more progressive school boards, and in so being they have kept good stan-

dards of education. Even in Grade 3, Andrea comes home with an hour's homework a night. They have always waited to see the effect before innovating the latest trends.

E: Linda, would you say that your work and family life keeps you pretty much in an English milieu?

Linda: Yes, for my side, because this is an English end of town.

E: How much would the French fact intrude — for instance, how many in your congregation are French?

John: One or two.

E: Out of how many?

John: Approximately 300.

E: Does the French culture make itself felt in everyday life? Do you watch French T.V., listen to French radio?

John: I often watch French T.V. when there is a particularly good movie on. It's precisely the French flavour to life in this province that gives it something special, that makes it so much fun to live here. Life in Quebec is different in many ways to life anywhere else in Canada. It's just fascinating.

E: How many people in your congregation share this fascination? There's no way of measuring this accurately but what are your impressions?

John: Most English Canadians have a great love for the city of Montreal, which is beyond doubt one of the loveliest in Canada. Anglophones who have been born and raised in the eastern townships have a great love for their part of the province too.

E: Some of these families have been Quebecers for quite some time, have they not?

John: Yes, some of them pre-date many French Canadian families, having been here since the early 1700's. The problem is now that they want to be seen as *Quebeckers* and not as interlopers.

History's Aftermath

E: Is the ministry of the Presbyterian Church in Quebec primarily to English-speaking Quebecers?

John: Yes.

E: Should it be that way or is that a fair question?

John: There is a great work to be done among disaffected French Roman Catholics. I have had some contact with



such people. There's a great work to be done there but it can't be done by an English-speaking bilingual minister who has an English-speaking congregation. I think that we have discovered that to do French work we have to use a French-speaking clergyman, whether his ethnic origin is French or not, who lives and works exclusively in a French congregation, in a French community. The English and French do not seem to mix congregationally.

E: Have we ever had a truly integrated French-English congregation?

John: No, not to my knowledge.

E: And you feel that this simply doesn't work?

John: It doesn't work because English-speaking people *think* differently than French people. We forget that we come from different cultures. When you read French service books, Anglican or Reformed, you notice that the reading of the prayers and the emphasis of the service seems to be quite different. They don't say things in the same way, and that implies that they think differently. I just don't think that you can mix the two. The two can mix socially. . .

E: Do they very often? I'm not talking just about Lachine, but let us say, in this presbytery?

John: Not very often, no. We have 350 years of being apart to overcome. We won't do it overnight.

E: Who is responsible for that apartness over so long a time? Can we attach responsibility or is it just a neutral fact of history?

John: Well, the English have always been seen as conquerors. After all, they did fight the battle on the Plains of Abraham and won.

E: And we never cease to remind them of that it seems.

John: Yes, but the point is too that the English were very generous in victory especially for their day and age.

The French and English cultures have always been very different. You find this in working with the French civil service in Quebec. They seem to love paper-work. It's very difficult to get a civil-servant to commit himself to an answer. He's always sending you to somebody else.

. . .

E: Linda, do you feel ill-at-ease in everyday routines:

shopping, driving the children to and fro, meeting with friends, because of the language problem?

Linda: No. I read a sign and it registers in either language.

E: If you were unilingual it would be difficult for you to function here?

Linda: Yes, oh yes. Apart from the fact that my husband can function in French, it is important that the wife also be able to handle the language. It would probably be an unhappy situation for a unilingual wife.

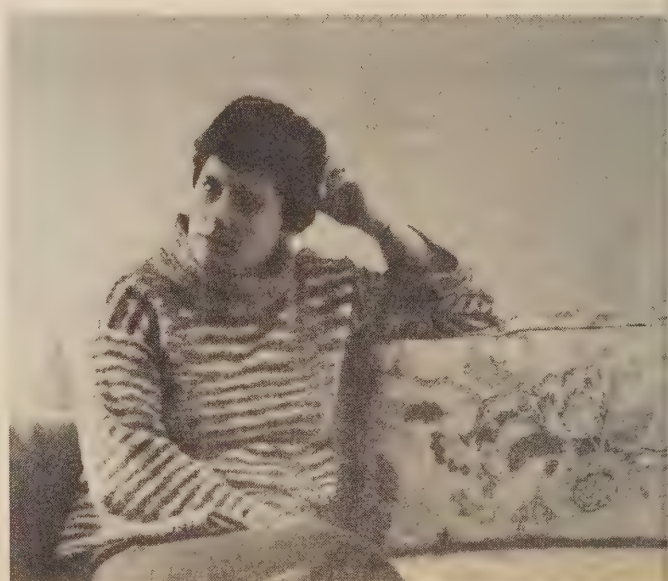
E: I see. So we are saying that in the ministry, or indeed, in any vocation it is important that both partners be conversant in French.

J. & L.: I think so.

John: There are no problems *yet* talking only English, at least in Montreal.

E: But we hear that people are having difficulties.

Linda: I think that English people are more sensitive now.



John: The point is . . . may I use another example?

E: By all means. . .

John: Many people who are unhappy in Quebec are constantly afraid that they are going to find themselves in a situation where *no one* speaks English and they are not going to be able to communicate . . . and that terrifies anyone. We had to take one of our daughters to the Rivere-de-Loup General Hospital at 3.30 in the morning on a trip to the Maritimes because she got deathly ill and no one there, of course, spoke English. Had we not been able to converse in French it would have been absolutely terrifying. Those who really dislike Quebec are usually insecure because they can't function in the French language.

Vacant Pulpits?

Vacant Pews?

E: To get back to the Presbytery of Montreal, we see statistically that membership, and correspondingly, financial support for the churches, is declining. Do you foresee fewer churches whose role primarily will be to provide pastoral services for an ever-shrinking number of people, almost functioning in a chaplaincy capacity? Will this trend continue even to the point where it involves the predominantly English suburbs as well?

John: Some downtown churches have the same problems as downtown churches everywhere. In the suburbs we have felt the effects of the election. We have lost in the last year approximately 30 to 35 top supporting members. We've managed to fill in the gaps and we've come through this year very sound financially, increasing some of our commitments to the Church as a whole. But the question is how long can you continue filling gaps? Lachine now is filling up with a variety of ethnic groups not usually Presbyterian or Protestant in background.

E: And your survival would depend on the appeal Protestantism or Presbyterianism makes to them?

John: Yes.

E: And are you gearing your programs that way?

John: . . . Perhaps in a year or two. But the point is that we were in such a state of shock at the time of the election . . . there was such a crisis . . . such a panic. Rumours were flying that everybody was moving. It has taken us this whole year to settle down and gradually decide where we really stand. Where we see ourselves now is in a position where we cannot reasonably hope for an influx of new people. But we have had a renewal after the reaction, and there are signs of growth in the congregation. We are not dying yet.

E: You don't see a wholesale flight of ministers or people for political reasons?

John: No. We're in a crisis situation in the Presbytery of Montreal because we have so many empty pulpits, but that's not related to the P.Q. Government, except insofar as it discourages ministers with children already in school from coming here.

The Situation's Significance

John: The point that non-Quebeckers miss is that the P.Q. were elected as a protest.

E: Were there no alternatives?

John: There were not. The Union Nationale were caught with a new leader and no one knew what to expect from them. They split the non-separatist vote however and allowed the PQistes to get in, surprising everybody, even, by his own admission, Rene Levesque. If a Referendum were held today on a straight question of separation it would never pass.

E: Do you feel their support will grow?

John: The business men seem to be against it. The university students, the professionals, the intellectuals are much stronger proponents of separatism. A lot depends on how the question is asked.

E: If these people are for it, and they are, or will be the opinion-shapers, the communicators, the issue will be a perennial one will it not, never fully put to rest?

John: Yes, but the economics . . . the problem of earning a living may override even their efforts.

E: But nationalism has often been stronger even than economics elsewhere in the world.

John: Will Quebec separate or not? No one really knows the answer. That's why we can't predict what will happen to St. Andrew's, Lachine, in ten years.

E: It's tied then to the political fate of the province?

John: Definitely.

Looking Ahead in Hope

E: Have we anything to testify to as Presbyterians in this minority situation? Are we a prophetic voice in the problem of facing an uncertain future? Has the situation af-



forded you any opportunities as a Christian that you haven't had before?

John: Yes, but we haven't discovered them yet because we've been in shock. We've been madly busy all year trying to comfort ourselves. Perhaps in another year's time. . .

E: Your role has been primarily pastoral rather than prophetic then?

John: Yes, and it will take a while yet to find our prophetic role. The problem is that no two Presbyterians seem to agree on what is a prophetic role. A letter was going to be sent from the Presbytery of Montreal to the government apologizing for the 350 years of English domination and begging for forgiveness for the many mistakes made at the expense of French Canadian people. Needless to say it didn't get anywhere. That's not the approach. The point is that we shouldn't dwell on the past; we should start from the present and work toward the future. The English *did* do several bad things to the French over the centuries, and they did many fine things. They were very generous conquerors for their time, allowing the French Canadian to keep his language, religion and education. It balances out.

Home Sweet Home?

E: Do you have to explain to your mother why you want to stay here, Linda?

Linda: Yes! She's uneasy for her grandchildren. Even when we first came here. There were bombs in mail boxes, that kind of thing. Why go there?

John: Another thing. We have discovered here in the last year a strength and a courage and a faith about our people . . . A determination that is going to see this thing through.



E: Is this a fist-shaking thing. . .? You're not going to move us come hell or high-water?

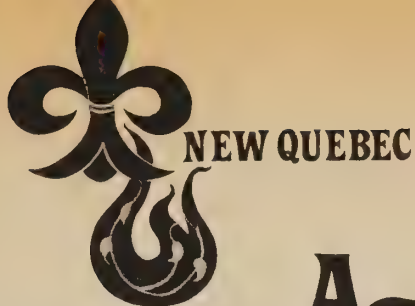
Linda: Oh yes! "We're going to stay here" is the attitude ". . .this is our home too."

E: And is the groundwork being laid for a confrontation of more serious proportions? Might we have a Belfast-on-the-St. Lawrence?

John: I've heard this said, but the English are willing to accept the fact that French is the language of this province.

E: Are the French willing to accept the English presence on any terms?

John: That's a good question and it has been raised several times in the past year. Sometimes it has appeared as if they are not. That's an unresolved question ★



A Statistical Overview

	Quebec	% Canada
Population*	6,188,000	27.1
Labour force*	2,669,300	26.5
Immigration*	28,042	14.9
School enrolment*	1,446,800	26.1%
Unemployment rate ±	10.1%	7.6%
Recipients of Canada Pension Plan ±	3,395	0.4
Recipients of unemployment benefits*	851,364	29.8
Family Income*	\$14,929	91.8
Hourly earnings (manufacturing) =	\$4.93	90
Weekly earnings (industrial composite) =	\$214.75	97.8
Gross domestic product*	\$33.79 bin.	23.1
Public debt*	\$3.15 bin.	
Government deficit †	\$900 min.	
Federal equalization payments †	\$992 min.	51.4
Imports (all countries)*	\$8.41 bin.	24%
Exports (all countries)*	\$6.93 bin.	21%
Capital spending intentions † †	\$11.09 bin.	26
Air travel — passenger arrivals*	6.31 min.	33.1
Air travel — passenger departures*	4.65 min	22
Asbestos production*	\$175.6 min.	65.6
Copper production*	\$165.4 min.	16.3
Electric energy available*	89.7 min. kwh	33.8
Gold production*	\$76.8 min.	27.8
Iron ore production*	\$207.9 min.	22.5
Pulp and Paper (selling value) ± ±	\$1.84 bin.	32.4
Pulp and Paper (employment) ± ±	31,988	37
Textile production (shipments) ± ±	\$1.27 bin.	51
Tourism (visitors)*	3.83 min.	10.7

* 1975 ± October 1976 = first quarter 1976 † 1975-76

†† midyear 1976 ± ± 1974



The Future of Theological Education

THE CHARTER OF THE FRENCH LANGUAGE provides a new legal and political context for our Province; in the form of Bill 101 it has gained such notoriety that we are in danger of reducing a complex problem to a simple one of Quebec vs. Canada. In particular, Presbyterians may be wondering about the future of our congregations, and of The Presbyterian College, Montreal. Must we become French-speaking in order to remain here as Presbyterians? If so, is that not an unrealistic future for Presbyterian College, one of our two national colleges for training ministers?

Situation

The Charter's chapter on the language of instruction seeks to further the goal of "francization." Therefore for anglophones moving to Quebec for periods longer than three years, one parent must have received English elementary education in Quebec in order for the children to qualify for education in English. This means that although our *present* anglophone population is not affected, *future* growth depends on those who fit the above category, or those willing to place their children in francophone schools (it is not yet clear how this will be managed through our Protestant system of education).

Higher education is exempted from the legislation which makes French the "working language" of Quebec. Therefore our junior colleges (CEGEP: Collège d'Enseignement Général et Professionnel) and universities are not affected directly; they will continue to work in whichever language is traditional with them. It is the *indirect* effect which we are currently trying to assess — will we continue to attract "outsiders" for instance? — will more francophone students come to us for higher education? — what will our student profile look like in five or ten years?

Since neither Presbyterian College nor McGill University is directly affected, the chief question becomes that of the *constituency* we serve. First we should note that all institutions of higher education across the land are tightening belts, for two reasons. One is the decreasing number of young people, the simple population decline as the "baby boom" statistics catch up with us. Perhaps a 15% loss is to be anticipated in the next few years. Second, universities depend more and more on government grants

(from zero some decades ago to about 80% today), and the present economic situation, involving a somewhat sinister attitude toward research policy, is far from encouraging.

What complicates the situation in Quebec is that other variables must be considered. Will our anglophone community continue to supply us with a proportionate supply of students? Will those outside the province still consider us a good choice; for instance, the healthy growth at Presbyterian College — and the Faculty of Religious Studies in general — relies on non-Quebec students and will francophone students *increase* in numbers as they seek higher education in English?

Our situation presents many opportunities as well as possible threats. What are our options?

Options

One option is already obvious among the anglophone population in our province: mount a strong negative reaction to the legislation, a demand for equal linguistic rights, in short an official bilingualism and biculturalism. Now this may work well for individuals or certain border communities, but it is difficult to argue for this as either a viable option *or* one that is fair to the francophone majority. Their desire for Quebec to become functionally French, an unilingual province much as Ontario is unilingually English, seems quite in line with the history and destiny of Quebec. Of course the case is being overstated just now, and will be until after the referendum; so is the other side. What is to be noted is that this second option does *not* require the abolition of Protestant education in Quebec, nor does it affect anglophone higher education. Therefore speculation about turning Presbyterian College (for example) into a francophone institution is off the mark: who would need such a college? It is not even clear that bilingual higher education is in order, beyond McGill's policy of allowing any francophone student to submit essays, examinations and graduate theses in French. The point is that the francophone population neither needs nor desires such a shift.

Where the need for bilingualism enters is in the measure of co-operation involved in anglophone presence here. Already we are subject to numerous governmental provisions creating a network (*Réseau*) of universities

Education in Quebec



by Joseph C.
McLelland

challenged to pursue their "missions" in co-operation rather than rivalry. Such an aim is not only good news to the taxpayer but indicative of the government's concern for social justice, mutual responsibility. A similar positive stress is that on *éducation permanente*, the availability of higher education to mature students, to those seeking continuing education or professional development, and to the general population.

Such a program means that anglophone institutions must find their rightful and proper place in the new Quebec, serving their own constituency as a matter of course, but serving with social reality in view; and learning how best to serve the francophone majority, especially to encourage them to resist the easy option of a unilingual ghetto.

Needs

A theological college is called to be an initiator and instigator, the creative centre of theory and praxis for its church. It requires considerable support, especially moral support as it experiments and explores in the area of that interface between religion and culture which shows the conflict of traditions and the actual needs of our society

in light of Gospel. Presbyterian College, Montreal, now occupies a decisive place within The Presbyterian Church in Canada. Its locale at the heart of Montreal is symbolic of our historic association with a certain city and university and culture. We have not deserved this place, since we needed to be goaded into examining our attitude toward our "dominant culture." To leave is unthinkable: our church needs such a presence in Quebec, as interpreter and mediator between what still appear to be Canada's "two solitudes."

One need is support in helping P.C. to examine its role, in conjunction with its sister colleges (Anglican and United Church.) These three colleges combine resources to educate their students together for two years through McGill's Faculty of Religious Studies (a happy arrangement whereby some 90 ordinands of the Affiliated Colleges study theology) and then through the Montreal Institute for Ministry (run by the Colleges' Joint Board) for an in-ministry year. This practical convergence leaves each college free to adopt its style and role according to its tradition. The question now becomes: what is the style and role of Presbyterian College in the new Quebec?

We need to take our situation seriously: it is unavoidable for us, but also it is necessary for every Canadian. We need to cultivate a style of "doing theology" that will overcome the "dominance syndrome" that hinders English-speaking Protestants from approaching our twin-cultured nation with the positive acceptance required by our Gospel. The role of Presbyterian College therefore is to say to our Church that such a "dominance" view is a false perception of the Canadian reality. More concretely, we need to interpret the dynamic francophone society we live in — its hopes and fears; and its *theology*. The political turbulence of our day may solve the question of Canadian identity in a hurry (if not "with a vengeance"); more important is to appreciate the *theological* dynamism of Quebec society, in biblical and pastoral fields especially. We should recall that the present ferment is related to that tradition of Christian critique or political theology which we Presbyterians applauded not so long ago.

Among our needs these days is surely that prophetic support of Christians who agree that the social order requires theological commentary. For instance, my own impression is that education in general is endangered by the dominance of social scientists — a cult of pseudo-science — according to which everything is measurable and the unique nature of human being denied. Perhaps this links with a second issue, the divisive provincialism of Canadian education. In our mobile society we badly need a *national* policy to help us resist narrow provincialism as well as professional elitism.

If Presbyterians both West and East will support this sort of adventure then Presbyterian College will reflect the essence of our tradition. We should welcome the French language, not only as cultural enrichment, but as the language of John Calvin to which his own genius brought creative touch. Presbyterianism is perhaps more French than English in its history, more adaptive than fixed in polity, more exploratory than systematic in theology. Therefore we *ought* to be refreshed and challenged positively by the new Quebec, enthusiastic at the opportunity to assist at its re-birth. Capable and cheerful midwives are the real need! ★

DR. J.C. McLELLAND is a Presbyterian minister on the staff of Presbyterian College, Montreal, since 1957, and currently Dean of the Faculty of Religious Studies, McGill University, Montreal, Que.



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NEWS

Bermuda Church closed due to riots

During an outbreak of rioting in Hamilton, Bermuda, St. Andrew's Presbyterian Church remained closed on Sunday, December 4th, for the first time in its 134 year history. This decision was taken by the session at the peak of the rioting on Saturday night in which the local police had cordoned off Court Street, where the church is located. It was a difficult decision for the elders of the church to make, but considered to be in the best interests of the congregation who might be endangered by entering the trouble area. All known members and adherents were telephoned and advised to attend the church of their choice on Sunday. Many took advantage of visiting Christ Church in Warwick, a branch of the Presbyterian Church of Scotland.

St. Andrew's Presbyterian Church in Hamilton is affiliated with the Presbytery of West Toronto, and its minister is the Rev. Leslie G. Smith, formerly of Knox Church, Ottawa. Mr. Smith together with his wife Frances, and daughter Karen, have been in Bermuda almost seven years where their work has borne much fruit in not only building up the congregation but in much outreach to various local charities. The riots, including the burning of many offices and stores near the church, were triggered by the hanging of two convicted murderers. A national emergency was declared and a curfew from dusk to dawn imposed upon all residents. At the height of the rioting, troops were sent in from England to assist over-taxed local police and military personnel.

Mr. Smith has asked that The Presbyterian Church in Canada remember St. Andrew's congregation in their prayers with the fervent hope that this beautiful church will be uplifted and strengthened during this time of trouble, and kept safe from the destructive forces presently ruining the image of these lovely islands, whose people have been known for their kindness and goodwill toward all visitors, for many years.

Dedication of St. John Church, Hamilton, Ont.

Following the destruction of a Hamilton, Ont. landmark in November of 1975, a new high rise apartment complex with stores and offices and a new church facility has recently been completed.

A special service of Dedication and Thanksgiving held by the Presbytery of Hamilton took place on Sunday, November 6th at 3 p.m.

The new St. John church is a three floor

structure situated diagonally opposite its former site. The worship area is much smaller than in the previous building with a seating capacity of 300. The remainder of the building is designed to be functional and practical to serve programs and ministries that might best afford contact with an urban core area of a highly industrialized city.

The Moderator of the 103rd General Assembly, Rev. Dr. DeCourcy H. Rayner, preached. In attendance and participating in the service was Rev. Dr. Douglas MacDonald of Port Elgin, recently installed moderator of the Synod of Hamilton and London.

The future of St. John Church may be quite different from that of its past — yet the need and the challenge facing the congregation matches the vigour and enthusiasm of the people in this new enterprise.

Flora MacDonald at anniversary

Flora MacDonald, MP for Kingston and the Islands was guest speaker at the 140th anniversary celebrations of St. Andrew's Church, Gananoque, Ont., November 20th.

As part of her address on national unity she said: "It should not surprise us . . . our country is beset with tensions at the present time. It should not surprise us that a political framework established 110 years ago should be bursting at the seams as we now try to fit into it the greater complexities of our technological age. And it should not frighten us that the old framework might need some very major restructuring before it can be made to fit our needs again."

Project Awareness

On Sunday, Nov. 20, a special service was held at Drummond Hill Presbyterian Church in Niagara Falls, Ont. planned by a "Project Awareness Committee" which included members of the session, W.M.S. and CARE (CARE, a newly formed group whose initials stand for Christian Awareness Response and Education.)

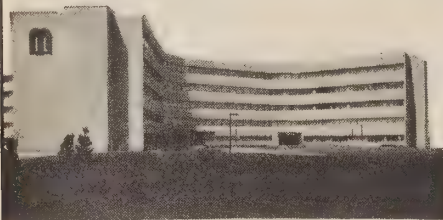
A luncheon was held following the 11 o'clock service in the form of a Third World dinner. The congregation was seated at tables of four and three of the diners were served a small portion of rice and tea. The fourth diner was served a handsome plate of sandwiches, cookies and tea. At each table were information sheets about world hunger and the discussion was lively. Display materials and a map were used in the sanctuary as well as in the church hall.

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Caribbean Conference

Across the main street of Georgetown, the capital of the Co-operative Republic of Guyana, stretched welcome banners which proclaimed "Working Together With Christ." Every hotel room was taken and many were billeted in private homes, for more than 420 people had come as delegates, consultants or fraternal visitors to the second assembly of the Caribbean Conference of Churches.

From November 16th to 23rd the assembly met, with the weekend off for participation in Operation Encounter, which took delegates to various parts of Guyana.

The Rev. Earle F. Roberts, secretary for overseas operations, and Rev. Dr. DeCourcy H. Rayner represented The Presbyterian Church in Canada. Several representatives of the Guyana Presbyterian Church were present, with Charles Kartick and the Rev. Moses Harsham as voting delegates. Fifty-seven countries were represented, including Cuba and Haiti. The languages used included Spanish, French, Dutch and English. Membership in the C.C.C. is held by 27 churches, ranging from Pentecostal to Roman Catholic.

Four ways of working together with Christ were explored in Bible study groups and business meetings: in proclaiming the gospel, in seeking community, for human rights and for full human development.

Rev. Dr. Roy Neehall, who was re-appointed to a second term as general secretary of the C.C.C., predicted that the strength of Christianity and the churches would be severely tested over the next four years. He warned churches against becoming "so dizzy with ecumenical activity that we forget the fundamental divisions that still separate us." In touching on church-state relations in the Caribbean, Dr. Neehall complained that the church was being invited to criticize but it was dubbed subversive when it did so.



THE PEGASUS HOTEL in Georgetown, Guyana was the meeting place of the Caribbean Conference of Churches.



TWO MODERATORS: Rev. Moses Harsham, moderator of the Guyana Presbyterian Church, making a presentation to Dr. DeCourcy H. Rayner



IN THE UMANA YANNA with its conical thatched roof built by Wai Wai Indians, a love feast was held at the close of the assembly.

Dr. Philip Potter, general secretary of the World Council of Churches, told the second assembly in an address on human rights that it was the Caribbean people who had first formulated the concept of black power. The church was the only institution that had made "fitful efforts" to assert and defend human rights.

Prime Minister Forbes Burnham addressed the second assembly, as did Dr. Robert Moore, Guyana's High Commissioner to Canada, whose topic was full human development.

Three presidents of the Caribbean Conference of Churches were elected. Mrs. Dorinda Sampath, a Presbyterian from Trinidad; Roman Catholic Bishop Anthony Pantin, also of Trinidad; and Anglican Bishop Neville DeSouza of Jamaica.

Walking for Bibles

The St. Catharines Branch of the Canadian Bible Society held its eighth annual walkathon this past summer. When the final figures were presented to the executive of the Branch on November 30th, it was found that \$16,600 had been raised for the work of the Bible Society through this endeavour. It will be used to provide for two projects: Translation of the Bible into modern Arabic for use in the Middle East and the printing of Bibles in Bengali for distribution in Bangladesh. A total of 384 walkers from 43 churches in St. Catharines and district shared in the effort, including all of the Presbyterian churches in the area. Mr. and Mrs. Gordon Whitton of Scottlea congregation co-ordinated the whole project.

The Rev. W. Ross Adams Memorial Bursary Fund

The congregation of St. Andrew's, Wel-land, Ont. has forwarded a Memorial Bursary to Knox College in memory of the late Rev. W. Ross Adams, a former minister. The amount of the bursary is \$2,000 and it was raised by gifts from the congregation, the family and friends.

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BOOKS

HIGH WATER CHANTS by Trevor Ferguson, MacMillan, Toronto, 1977 \$9.95

Geographers may argue that there is no such place as Skincuttle Island. Don't believe them. You can get slowly soaked through to the skin on its drizzled mountain slopes. Your face can sting from twig scratches as you chase through its tangled forest. It must be somewhere off British Columbia, just north of Prince Rupert.

Trevor Ferguson has created this setting for his novel, *High Water Chants*. He has realized its inhabitants so successfully that one feels a twelve-cent stamp would take a letter to them at General Delivery, Cumsheve, B.C.

We meet them one by one, casually at first, as Ferguson merely toys with the tassels of his intricate plot. Each character seems like the one that might lead you to the key issue. Yet, as each thread is followed into the real fabric, it soon becomes apparent that no thread can dominate this tapestry. This is a story of community; of interdependence.

Each personality at first approaches the world protected by a calloused outer skin, grown to protect its own jelly-middle of guilts and regrets of things long past. This device has enabled each to bounce off his neighbours in urban situations.

As the name implies, the harsh grandeur of Skincuttle gradually grates away at these artificial barriers until each character must confront, first himself, and then his neighbours, and together their mutual problems:

Things seem simple at first. In white hats, we have Indians and old settlers, bent on preserving the island's environment and their way of life. Wearing the black hats are all persons in favour of establishing a copper mine near Lake Tacoll. Surely all 28-year-old Canada Council Grant recipients would resolve the situation by routing the bad guys and leaving the heroes to live happily ever after. Wrong. Ferguson goes far beyond such superficiality.

We soar with him into the realm of Indian Spirituality. We press relentlessly forward with the fused wills of four mentally-deficient brothers. Intellectual pride is revealed and humbled in a hermit-historian and an exiled physician, who are exasperated with a world which seems to decline their offer of redemption. Transcending all, and channelling the tenderness needed to congeal the jelly, is the memory of one woman and the reality of another.

Simplistic solutions are carefully avoided. Ferguson is enough of a realist to know that, within the confines of the Human Condition, his conclusion is the best we can hope for: people accepting themselves and each other, interacting

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Trevor Ferguson, in fact, now lives in Montreal. He was born in Seaforth, Ontario. At 16 he dropped out of school and took his uniquely-observant mind on a cross-country pilgrimage. Those many years of rich experience among a broad cross-section of Canadians are shared with his readers.

Ferguson is the son of the Rev. P.A. Ferguson, a retired Presbyterian minister now living in Chesley, Ontario, and the brother of R.A. Ferguson, minister of St. Timothy's, Ajax, Ontario.

—Adrienne Pollak

SEVEN SEVENS, Ronald Selby Wright, *Scottish Academic Press, Edinburgh, 1977* (2.50 pounds sterling or approx. \$5.00)

The author of this book was for the whole of his ministry, incumbent of the historic Kirk of the Canongate in Edinburgh, a post from which he has recently retired. In the book he offers us, to quote his own preface, a "nostalgic miscellany" drawn from the years of his ministry, his leadership of the 50 year old Canongate Boys Club and his association with the Royal Family as a Royal Chaplain.

The book is divided into seven sections each with seven subdivisions, hence the title: Seven Saints, Seven Lives, Seven Early Morning Talks, Seven Scots, Seven School Sermons, Seven Dwarfs, the Seven Last Words from the Cross. There is no real connection between each section except in so far as the book reflects the author's personality, interests and faith.

The Seven Early Morning Talks are easily the best part of the book. Dr. Selby Wright was famous during the Second World War as the "Radio Padre" and exercised his excellent gift for communicating the basic truths of the Christian faith in a simple and compelling form which reached many who had no touch with the church. The ones chosen for inclusion in the book are short and full of illustrations. Dr. Selby Wright is obviously a wide and retentive reader. These talks illustrate the absolute conviction of the author in the goodness of God and his gift of eternal life: "I know that they whom I know and love can never die." (p. 59)

The Seven Dwarfs provide clever little talks based on each dwarf, "Sleepy," "Happy," "Dopey," "Doc," etc. These talks were originally broadcast as epilogues on B.B.C. T.V. Scotland and were deservedly popular. They have been frequently asked for and their new publication will satisfy many. The talks are ac-

Questions & Answers

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Q. Who owns and operates CCF of C? A. Christian Children's Fund of Canada is an independent, non-profit, incorporated organization, regulated by a national Board of Directors. CCF cooperates with church and government agencies throughout the world.

Q. Are CCF of C expenses high? A. Definitely No! The CCF of C audited financial statement for 1976 shows total administrative, operational, advertising expenses were less than 10% of total receipts. Public support of our program increased nearly 25%.

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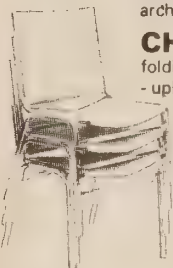
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company by line illustrations of the Disney dwarfs.

The Seven Saints, St. Margaret, Queen of Scotland; St. Francis of Assisi; St. Andrew; St. Patrick; St. Columba; St. Cuthbert and St. Francis Xavier have been chosen for their intense love of people and their burning zeal to spread the gospel in difficult and dangerous circumstances. These seven saints are distinguished by their gracious and appealing Christianity and illustrate the author's ideal of what a Christian should be. St. Francis Xavier seems just a little out of place in the heavily Scottish contingent of saints, for, as Dr. Wright reminds us, St. Patrick of Ireland was almost certainly born in Scotland!

Another set of seven broadcasts provides the material for the final "Seven" in the book — "The Seven Last Words from the Cross." "Seven Scots" begins with excellent articles on Robert Burns, Sir Walter Scott, David Livingstone and Robert Louis Stevenson. The articles on Hely Hutchison Almond (founder of Loretto School in Scotland), and Douglas Haig are not up to the same standard simply because, I think, that they cannot be regarded as typical Scots — Anglified Scots perhaps. James K. Dalglish was one of the founder members of the Canongate Boys Club and obviously his life and tragic wartime death mean much to Dr. Wright personally.

The section "Seven Lives" is the weakest part of the book. Those whose lives are chosen for inclusion are not at all well known to the present generation, nor, I suspect, were they widely known in their own time outside their circles. They are Edward King, Bishop of Lincoln, Dr. John S. Stansfield, Donald Hankey, Sir Alexander Paterson, the founder of Toc. H., Kingsley Ogilvie Fairbridge and Canon Stanton of St. Albans Holborn; only the latter is known to the reviewer. Yet there is much good Christian ethics in the short appraisals of their lives and, as always, Dr. Wright brings us back to basic Christianity. Perhaps the article on "X" the unnamed "seventh" life is the best. The same illustration about a former Archbishop of Canterbury, Cosmo Gordon Lang, appears on pages 21 and 100 in different forms. It would be useful to know which was the correct one.

But these flaws are trivial in comparison with the great good of the book which illustrates Dr. Wright's own desire for a universal and compassionate Christianity in which the goodness of God, the love of Jesus Christ and the promise of life eternal and abundant are central. It is surely no accident that the title of the book reminds us of Peter's question to Jesus about forgiving his brother seven times and our Lord's reply "seventy times seven." The book conveys a Christianity which is gracious, compassionate and winsome.

—John Barclay Burns

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CAMEOS

St. Andrew's Church, Wallacetown, Ontario, celebrated its 125th anniversary on Sunday, October 23. The Moderator of the General Assembly, Rev. Dr. DeCourcy H. Rayner, a former member of St. Andrew's congregation, was guest minister at the morning service and the Rev. J. M. Pollock of Hamilton Road Church, London, Ontario conducted the evening service. Both services and a reunion luncheon were well attended by former members and friends of St. Andrew's.

Ninety Bibles were received by the West River Presbyterian Church, Durham, N.S. from the estate of Miss Hilda Thompson in memory of Miss Thompson and the Rev. MacCullach Thompson.

On November 27th sod was turned for an addition to the church building serving the congregation of St. Andrew's, Duncan, B.C.



THE GREAT WEST WINDOW and a Book of Remembrance were dedicated at a special November 13th service in Knox Church, Ottawa. A plaque was also unveiled bearing the names of former ministers at Knox. Shown unveiling the plaque are, from left, Rev. Dr. Malcolm McCuaig, Miss Claire Johnston, Mrs. Douglas Stewart and Miss Marcia Stewart.

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YOUTH



AT THE YOUTH CONFERENCE held in
Knox Church, Neepawa, Man. are, from left,
R. K. van Duyvendyk, Saskatoon; Laurel Roberts,
Brandon; Margo Abbott, Neepawa;
Holly Bone, Elphinstone; Glen Jones,
Killarney and Cathy Larsen, Winnipeg.

Synod youth meet

The Presbytery of Winnipeg Young
People and Presbyterians from the Synods of
Saskatchewan and Manitoba and North-
western Ontario held their annual
November conference at Knox Church,
Neepawa, Manitoba, Nov. 10-13.

The theme speaker was the Rev. Graeme
Duncan of Carberry, Manitoba who
enlivened his addresses on "Relationships:
You, Others and Jesus Christ" by involv-
ing the young people in role playing.

This theme was followed through in
many other activities during the weekend,
including Bible studies, get-to-know-you
games and discussions, devotions, "Seren-
dipity" sessions, two movies, sports, and
"Sharing of Gifts." The latter was a time of
skits, singing, original piano compositions,
and lots of talent and fun. Another high-
light was the "Communal Doodle," where
members of each group related by doodl-
ing their feelings on a giant poster rather
than talking.

The attendees also had free time to see
the town, ride a horse, play football, or
visit. They attended the Remembrance-Day
Service at the United Church - and prepared
and participated in the Sunday service at
Knox Church, with Glynis Quinn, chair-
person of the Presbytery of Winnipeg
Young People, preaching.

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Rev. Dr. John A. Simms, recently of Montreal West Presbyterian Church and now of the Montreal Association for the Blind, was the guest preacher at the 133rd anniversary service of Knox Church, Guelph, Ont.

In an unusual configuration of ministers and former assistants, Dr. Simms shared the service with the present minister the Rev. James Peter Jones and with the assistant minister, Rev. Dr. R. J. Berlis. Dr. Simms and Mr. Jones were successive assistants to Dr. Berlis at the Church of St. Andrew and St. Paul in Montreal.

Shown in the photo, from left, are Dr. R. J. Berlis, Dr. Simms and the Rev. James Peter Jones.

Mrs. Linda (Green) Robinson has been appointed presbytery deaconess in the Presbytery of Calgary McLeod, and commenced duties on January 1st.



The congregation of St. Andrew's Church, Duncan, B.C. recently honoured a former organist and choir member, Mrs. Alice McPherson, with a reception in her honour and the presentation of a "money-tree."

Mrs. McPherson's musical gifts have

served congregations in Scotland and in various places in Canada's west for over 70 years.

On Sunday, November 13, the congregation of Essa Road Church, Barrie, Ontario honoured Jack Fletham, elder and trustee, on the occasion of his 90th birth-

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Mr. Fletham was presented with a certificate of appreciation at a congregational reception.

Plans are being completed for the Moderator of the 103rd General Assembly, Rev. Dr. DeCourcy H. Rayner, and his wife to visit the Presbyterian Church of the New Hebrides. They will leave Toronto in mid-February.

The Rev. Iris Ford who completed work at Knox College, has been appointed by the board of world mission to begin new extension work in the city of Waterloo, Ont. The new work venture is known as Waterloo North.

LETTERS

Continued from page 7)

No "New Problem"

After reading Mr. Fryfogel's article in the December 1977 issue of The Record, I am appalled by some of his statements.

To suggest that those who believe in the practice of infant baptism are faced with a new problem, seems to be absurd. If there ever was a "problem" in the past, it only related to the act of *infant* baptism.

The question whether any baptised person may participate at the Sacrament of the Lord's Supper never was a "problem" in the Calvinistic orientated denominations of Christ's Church.

Although I wholeheartedly agree that with baptism a person becomes a member of the Church, we have to bear in mind, however, (a) that there is overwhelming evidence in the New Testament that faith and repentance are required *before* baptism takes place (Mark 16:16; Acts 2:38; 8:36; 9:1-7 to mention only a few.); and (b) that infant baptism was practically unknown among the early Christians until the second century.

Because we are dealing with infant baptism, an act performed without the knowledge or consent of the individual, that particular individual should be required to affirm publicly the act of baptism performed whenever he or she is capable to fully understand the meaning of it, and that's where Christian education comes in!

I sympathize with the late Dr. Karl Barth and his question as to whether or not the Church really should maintain infant baptism.

To me, it is a grave danger *not* to demand understanding as a require-

ment for a member to full participation in the life of the Church.

The author, in the last part of his article, is, in my opinion, twisting and turning this very important matter in order to please the desires and demands of, I hope, a minority of misinformed or un-informed Christians, for this will only result in a condition where Christianity becomes meaningless!

One of the main reasons why multitudes of people, who regard themselves Christian, hop from one denomination to the other, or even worse, join the many fast growing sects which have no connection whatsoever with the Body of Christ, is because they fail to distinguish the true from the false teachers. They are the ones who never obtained a full understanding of the Christian faith!

The act of public confession (Matt. 10:32), declaring faith in Jesus Christ as Lord and Saviour, should remain as a prerequisite for the admission to the Lord's Table, for the celebration is in remembrance of him whom we have acknowledged before men.

Let's rid ourselves of that so called new problem!!!

*J.F. Niewenhuizen,
Moose Jaw, Sask.*

Abject Mysticism?

In reaction to the article on Holy Communion by Mr. Fryfogel, just one question: have we so little left of the "sola fide" (by faith alone) of the Reformation, that we must seek shelter in the abject sacramental mysticism of Eastern Orthodoxy?

*(Rev.) Hans W. Zegerius,
Arthur, Ont.*

Communion Tokens

Tokens have been the traditional means of emphasizing and announcing the advent of another celebration of the sacred ceremony of Communion. As an elder of the Church, it is a pleasant Christian privilege to take the cards to the congregation and to enjoy a brief visit in the home. Because it is one of the finer traditions in the Presbyterian Church there should be little thought of discontinuing this practice. However, perhaps some reasonable changes could bring this duty in line with the present social and economic conditions.

In the first instance, costs of printing, gasoline and/or postage have



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If the eyes are the windows of the soul, then there are many young souls living in an agony of hopelessness and need. To look into these eyes of four year old Anderson de Silva of Brazil is to see the marks of abject poverty. The World Vision Childcare family assistance program is helping to erase those marks from many little lives your sponsorship can add the love.

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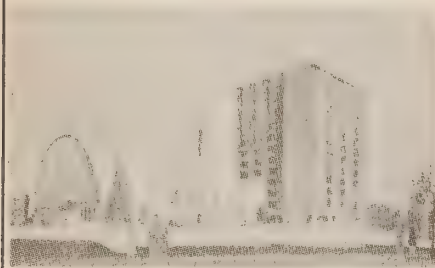
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visitation to the point where one should be assured of the welcome for this service. Perhaps it is such that there are those who do not wish to be called upon, or are leaving home for extended periods, or possibly are not anxious to be reminded of their duty by frequent home visits, or are in some way embarrassed by the calls. They should all have the right to request that they be omitted from the visitation list.

As a suggestion, why not: (a) suggest to each member that if it is their wish he/she may advise the church office not to call; (b) have it understood that cards will be available at the entrance of the church for anyone not receiving one, by visitation; (c) renew our pledge as elders to call faithfully on those who are silent on the question, as they will have indicated their intent and their appreciation of the regular visits?

In this manner we can expect to have reduced costs, fewer frustrations and yet maintain our tradition.

*Fred Rutherford,
Burlington, Ont.*

O Canada

Last summer, while we were on holidays in Fenelon Falls, Ontario, amid the beautiful scenery and peace of our "cottage country," we heard, day after day, the disturbing radio reports on the unity question.

I said to my daughter, Marsha, "Isn't this sad? It's not so disturbing to our young people who are always optimistic and full of hope, but to older people — we're just full of fear."

Then I had an idea. I asked my daughter to write words to "O Canada" — sacred words — and words reflecting something of the beauty here at Christmas when to be *home*, home in Canada, is of greatest importance to us all.

These are the words, sung for the first time at Queen Street East Presbyterian Church, Toronto:

O Canada

(Words by Marsha Morton of
the Golden Mile Gospel Singers)

*Almighty God, may Christ's birth bless
our land*

*In His great love, let us join hand in
hand*

Let us see His grace in the rolling plains

His strength in mountains high

*And in praise to Him let us raise our
hearts*

*Toward the clear winter sky
O Canada, glorious and free
O Canada, we praise our Lord for thee
O Canada, we praise our Lord for
thee.*

Marie Lyon,
Toronto, Ontario.

DEATHS

CAMPBELL, MRS. FRED J. (MABEL), 77, member of St. Andrew's Church, Thorold, Ont., life member of the W.M.S. and past district president of Niagara Presbyterial and mother of the Rev. Donald Campbell, St. Paul's Church, Ottawa, Dec. 6.

BAKER, ALVIN KEITH, 55, elder, St. Andrew's Church, Brampton, Ont., Nov. 29.

DALZELL, TOM, 72, elder for over 30 years, St. Andrew's Church, Saskatoon, Sask., Nov. 2.

EMSLIE, ALEXANDER, 70, elder and member of board of managers of St. Andrew's Church, Qu' Appelle, Sask., Nov. 20.

GRANT, HENRY C. N., 83, clerk of session and long time elder of St. James Church, Port Elgin, N.B.

MacDONALD, DONALD, elder for 22 years, St. Andrew's Church, Islington, Ont.

McCOLL, DANIEL, 90, for over 40 years a member of First Church, Thunder Bay, Ont., Nov. 22.

McKERCHER, HON. STEWART, elder for 30 years at St. Andrew's Church, Saskatoon, Sask., Nov. 12.

MITCHELL, BOB, elder for 21 years, and for many years clerk of session of Burks Falls Church, Ont.

MONTGOMERY, MRS. GEORGIE BAIN, 75, member of Knox Church, Indian Brook, N.S.

PATTERSON, FREDERICK D., elder for over 50 years at Chalmers Church, Toronto, Ont., Nov. 26.

PENNEY, BERTRAM, Sr., 85, trustee, St. David's Church, St. John's, Nfld., Nov. 29.

REEVES, CHARLES J., elder for 40 years of First Church, New Glasgow, N.S., Nov. 9.

RODNEY, SARAH, 97, mother of Rev. Dr. H. S. Rodney of Knox Church, St. Thomas, Ont., Dec. 6.

Anniversary

25th — Park Lawn Church, Toronto, Ont., Feb. 5, (Rev. Earl F. Smith).

CALENDAR

INSTALLATION

Dickey, James Ross, as Editor of The Presbyterian Record at Iona Presbyterian Church, Willowdale, Ontario, Jan. 11.

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Vancouver, West Point Grey, B.C., Rev. Kenneth Wheaton, 340 Fifth St., New Westminster V3L 2X4.

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With this edition the Bible Readings column will be discontinued. The proliferation of excellent and widely used devotional aids makes it unnecessary.

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Let it February, Let it February

**“Wash me, and I shall be whiter than snow”
(Psalm 51: 7, KJV).**

A study of the old stand-bys, Skeat's Etymological and the Oxford English Dictionaries, suggests that the name for this second month of the year first had something to do with the fact that in parts of the world it produced a good deal of precipitation. In our part of the world moisture precipitates in the form of snow. Those of us whose musical memories pre-date Elvis recall a popular song of some years back, “Let it snow, let it snow.”

Biblical people were unfamiliar with snow in anything like the quantities we receive in Canada, and probably knew little about the benefits it provides by way of moisture to our agricultural economy. When biblical writers mention “snow” it usually seems to have been as a standard for “whiteness,” or “purity.” Hence the psalmist's words at the head of this article, and Isaiah's “Though your sins be as scarlet, they shall be as white as snow.” (1:18)

As for the calendar of the Christian year, which Presbyterians are noted for ignoring in all but the major events, it seems appropriate that in 1978 the period of Lent begins with Ash Wednesday on February 8. It is interesting to note also that the Romans, celebrating their festival of Saturnalia about the time we mark Christmas, observed a festival of expiation or cleansing in mid-February as well. The name for the month could have derived from the Latin word for “to expiate,” — *februare*.

The need for expiation was known to Romans, though their excesses are held up as an evil example. While we seldom use the word in conversation, we are not blind to the need. The dictionary meaning of “expiation” is “paying the penalty of, making amends for, (sin).” How we wish that February snows could wash them away!

Less than a decade after the publication by Karl Menninger of *Whatever Became of Sin?*, more of us have become familiar with this psychiatrist's thinking. Some sins have become crimes, dealt with by the police rather than the clergy, others have become sicknesses, dealt with in the hospital rather than the church. If past generations were blind to the fact of original sin, ours has become persuaded of its reality, prevalence and persistence. In all fields of activity, at all levels of society, and regardless of our state in life, sins persist, proliferate and infiltrate to the extent that it becomes hard not to believe a personal devil plots our downfall and undermines our good.

Traditionally, Lent has been a time of soul-searching
February, 1978

and consequent humiliation. Some feel that such a special time is hardly necessary in an age when we cannot close our eyes to the manifest and universal need to wash and be clean, if indeed any degree of cleanliness is possible in such a day as ours.

Paul Scherer, one-time professor of homiletics at Princeton Theological Seminary, wrote in *Love is a Spend-thrift*, “I submit to you — if we're going to be pessimistic, let's be pessimistic about the right thing! That may at least give the clue we need to life; not that it seems so short or looks so futile or feels so hard; just that there's something so abysmally wrong about it that nothing but a gospel with Almighty God in the middle of it, and a Man on a cross, could ever really be appropriate to our condition or relevant to our need.”

No wonder that even the psalmist should lift up his hands and cry, “Wash me, and I shall be clean”! He seemed already possessed of the faith of the prophet, “Come now, and let us reason together saith the Lord: though your sins be as scarlet, they shall be as white as snow.” Those words, in turn, seemed something of a forecast of words Jesus would one day speak to Peter (John 13: 8), “If I wash thee not, thou hast no part with me.” How many of us would not cry out with Peter, “Lord, not my feet only, but also my hands and my head!”

In Lenten days we may find deep gratification in the thought that we have been offered a much more effective cleansing than that of water. As St. John the Divine put it (Revelation 1: 5), “Unto him that loved us, and washed us from our sins in his own blood . . . to him be glory and dominion for ever and ever.” Paul asked Ananias (Acts 22: 16), “Why do you wait? Rise, and be baptized, and wash away your sins.”

Prayer

God of compassion, who has offered in your gift to us a “Lamb” to take away our fault and failure, may we, having no other Helper, confess our sin, turn to your Son and be saved. We thank you for the cleansing you have offered at such great cost in him, and pray that our blindness may not keep us from seeing nor our pride from accepting the peace you offer in him. In his Name we pray. Amen. ★

/BY D. GLENN CAMPBELL



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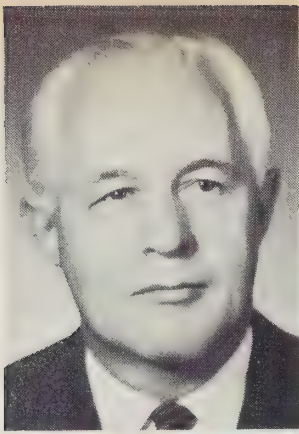
RECORD

MARCH, 1978



GOLGOTHA

A Special Invitation to the Churches
The "Project North" Debate: continued
Dr. David Hay on Evangelism
Dr. Burns on The Death of Death
The Eldership — Part II



by George Johnston

by E. H. JOHNSON



DURING THE NEXT TWENTY-FIVE years development in the north will be a major activity of Canadian life and decisions are now being made which will determine whether that whole process will be beneficial to Canada as a whole, and humane and helpful to the lands and peoples most closely affected. When we think of the north as a new frontier of great mineral and other natural resources, we should never forget it is also a homeland for people who have lived there for untold centuries. Northern development can never be allowed to bulldoze over the territories and rights of the peoples whose land it is.

For this reason I find myself thankful for the concern expressed by the Rev. George Johnston in his article *Northern Reflections*, but deeply disturbed by what I believe to be serious errors in it and by the absence of reference to the strong prophetic statements about northern development which represent the official position of our Church.

Mr. Johnston seems to suggest that the only alternative to massive oil and pipeline development now, is a reversion to more primitive ways of life in which hunting and fishing and trapping will be the only occupations. He does not seem to realize that major concern of the native peoples is that they should have a significant voice in deciding the nature of future developments which affect them far more deeply than people in the south and others in the north whose history is much more recent.

He has also taken it upon himself to attack an inter-church group named Project North with which the Presbyterian Church has been associated through 1977. He states rightly that Project North was formed in 1975 by the major churches which had already made statements and taken actions on behalf of the rights of native peoples, and of development which would not forget Christian issues. Project North grew out of the churches' concern and in its actual operations is sensitive and re-

sponsive to its member bodies whose appointed representatives meet monthly as a 'staff team'. Project North is fortunate in having as full time staff Hugh and Karmel McCullum, joint authors of *This Land Is Not For Sale* and *Moratorium*, and dedicated Christians, sensitive to the churches they serve.

Mr. Johnston's statement that Project North attacks the multi-nationals is a charge without grounds. It does raise the specific question of whether massive oil company groups should be able to make decisions about northern development without participation in decisions by people for whom areas affected are a homeland.

Mr. Johnston also charges Project North with identifying almost exclusively with the somewhat radical, left wing views of one native group, the Dene. Actually, Project North is now circulating a document prepared by the Metis of the MacKenzie Valley. Its concerns flow directly from the churches and from the Biblical concern for the welfare of the weak, the poor, and the oppressed.

His statements are also incorrect in suggesting that the Presbyterian Church became related to Project North in an uncertain way in spite of warnings by inner groups. In fact, the decision to provide financial support and to participate was taken openly by the board of world mission and was confirmed again by the B.W.M. executive in June 1977. In spite of full discussion and positive recommendations by the task force on work with native peoples and by the research and planning committee of the board of world mission, the B.W.M. executive in November 1977 took action not to make a grant in 1978. However, this whole matter is under review by the whole board at its meeting this month.

There is a real danger that non-support of Project North may be interpreted by our native peoples as a withdrawal from support of native voices. From the Pacific to the Atlantic and from the Western to the Eastern Arctic, I firmly feel that Project North is known and trusted by

NORTHERN FRONTIER, NORTHERN HOMELAND

— a reply to George Johnston

native peoples' groups and is a sign of the churches' standing with them.

Perhaps the most serious fault of Dr. Johnston's article is its failure to give any mention to the strong statements regarding northern development which represent the official position of The Presbyterian Church in Canada. (Ed. note: Dr. Johnston intended to mention these statements, but was working with a space limitation of 1600 words.)

At the General Assembly in 1976, the following action was approved and represents the guideline for our church. Whereas:

1. Canadian Northern development in the past few years has proceeded without adequate safeguards; and
2. the rights of the native people of Canada in the North are in danger of being abused due to this development; and

3. the 101st General Assembly of The Presbyterian Church in Canada designated the following five years as emphasizing the Church's concern for native people;

Therefore, it was agreed that:

The 102nd General Assembly of The Presbyterian Church in Canada supports the principle of the Moratorium regarding development of non-renewable energy resources in the Canadian North until such time as priorities have been established and adopted by the Canadian government:

1. Just settlement of the land claims of the Dene and Inuit people;
2. Development of native peoples programs for economic development in the north.
3. Adequate safeguards to deal with environmental problems like oil spills, blow-outs, damaged terrains, and living creatures.
4. New programs to regulate domestic consumption and export of energy resources.

And that this statement be forwarded to the Berger Commission and to the Prime Minister of Canada.

Since that time the matter has been given further intensive discussion and in June 1977 the B.W.M. executive approved the following statement for recommendation for adoption to the B.W.M.

Preamble: These are days in which Canada is moving rapidly to develop its northern frontier. We recognize that this northern frontier is also a northern homeland for the native people who have been there for generations and for the Metis and non-native people who have made it or plan to make it a permanent home recognizing (a) that Canada's present industrial system will require resources,

particularly of gas and oil, which are available in the north; (b) that Canada in its northern developments intends to protect and preserve the environment; and (c) that the north is the homeland of many peoples and the Canadian government intends to honour their legitimate claims and aspirations.

Recommendations:

- 1) That our Church refrain from negative attitudes and appearing to ally itself with particular parties in the present confusions of our society, and instead commend the efforts of men and women in all levels of our national life, government, industry, labour and otherwise, seeking individually and corporately to conserve and use the world's resources for the maximum benefit of all in accordance with the principles of our faith, and continue to press for a society in which justice and mercy prevail.

- 2) That our Church encourage a variety of northern developments on an orderly, carefully studied basis.

- 3) That such developments should be related continually to recognition of the legitimate rights and claims of the original inhabitants. These claims should be settled as expeditiously as possible, in terms flexible enough to permit future adjustments with a view to continuing guarantees of political and economic rights, cultural traditions, and racial identities.

- 4) That the native people be fully involved in the processes of decisions about northern development which vitally affect their lives.

- 5) That residents be encouraged to establish diversified small industries related to local renewable resources and to local needs.

- 6) That further exploration and development of oil and gas resources be carried forward in an orderly, carefully planned program, and only when industries involved can give reasonable assurance that needed technology is adequate and will not present serious hazards and threats to the delicate northern environment.

In these days when a new frontier is opening before us, we must be deeply sensitive to the Biblical imperatives and support a mode of development which will be fruitful and life-giving for all involved. We must beware of any kind of development which might bring quick riches to those outside the north and after two or three decades leave a wasteland and peoples with little hope of a viable future. In all the decisions which need to be made let us seek to discern the purposes of God and to listen to His word.

Dr. Johnson is a former Moderator of the General Assembly and has recently resigned as Secretary of Research and Planning, Board of World Mission.

Only by prayer and

fasting

— a special invitation

WE HEAR DESPERATE VOICES in our country these days. Voices, often young, betray the weariness of defeat and helplessness. As too many marriages collapse and families pay the price, as workers are laid off and unemployment mounts, as inflation spirals and the value of our dollar drops, as basic individual human rights are ignored and human life itself is cheapened — as all of this is happening many Canadians feel themselves alone and isolated as they grope for some answer, some meaning to the pain and problem of their life. In the face of such realities people need a source of light and strength to enable them to cope with demands too great for their own resources.

When the conflict and turmoil of life seem particularly overburdening Christians have traditionally turned to repentance, prayer and fasting in their search for some meaning, peace and direction in their personal lives and in their communities. Christian people today thus hear echoes of current events in the desert experience of the Hebrew people and in the life experience of Jesus of Nazareth. In the unsure wandering of Israel and the desperation of the way of the cross, Christians recognize God's people and God's son seeking meaning amid the apparent absurdity of much of life. They see these persons whom the Lord calls seeking direction through prayer and repentance.

That is why as Christian leaders in our country we call you today to set out upon this way. Christian persons and Christian communities must seek together, not only for themselves but for all their brothers and sisters in all the lands of the world God loves, some answer to the meaninglessness that often threatens mankind.

People who claim Christ as Lord have always prepared for the great feast of His resurrection by attempting in a special manner to answer his call to repent and to build a new earth. We would ask you, therefore, to use this time both as individuals and as Christian communities to ask what God calls us to do as we are confronted with what there is of suffering, of poverty, of injustice, of loneliness and misunderstanding in our country. With hearts and minds open to the Lord through prayer and repentance, we can beg Him to accomplish His will through us and build His reign of justice, love and peace. At this time of the year which precedes Easter, many Christian people seek, through various sacrificial or penitential undertakings in their families, both to offer part of their family income to people in developing countries and to learn more about the cause of poverty so that they can work to eliminate it. It is in such ways that Christian people speak most eloquently of their belief in the wonder and purpose of life and of the joy and peace that lie deep within the hearts of men and women who trust in the promise of the Risen Lord.

We urge all Christians of our country to launch in some special manner this movement of repentance, prayer and fasting which we believe will enable God to bring about a renewal in this world. With the assurance of faith and hope we ask you as Christian people to pray that God will lead us through this desert of our present day, and show us new ways in which he would have us grow.

The Most Rev. E. W. Scott
Primate
Anglican Church of Canada

Rev. D. W. Sjöberg
President
Lutheran Church in America
(Canada Section)

Rev. Dr. DeCourcy H. Rayner
Moderator, 103rd General Assembly
The Presbyterian Church in Canada

Most Rev. Gilles Ouellet
President
Canadian Conference of Catholic Bishops

Rev. George Tuttle
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The United Church of Canada

THE PRESBYTERIAN RECORD

WHAT A GREAT DAY January the eleventh was for one family in our church! The Rev. James Ross Dickey, B.A., B.D., was installed as editor of The Presbyterian Record, thus becoming the sixth editor in the magazine's history of 102 years. The eleventh was also Mr. Dickey's 35th birthday, as well as the birthday of his father, Mervyn Dickey of Prescott, Ont., an elder in the church and a journalist. He was present for the installation.

The service was conducted by the Presbytery of East Toronto, with the Rev. John F. Allan as moderator, and the Rev. W. Wendell MacNeill as clerk. It was held in Iona Church, Willowdale, where the Dickeys attend and where the Rev. Douglas L. Crocker is minister.

Rev. Dr. Donald Corbett gave the charge to the editor, and the retiring editor preached the sermon. Among the members of presbytery in attendance was Rev. Dr. John McNab, editor of The Record from 1946 to 1958, and Moderator of the General Assembly the year that he retired.

In the absence through illness of the chairman of The Record Committee, the Rev. William Fairley, the steps to the appointment of Mr. Dickey were narrated by Miss Helen Allen, the previous chairman.

At the reception afterwards greetings were brought by Stanley Koma, representing both *The Catholic Register* and its editor, Larry Henderson, who is president of the Canadian Church Press, by Rev. Dr. A.C. Forrest, editor of the *United Church Observer*, and by Mrs. Kathleen Hummelen, editor of *Glad Tidings*.

ANOTHER EVENT OF INTEREST to the church nationally was the dinner held on January 12 to honour Rev. Dr. E.H. and Mrs. Johnson. Over 200 persons, some from places as distant as New York City and Chicago, gathered to pay tribute to a great missionary statesman and his life partner. Ted Johnson has resigned from the Board of World Mission but denies that there is any thought of retirement. He and his wife, Kitty, served The Presbyterian Church in Canada first in Manchuria then he became secretary for mission education, and later was appointed overseas secretary of the board of world mission. Latterly Dr. Johnson, who was Moderator of the General Assembly in 1969, has been in charge of mission research and development.

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GOLGOTHA: "And he bearing his cross went forth into a place called the place of a skull" — St. John 13: 17. Below the traditional spot is the Jerusalem bus depot; on the level above, an Islamic cemetery. Photo by DeCourcy H. Rayner.

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PUNGENT and PERTINENT



Double Standards?

By Jan
van Bruchem
Vancouver, B.C.

I JUST ABOUT fell out of my Presbyterian pew some Sundays ago, when I visited my "home church" in Thornhill, Ont., where a guest preacher prayed for the resident minister, the Rev. Dr. John Burns on the occasion of his short visit to South Africa.

The name of the guest minister has escaped me, but I will not forget the prayer he offered on behalf of organizations banned by the Government of South Africa who are denied their freedom of speech.

I would like you to read what it is some of these organizations are writing in South Africa, and *then* decide if as Christians we should continue to pray for their freedom of speech.

Here is an example of a "poem", distributed by one of these organizations in South Africa, and ordered to refrain from publishing by the government of that country.

I will retaliate, both verbally and practically.

I will rape their daughters.

I will kill the living.

I will murder the unborn.

And curse the white dead.

For it's they that raped Mother Africa.

For it's they that oppressed my black people.

I will hang them on trees, I will burn their homes, afterwards, enjoy the fruits of my work.

I shall with all my strength I have kill, fragment and eliminate all that is white, for I will be paving A Way for Uhuru Day.

I can imagine that if our very own R.C.M.P. read the above in a Cana-

dian newspaper, or became aware of an organization that distributes such literature, they would act decisively, to the praise of all Canadians.

Not so when it concerns matters dealing with South Africa. When it comes to events taking place in that country, we convict the people without trial, and we label it the removal of freedom of speech.

Why is it that we condemn the activities of terrorists in Uganda, Holland, Germany, Japan, the Middle East, while we support them in South Africa with our sympathy?

And indeed, these people are terrorists. Judge for yourself.

The following is quoted from a document dated August 18 entitled: COMMEMORATION DAY, and confiscated in East London in the Republic of South Africa.

"There must be cries, burning

houses, people with clenched fists, bodies lying on streets, bruised and bleeding people — then there will be freedom. The black people are going to get their freedom. There is not enough power on earth to stop them. Long live the revolution. Power to the people."

One has to admit that the authors of these lines are out to incite people. These sentiments do not just reflect a militant attitude. This is organized terrorism. Every nation would take immediate action, in some countries punishable by death.

If we don't tolerate terrorism in Canada, we should understand that it is not allowed in South Africa either.

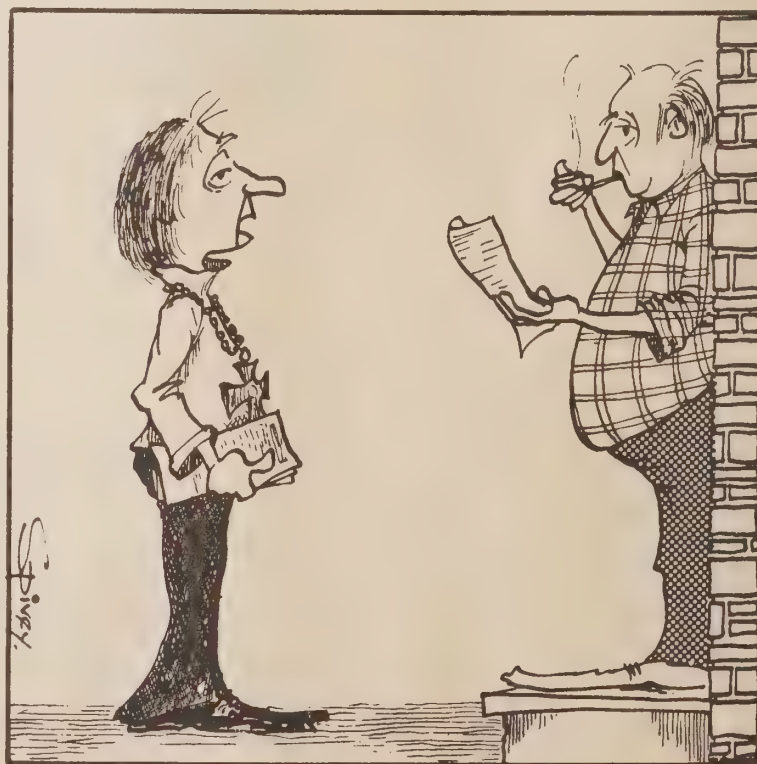
Why is it that we use a different standard for that nation?

Are we guilty of measuring with "double standards"?

Or is it, and this seems to be the case, that we are gradually being brainwashed into automatically accepting one side of the story?

Nevertheless, the people of South Africa are not relieved of the responsibility of finding answers to their many complex problems. It is their responsibility to correct the injustices in the country the Lord has given them to live in.

It is their responsibility to treat different races equally and to do away



IF YOU'RE NO LONGER INTERESTED IN OUR MEN'S CLUB OR BADMINTON GROUP WE HAVE AN ALTERNATIVE PROGRAMME CALLED WORSHIP!

with their despised Apartheid-system. And we should never cease to let them know that we disagree with them until they have reached equality for all.

At the same time it is *our* responsibility to assist them as much as we can, as brothers and sisters in Christ. I have had the opportunity to visit the Republic of South Africa on a few occasions, and have worshipped and been made welcome in the Presbyterian Church of South Africa — a confessed non-racial Church.

In the meantime, I would hope that concerned Presbyterians such as the man I heard as guest preacher at my "home church" in Thornhill would get their facts straight, and instead of praying for the support of the terrorists in South Africa would use their voices and their prayers to the end that our Christian brothers and sisters may be given the wisdom to find harmony in their country without the shedding of blood.★

Mr. van Bruchem is President and General Manager of Great Pacific Broadcasting Ltd. (CJVB), Vancouver, B.C., a ruling elder and an active Presbyterian.

LETTERS

Wait For Consensus

The opening article in the December issue of *The Record* features the word "mature" followed by a question mark. This is both revealing and ironic for the article itself manifests extreme immaturity. It was not surprising it came from a student at Knox College but it was surprising that it should have been given such publicity in the official magazine of our church. It can only lead to confusion and alienation.

The matter dealt with has been before presbyteries for several months and is presently being studied by the committee on church doctrine. It would be time enough for an article on the subject when our church reaches a consensus on it in accordance with scripture and the subordinate standards of our church. As it is the writer proposes a course which is a radical departure not only from Reformed practice but from that of the church of Rome even though his views on the sacraments are very similar to those of Rome.

If The Westminster Confession is too tough for the immature minds of some of our modern students there is

(Continued on page 20)

Barsanuphius

WE ALL KNOW that prayer breakfasts have become a highly regarded institution in the last number of years.

In the prayer breakfast movement the primary emphasis is, rightly, on prayer. But, as in all movements, some people put their emphasis on the wrong thing. A few people, just after the movement began, found their enthusiasm led them not to emphasize prayer but to emphasize breakfast. Pretty soon they forgot all about prayer and breakfast became their reason for being.

The movement, known as the Breakfast Movement became a fanatical cult. They had one single purpose, one determining belief — the value of breakfast. "Only two out of five Canadians eat a regular breakfast," they would cry, "Change your eating habits and you change the world!"

Now breakfast is a fine idea but these people went too far! Lunch, dinner, between meal snacks of any kind were all banned by their religion. It was breakfast and nothing else.

Converts to the new movement gave their testimonies: "I never knew how much I was missing in my life by skipping breakfast in the morning." "This breakfast business is so wonderful that here and now I pledge to give up lunch and dinner forever!"

The Breakfast Movement had great initial success. Famous people endorsed it. It is even rumoured that René Levesque was a convert, although he perversely refused to call it breakfast and insisted on calling it "petit déjeuner." Success followed success. Converts went from door to door encouraging breakfast and denouncing dinner.

But alas, tensions, conflict, bitterness, finally schism developed within the movement. Some of the militants took to picketing restaurants and beating up late diners. This brought much public disfavour.

Faithful members stood by the tenets of the original faith, eating only between sunrise and noon. Mind you, they ate all they wanted and sometimes for six hours steadily, but they remained faithful to breakfast.

Unfortunately, religious liberalism reared its ugly head and split the movement. Some of the second generation, unwilling to gorge themselves all morning long or influenced by a combination of hunger pangs and the insidious example of the outside world, began to eat meals at noon and in the evening. Oh, they called these meals "breakfast" all right; or "late-breakfast" or "post-breakfast." But it really wasn't the same thing.

Of course they said they weren't rejecting breakfast. Just literalism. It was not the time of day when breakfast was eaten that was important. It was the whole beautiful concept, the spiritual idea of breakfast, that really mattered. Why not breakfast any time? Besides it's always morning somewhere in the world.

Dissension became so severe, the movement split in two.

The original orthodox group continued to eat breakfast only.

The liberal group ate three hearty meals a day. They called all three meals breakfast and believed they were still "spiritually breakfasting."

The other group hated them.

There are only a few of these people left now. At last count precisely seven. Such are the tribulations of false cults.

Anyone for a midnight snack?



Revival '78: More Than That Old Time Religion

LLOYD ROBERTSON'S

PERSPECTIVE

AS THE EASTER choruses ring out from the churches of Christianity there is evidence in North America and other parts of the Western World that a revival of the faith born through Jesus Christ is under way. But getting to the heart of the story of a revival is difficult. There are yards of statistics pointing to a resurgence of that good old time, Bible thumping brand of Holy Roller fervour. It has put on a new face, updated its packaging and gained respectability with the help of Jimmy Carter, that born again Christian, who also happens to be the leader of the most powerful and influential nation on earth. But we should not look upon this as a sudden phenomenon. It has taken a generation of steady growth to bring the attendance figures of Evangelical churches in the U.S.A. to 45.5 million. As this was happening the mainline churches of Christianity were declining and levelling off. Evangelicals in America are now outnumbered only by Roman Catholics who still

count 49 million on their rolls. But it is easier to point to an Evangelical revival than to define just what an Evangelical is. The movement seems to cut across denominational lines and includes a number of sub-groups. Among them: Fundamentalists, the militant right wing churchmen who oppose any accommodation to contemporary culture, and Pentecostals, who have experienced the "baptism of the Holy Spirit" and practise speaking in tongues and miraculous healing by prayer. The latter includes some Episcopalians, nearly a million Roman Catholics, faith healers and assorted tent preachers. Most Evangelicals, though, are basically conventional Protestants who hold staunchly to the authority of the Bible in all matters and adhere to orthodox Christian doctrine. They believe in making a conspicuous personal commitment to Christ, a spiritual encounter known as the born-again experience. This kind of Evangelical is more obvious to Canadians through televi-

sion and programs like the PTL (People That Love) club with high pressure host-preacher Jim Bakker. Bakker scoffs at critics who chide him for blending salvation and showbiz, he says: "If Johnson wax didn't have an identifiable name how would one know to buy it." In spite of the electronic bombardment of evangelism from south of the border carried by Canadian stations or cable companies, there is no evidence of a Canadian style evangelism spreading beyond the traditional group that includes: Baptists, Church of the Nazarene, Pentecostal and assorted individual churches similar to "Peoples" in Toronto. But, as we all know, statistics can be confusing and misleading. For example, *Time* magazine points out that the four churches regarded as the pillars of the Protestant establishment in the U.S.A. — United Methodist, United Presbyterian, Episcopal and United Church of Christ (Congregational) have suffered a net loss of 2.7 million members over the last de-

cade. However, a comparatively recent study by the Gallup organization, including figures from evangelical churches, indicates that overall church attendance has levelled off at 40% of the population in the last five years after declining steadily since 1958. The inclusion of Jews in this factor does not alter this very much according to Gallup, since attendance at synagogues has remained fairly stable over the last twelve years.

And on the international scene, the *Presbyterian Herald*, published in Ireland, reports there are 55,000 new converts to Christianity every day from far flung corners of the world . . . Africa, south of the Sahara desert, South Korea and Brazil are included. There is no denominational breakdown.

But beyond the banks of data available to us are more significant factors.

The Christian experience has become acceptable again. The president of a university in the U.S.A. says: "Trying to live as a Christian when I was in high school in the late 40's, I was regarded as some kind of speckled bird. Now when football players state their faith in Jesus at a school assembly, they are greeted by shouts of "Right on."

Also, there is a new appreciation among all levels of society that modern man has some very real problems in front of him and he may not make it to the end of the century without some spiritual help.

The resurgence of evangelicalism with all of its gaudy extravagances is sure to trouble many thoughtful church leaders from all denominations of the Protestant faith. But it should be realized that the hopeful echoes of that resurgence represent a new challenge for the churches. Today's average churchgoer is more concerned with how he or she can apply biblical principles and their Christian faith to everyday living . . . learned but esoteric lectures on how many angels can dance on the head of a pin are not appreciated. A spokesman from the United Church, quoted in a recent edition of the magazine *Presbyterian Outlook* points out that religious leaders are beginning to realize that people are looking more and more to the resources of religion to add meaning and purpose to their lives and to help them through the menaces and confusions of today's world, and, as a result, they are offering the basics of religion and are less concerned with the mere incidentals of religion that many have been in the recent past. To that one can only add AMEN.

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*"Ay, but to die and go we know not where;
To lie in cold obstruction and to rot;
This sensible warm motion to become
A kneaded clod; and the delighted spirit
To bathe in fiery floods, or to reside,
In thrilling region of thick-ribbed ice;
To be imprisoned in the viewless winds,
And blown with restless violence round about
The pendant world."*

(Measure for Measure III:116 ff.)

And death shall have no dominion

by John Barclay Burns

SO SHAKESPEARE WROTE voicing our human distaste and fear of the last enemy. We will all die — but after that? Robert Ingersoll, a nineteenth-century American Calvinist turned militant atheist, wrote “nature produces man without purpose and obliterates him without regret.” Although we claim to be Christians there lies deep in all of us the nagging fear of obliteration or of dying to “go we know not where.” By their failure to accept the existence of any spiritual values we must assume that many of our contemporaries expect obliteration. We do not, but decades of vagueness on the part of theologians, and preachers, have left the ordinary church member in a state of justifiable uncertainty. There has been a conspiracy of silence broken only by the smooth platitudes of the professional clergyman and the shrill assertions of the fundamentalists who seem to know the streets of heaven and the fires of hell better than they know their own minds. The “secular theologian” tells us to maintain a “Christian agnosticism” about death and the life to come. That is nonsense. It is absurd and inconsistent to claim to believe in Christ and in Christianity and at the same time to profess agnosticism about or lack of interest in the world to come.

So this article is not for the fundamentalist or the literalist. We may leave them with their “certainties.” It is intended for those countless people who face bereavement and death with bewilderment and whose honest doubts and questionings must be answered. Recently I made a trip to Scotland to conduct the funeral service and the memorial service for my closest friend. He died suddenly at the age of 40 at the height of a fine ministry. On the transatlantic flight I had ample time to think about the whole sad situation. Doubts, resentment and an acute sense of loss were present as I tried to resolve the matter to my own satisfaction. Volumes of theological and philosophical speculation on the nature and the outcome of death have been written. I read one recently by one of the new theologians. It was interesting and informative, but of no use at all to me as a parish minister who has to try to answer the agonizing questions of the bereaved.

Perhaps we might look at the whole matter from a standpoint which need not necessarily be Christian. If death is the end of me, it is of others also. Then all our ancestors are finally dead, and we and our descendants will be finally dead: and when the sun has grown cold and the earth desolate — nothing will be left. There will be no value conserved and no purpose fulfilled from all that was attempted and completed under the sun. That inevitability involves a senseless creation which in the end consummates nothing, wastes everything, preserves no value, fulfils no promises and, in the last analysis, has no meaning. From a purely practical point of view surely creation cannot be so utterly senseless and irrational. But we are not one hundred per cent

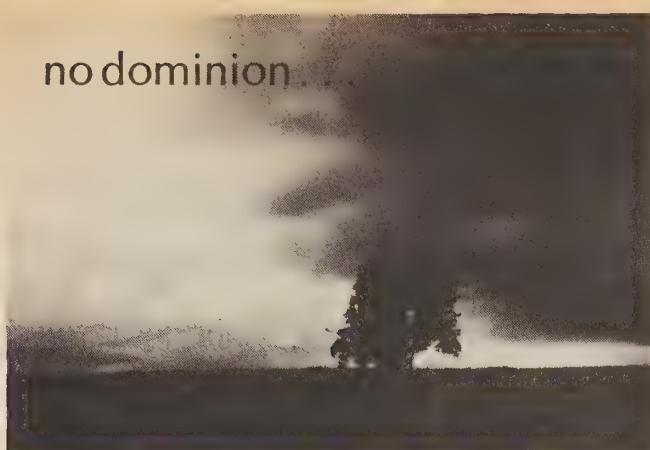
sure. So I propose to look at the evidence from the New Testament itself concerning death and the life everlasting.

It is clear that Jesus himself did not believe in the total annihilation of the dead. A reading of the Old Testament makes it evident that the hereafter, such as it was, was a gloomy half-life outside the interest of God. Jesus, however, adhered to the beliefs about the life to come which grew up in the period between the Testaments in the circle of the Pharisees. They taught that the individual would be raised to new life by God and receive his or her just deserts. Jesus accepted this belief in essence. In *Mark* 12:18-27 we find the encounter between Jesus and the Sadducees on the subject of death and the afterlife. The Sadducees were the priestly and aristocratic party who adhered solely to the doctrines of the Old Testament. Therefore they had no faith in any kind of resurrection or positive afterlife.

They invented the tale of the woman who married seven brothers and inquired of Jesus whose wife she would be in the general resurrection. Our Lord replied that in heaven people do not marry (implying that the question was irrelevant). In other words existence in the world to come clearly does not approximate to life here but it is within the compass of God's love, whose will for men and women is life — not death. Conditions in the afterlife are determined by God and therefore quite beyond our mortal capacity to imagine. Then Jesus went on to assert his firm belief in a life after death: “He is not God of the dead, but of the living; you are quite wrong.”

In the teaching contained in his letters, especially *Romans* 8, 1 *Corinthians* 15, 2 *Corinthians* 4, Paul witnesses accurately to the teaching of Jesus. He maintains that God who raised Jesus from the dead will do the same for others. It is of vital importance to note that in the New Testament the act of resurrection is instituted by God and not by man. God raised Jesus from the dead. For centuries there has been a faint assumption, based on a misinterpretation of certain purely pictorial passages in the New Testament, that at the end of all things a trumpet will sound and we will push off our heavy tombstones and float heavenwards. This has led to all kinds of theological and practical absurdities. The Bible teaches that the physical body must come to an end and be dissolved. Paul is not interested in the resurrection of the flesh. “Foolish man,” he writes in 1 *Corinthians* 15, “God will give each a body as it pleases him. . . There is a natural body and there is a spiritual body.”

The N.T. record makes it clear that Jesus appeared to his disciples after his death and burial in a form that they recog-



nized and loved. That is the example which Paul uses. God will give us form and substance which will express our personality and our new being in recognizable form. The Christian hope is to be so Christ-like that we will share his eternal life. But we must be absolutely clear that this is a gift from God to us. There is nothing in ourselves that is immortal, no eternal spark which will survive bodily dissolution. The concept and term "immortality of the soul" is not scriptural but comes from the thought-world of classical and neo-classical philosophy in which most of the early church fathers were educated. In the biblical view a man dies and literally ceases to exist: his resurrection is an act of new creation by God. We use the term "resurrection of the body" (Apostles' Creed) to denote resurrection after death to a fully personal life with Christ in God. "Body" is employed because it is by the body that persons are recognizable and project their own personal identity.

Then . . . Face to Face

This leads us to conclude that heaven, towards which we aspire, is less a "place in space" than a consummation of what we begin to experience now. The fundamentalist will point to the book of *Revelation*, to the city of God with its golden streets, waving palms and white robes. The book of *Revelation* contains imaginative pictures and not photographs. It was written in a climate of belief radically different from our own. Heaven, in the New Testament, is the conclusion of the life begun "in Christ" in this world. It is the culmination of our Christian growth. This profound and sensitive scriptural conception of heaven did not last and we find even so eminent a thinker as Augustine mapping out the streets of the celestial city.

From this we begin to realize that we lay the foundation of life to come in this life. We must pay attention to our growth in Christian love and service, not in the hope of some kind of reward for heaven is not a prize: rather, through losing our lives we hope to find them again. We make our heaven here. If we say that then it is equally true that we make our hell here. The New Testament picture of hell is a place of destruction and annihilation — of self-destruction and self-annihilation. God does not inflict hell upon us as a punishment for not doing well. Hell, like heaven, will be the natural consummation of the life we have begun here. In the last analysis it will probably consist in the awful realization that we have separated ourselves from God for ever. There will be no time or space, only an eternity of awful separation.

God is love and in that is our faith, but as we look around us we see those who, while good people, have no com-

mitment to any kind of spiritual life — perhaps they are members of our own families. It is at this point that the community of faith has an important role to play. Our love and our prayers for them are needed to help them develop their full spiritual stature in the life to come. It may be contrary to the distorted Calvinism which has fed the innermost fears of reformed Christians to say this, but I believe quite firmly that there are few who leave this world so perfect in love that their spiritual development is over and there are equally few who have been so dreadfully wicked that they merit instant and eternal rejection at the moment of their death. If I am asked if I believe in a continuing process of spiritual development after death then I must say yes and I see no conflict with the teaching of the New Testament about God whose will is life and love and whose love cannot tolerate rejection.

Heaven's Foundation Now

That is why the church has always prayed for the dead, out of love, and asked the faithful departed to pray for us. If we believe, as we frequently say that we do, in the unity of the church, seen and unseen, then these prayers follow logically. There does exist in the New Testament the idea that not everyone will reach full spiritual consummation in the end. This does not mean that we can sit back easily if we are saved or brood in misery if we are damned; "saved" is not necessarily synonymous with "member of church" nor "damned" with "non-member of church." We are all wrapped in the bundle of humanity and those of us who have come to know and love Jesus Christ have an awesome responsibility to bring others to him. At the end of the day the whole matter will lie with God and God is love.

In the last analysis our Christian hope is based on an act of religious faith and it cannot be proved or disproved by controlled scientific observation. The church has rightly disapproved of dabbling in spiritualism for that denotes a lack of trust in God and an inability in ourselves to take up our crosses in faith. And if any contact is made with spirits of the dead then it could only be with unhappy spirits so bound to time and space that they cannot progress into the dimensions of God's eternity which awaits all of us.

The Bible makes it clear that God does not have dealings with the living only to let them die eternally — what a shocking waste that would be. As to the nature of the life to come, it must have dimensions far beyond our imagination's power to grasp the possibilities of love and joy which we can barely sense. But it will be lived in God's presence in his eternity and we hope and pray, in the company of those whom we love so much to ensure that we desire beyond all things their presence for ever. There is a beautiful thought that when we die we will be met by those whom we have loved most. I think that is true for the disciples in their time of blackest grief were given, by the grace of God, the presence of him whom they loved most of all.

I doubt if this article will satisfy the fundamentalist who prefers God's wrath to his love, or the modern secular theologian who does not like to categorize these ultimate mysteries. However, I hope that it will bring comfort and hope to the great majority "in-between" whom I encounter weekly in my own parish, whose grief I am privileged to share, whose hope I try to strengthen and for whose kind tolerance of my inadequate efforts I am profoundly grateful. "Christ having been raised from the dead, death has no longer any dominion over him," nor over us. ★

DR. BURNS is minister at Thornhill Presbyterian Church, Ontario.



Demonstration

Three long years he
had poured himself
into them
these 12 who now
sat with him sharing
one last meal
breaking open parables
healing eyes / ears / limbs
/ broken hearts / relationships
raising the dead
nourishing souls
laughing / talking / sharing
wanting to entrust his
Kingdom to them
now with the CROSS in
full view they were
still vying for
prominence / a first position
time had run out
there was nothing left
to do

so
he filled the basin
wrapped the towel
around his waist
stooped
and washed their feet.

Esther McIlveen

EVANGELISM:

Rundown

by David William Hay

A crusade conducted by evangelist Leighton Ford.



Part I

A rundown evangelism

KARL BARTH TAUGHT that the task of theology is to evaluate the Church's proclamation by the measure of the Word of God. We may prefer another definition, but must agree that theology has this task. We urgently need nowadays a theological critique of popular evangelism, asking whether it is a truly worthy representation of the Church's proclamation.

The subject is a touchy one. To say anything against evangelism will seem like being against motherhood, to use the well-worn cliché. Anything with the name of Christ attached to it tends to be regarded as sacrosanct, with the result that questionable attitudes may be condoned. If one accepts a new religious movement, one accepts its theology. There is no getting away from that.

We are told that John Wesley was a high churchman, yet his evangelistic program brought with it not only a new theology but actually a new church. Since few Christians can nowadays think of evangelism except in terms of the Evangelical Revival of the eighteenth and nineteenth centuries, their thoughts become unconsciously Methodist — though what we have nowadays is rather a run-down Methodism. The population of North America is coming to be immersed in show-biz evangelism, whose practitioners do not seem to care that an evangelism that adopts the techniques of TV shows or advertising is likely to provide an instance of the medium becoming the message and of viewers being turned into objects for manipulation. Thus evangelistic stars are born, who could rank as superstars if the title had not been pre-empted for Another. Show-biz evangelism could not have descended upon us if we had not already had the Evangelical Revival, which incipiently contained pressurized techniques. Most modern evangelism is the dregs of the Evangelical Revival. For this reason I should like to examine theologically the dis-

THE PRESBYTERIAN RECORD

and Upcoming

tortions introduced by that great movement, neglecting for lack of space its antecedents in the history of the Church.

Certainly it was a great movement, to which I want to pay proper respect. Millions owed to it a personal religion that they would not otherwise have found. I have in mind especially the incredible achievements of the nineteenth century missionary expansion, to which the Church and the world owe so much. In any critical appraisal we must keep in mind our Lord's reply to the Apostle John's report. "Master, we saw one casting out devils in thy name, and we forbade him, because he followeth not with us." Jesus said, "Forbid him not, for he that is not against us is for us." However, Jesus did not say, "Join him." His restraint did not imply that everything was as it should be. Manifestly it was not. The theologian, therefore, must perform his task for the Church. In the mixed phenomena of our present situation, my thesis is that the original movement had inherent distortions that have led to prevailing degenerations.

1. The new emphasis

The problem before us is the problem of a misplaced emphasis, a distortion leading at times to downright error. A quotation from John Wesley in the *Oxford Dictionary of the Christian Church* clearly expresses the objective of evangelism as it has been known since his day (p. 1446a). It was, in his own words, "to promote, as far as I am able, vital practical religion and by the grace of God to beget, preserve, and increase the life of God in the souls of men." By *practical* one must understand a religion that is of the heart and the will rather than of rites, and the expression, "life of God in the souls of men," conveys the subjective, individualizing tendency. The Reverend Garth Wilson, now concluding doctoral work on the Puritans has taken Anselm's epigram, "*Credo ut intelligam*," ("I believe in order to understand") and neatly changed the last word to give the motto of the Puritans, "*Credo ut experiar*" — "I believe in order to experience." That is the emphasis of the Evangelical Revival. The goal is subjective experience. This type of spirituality is aptly called experimental or experiential religion. Need I remark that this is a very modern concern — or self-concern — in-

side the Church and outside it, in non-religious activities as well as religious, not least among experimenters with drugs?

Certainly there must be a place for the subjective side. Can there be a greater saying than St. Paul's to the Galatians: "I am crucified with Christ: nevertheless I live. Yet not I, but Christ liveth in me; and the life that I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me"? Yes, there can. The emphasis of the biblical proclamation is elsewhere: "O sing unto the Lord a new song; for he hath done marvelous things: his right hand and his holy arm hath gotten *him* the victory." The burden, the theme of Scripture has a higher accent than the subjective one. Its emphasis in both Testaments is upon what it calls "the mighty acts of God," cosmically viewed, from the institution of the creation to the inauguration of the new creation, and all this for his glory's sake as King of the Universe. As Barth put it, "What interests me is not myself with my faith but he in whom I believe." When the *weight* of emphasis is shifted to the subjective side, our experience can even come to be regarded as the *basis* of our salvation, as if we were saved by our faith rather than by grace.

continued over page



EVANGELISM

continued

2. A new sacrament

Along with the shift of focus came the invention of a new sacrament — the sacrament, or pseudo-sacrament of the altar-call. It may sound incongruous to call the altar-call a sacrament, but it is only in such terms that we can properly evaluate what was happening — and still is.

In some circles it became axiomatic that to be born again one must respond publicly to an altar-call. It was the sacrament of rebirth, replacing baptism or confirmation in importance. In this event one experienced and displayed an inner conversion. The characteristic displacement of emphasis cannot fail to be noticed. In biblical and catholic theology the two chief sacraments are divinely-instituted re-enactments of God's mighty acts whereby the Church and catechumens are incorporated into the divine deed. In the altar-call, the nub is the individual experience and its profession. We are not at this point confronted with an either/or. As I have said, the question is one of due emphasis, and I am objecting to the main emphasis becoming subjective and man-centered. Later we shall say something more about what it means to be born again.

3. A new hymnody

Not surprisingly, the Evangelical Movement was accompanied by the emergence of a hymnody. Evangelical composers, the Wesleys, Watts, and many others, have vastly enriched the Church's song. These writers are not always subjective in emphasis, and there *is* a place for properly-regulated subjectivity — though never for subjective egoism and sentimentality — providing it is not in control, for these writers have in their better representatives a notable precursor in the Rosy Sequence ("Jesus, the very thought is sweet" etc.)

But the hymnody becomes new when it makes a doctrinal shift and grounds faith in the wrong place, e.g. in the popular hymn-sing chorus,

*He lives! He lives!
Salvation to impart.
You ask me how I know he lives?
He lives within my heart.*

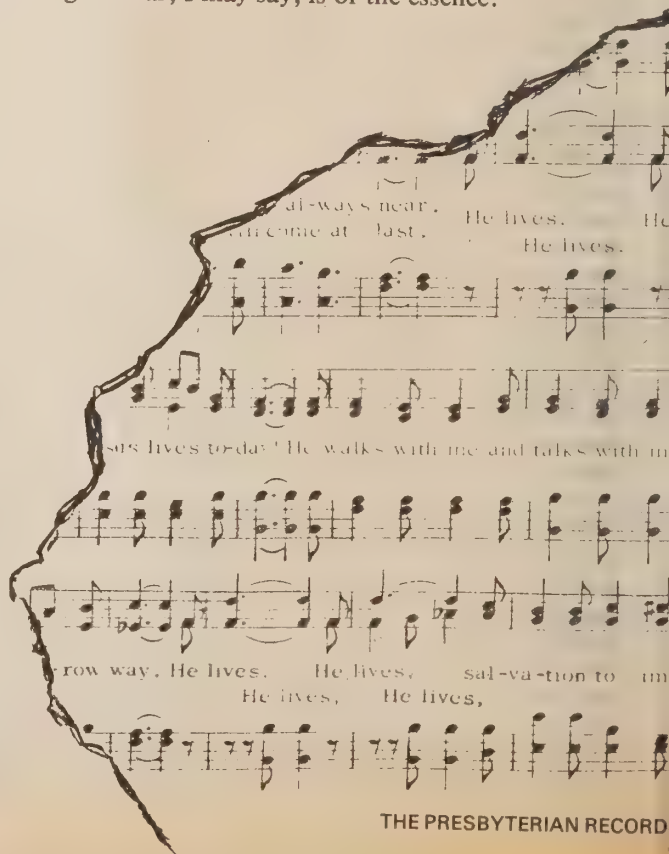
What the creeds say, what Scripture says is that he lives at the right hand of God the Father Almighty — a place much to be preferred. My whole thesis can be argued on the basis of these two contrasting emphases plus the follow-up degradation that occurs when sentimental religiosity takes over for the sake of indulgence in subjective feeling. "There is therefore now no condemnation down in my heart," says another such ditty, whereas what St. Paul said was, "There is therefore now no condemnation to those that are in Christ Jesus." It is the persistent intrusion of the heart that is so objectionable. The ego becomes more important than the Lord. The doctrinal shift can hardly escape the engulfing sentimentality. Hence Ira D. Sankey, and all of his kind. Sentiment has its place, but not sentimentality. The great popularity of ego-centered evangelical songs on the mass-media is no indication that true religion is thriving, but the reverse, and the better churches must not allow this stuff to invade them for the sake of popular appeal.

The author of the amusing yet painful satire, *How to Become a Bishop without Being Really Religious*, advises the aspiring cleric not to make the mistake of imagining that people come to Church to worship God. They come, he says, to worship themselves. There is real truth in this palpable exaggeration. I have no doubt that many a hymn-singer is enjoyed because it makes the participants feel what good, nice Christians they are. They are really enjoying their religious selves.

It is worth observing that there is a similar degraded subjectivity in much of today's secular song. Whereas formerly a poet would celebrate the graces and charms of the beloved, nowadays the writer — I dare not say poet — intones, "You're the cream in my cawfee," or —

*I'm blue,
For lack of you.
I love you true,
When I'm holding you.*

The bad grammar, I may say, is of the essence.





4. A new testimony

It is typical of evangelicalism that a convert is supposed to share his experience with others. This is frequently done by recounting how he or she was changed. The religious subjectivity is thrust into the centre, and exposed. Understandably, many Christians find the demand to do this highly embarrassing and improper, especially if they are the sound kind of Christians who have had no irruptive conversion to talk about. Evangelists also tend to urge that all Christians should be evangelists, and thus they create guilt-feelings in many who know that they are not cut out for that kind of thing. We must keep in mind St. Paul's "... some, evangelists ..." (Ephes. 4:11). The gift or vocation is not for all, and burdens should not be laid on the rest that God does not lay on them.

The kind of "testimony" that puts one's religious experience in the centre is sometimes defended by the allegation that St. Paul's preaching centred on his experience on the Damascus Road. In fact, however, his three references to that event do not belong to preaching occasions but to times when he had to defend himself against a personal charge (Acts 22ff.; 26) or when he is testifying to the Resurrection (1 Cor. 15:8). This last reference provides the clue. He thrusts the Resurrection into the centre also when he stands before Ananias (Acts 22:6), Festus (24:15), and Agrippa (26:8,23). His great sermon at Athens, like all his preaching there, was about Jesus and the Resurrection (17:18,31), just as St. Peter at the election of Matthias defines apostolic *testimony* as being about the same *objective* subject (1:21f.)

In his book, *The Apostolic Preaching and its Developments*, C.H. Dodd has thoroughly documented this understanding of the Apostolic witness. Just as Old Testament proclamation was about God's participation in cosmic and human history in what it calls his mighty acts, so also the witness or testimony of the New Testament is to God's historical and cosmic triumph in his Son. Turning witness into recounting one's private experience of grace is one more example of the shift of focus of which I am writing. Of course, I do not mean to deny that at the proper time one may in private share one's most intimate

experiences, but the rubric of New Testament testimony was not, "I found it!"

Since there is no space to explore all the features of the change of focus introduced by the Evangelical Revival, I can only refer summarily to three more of them before supplying additional correctives. (5) If every Christian is to be an evangelist, it is not hard to see how the Ministry of Word and Sacraments will become eroded. I speak not of a mere erosion of privilege but a degradation of function and loss of the office. The uninstructed will be "ministers," their gospel sincere but circumscribed and perhaps fanatical, and their converts in great danger of being arrested within their confined experience. The true minister, on the other hand, is expected to unfold in its depth and riches the whole counsel of God and confront mere experience with the sacramental mystery, which brings us adoringly before a Divine Majesty that transcends all experience. The way in which the laity will share in outreach will be by introducing others into and fostering the life of Christ's Body, and this they can do without embarrassment, self-consciousness or self-exposure. (6) Warning should be taken against the simplistic biblical authoritarianism and frequent anti-intellectualism of experiential religion. It tends to assume that those who have "the wisdom of the Spirit" need no other wisdom. The double error here is failure to see that having the wisdom of the Spirit will mean striving for growth in mental and other ways and gladly acclaiming secular wisdom as the gift of the Spirit also. (7) The campaigning character of most contemporary evangelism has got altogether out of hand and is bringing the Gospel into disrepute. It is hard to believe that the Lord's command to preach the gospel to every creature can justify the aggressive, pressurized tactics frequently employed. Whenever psychological or other high-powered techniques are applied, an ostensible enterprise of love becomes a loveless, impersonal *cause*, because it becomes manipulative, and the medium corrupts the message, as commercials may corrupt the honesty of the advertiser. The world of Christian evangelistic fanaticism is a sorry spectacle. ★

This article contains the substance of an address given to the Knox College Alumni Association in the spring of 1975 which was afterwards re-written as the Convocation Address to the University of King's College, in 1977.

Dr. Hay, formerly Professor of Systematic Theology at Knox College and Moderator of the 101st General Assembly, is now minister to the congregation of Knox Church, Caledon East, Ont.

Part II, "Upcoming Evangelism" will appear next month!

THE SESSION OF YOUR CHURCH has announced that it is time to elect additional elders again. This time three elders (or two, or four) are needed to fill the vacancies.

In every congregation there are dedicated people who work their way up through church school teaching, board of managers and executive positions in the church organizations until they are elected to the eldership. The duties of the session are varied enough that elders must be familiar with the working of the congregation if they are to do their share effectively and knowledgeably. However, election to the eldership is not a promotion. An elder must be a dedicated Christian, but he does not have to belong to several church organizations before he is "worthy" of becoming an elder. To be elected to the eldership a person must be a member of the congregation, in full communion, and at least 21 years of age. These alone are the legal qualifications.

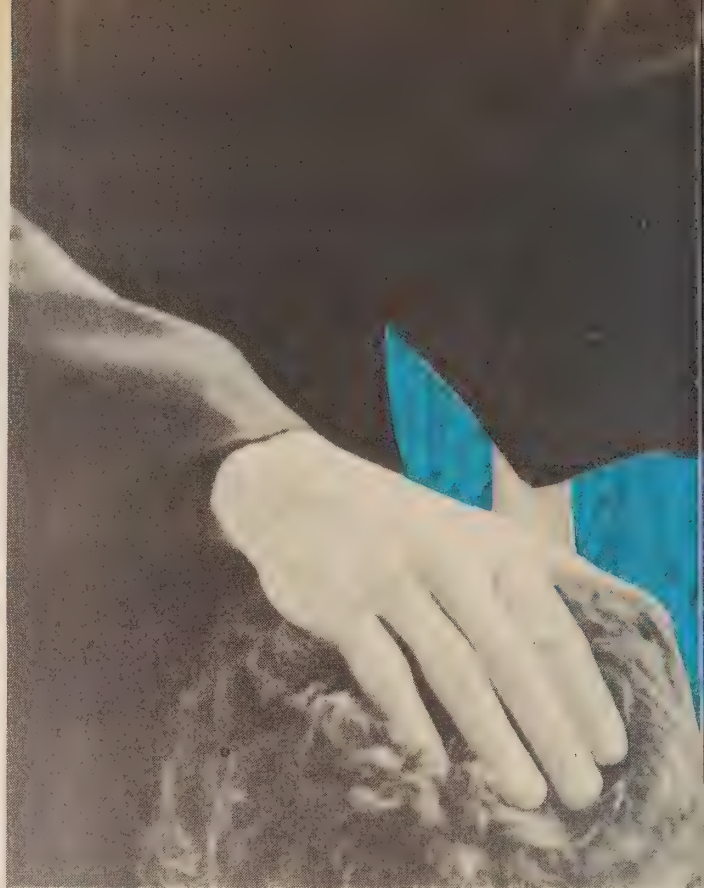
The elder is ordained to his office for life. He ceases being an elder only when he is suspended for disciplinary reasons, although he can ask to be put on the inactive list when illness, old age or other pressures prevent him from doing his share of the work. He also becomes inactive when he transfers his membership to another congregation, until the new congregation decides to elect and induct him to serve on its session.

Someone once defined an elder as "a man who sits at the Communion table with the minister, delivers communion cards once in a while, and helps the other Elders stop people from quarrelling in the Church." (quoted by Louis H. Fowler: *A Manual for Ruling Elders*, page 9) Those are just a few of the elder's duties — perhaps the most visible ones. The complete list is in the Book of Forms, Sections 104-109. According to the Book of Forms (section 109), "The principal office of the eldership is to hold assemblies with the pastor, who is also of their number, for establishing of good order, and execution of discipline."

The congregation is usually most aware of elders when it sees them sitting together with the minister at the Lord's Supper, and serving the bread and the wine. However, if the elder is also to establish good order, he must know the people in the congregation personally. Four times a year at least, before the Lord's Supper is observed, the elder has a busy week visiting his district. As undershepherds of the Great Shepherd, most elders are given a district of several families for whom they are pastorally responsible. The visit gives them the opportunity to bring the Church's concern into the homes of the congregation.

Because the elder should be "in the know" concerning the church's activities and intentions, he can pass on to his families information they may want. There may be a new baby. Since the session provides for the administration of the sacrament of baptism, the elder can advise the proud parents about having their child baptized. A family with toddlers may ask about starting the children in church school. The elder should know what is going on in church school. Christian education, including the recruiting of the church school superintendent and the church school teachers, is the session's responsibility. A family with teenagers may wonder why there is no youth group. Perhaps those same teenagers might want to start a youth group with the help of a young and lively elder — for the session oversees all the organizations in the church, as well as the use of the buildings.

Some families are glad to have a representative of the



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in his own cong

church enter their home, because they have problems they want to talk out with a sympathetic Christian who brings the care and authority of the Church to them. The wise elder who listens well may be able to say just the right thing to help the troubled family. His interest and concern may help the family enough so that the minister's time and energy can be devoted to problems that the elder cannot handle. The elder can also act as a clearing-house and tell the minister when a family would appreciate a visit, and probably why.

Some church members complain that their elder never visits. When he doesn't mail the communion cards, he "drops and runs." Elders may rebut with the complaint that they can't get farther than the front door. Sometimes the only communication is a furtive twitch of the curtains while the doorbell rings and rings. When these things happen, the calling of the undershepherd needs to be better understood by both elders and church members.

The session is also responsible for bringing prospective members into the fold of the Church. Elders who have taken an interest in the session's duty to provide for baptism, and to arrange for Christian education and nurture,



ling Elder

tion /by Jean Sonnenfeld

are gratified when the time comes to admit young people to the fellowship of the Lord's Table. Requests from adults who wish to profess their faith in Jesus Christ and join the Church are considered with equal joy and seriousness, as are requests to transfer membership from another congregation.

Once members have been admitted into the fellowship of the Church, they continue to be "under the care and subject to the authority of the session." A session has the power to admonish, rebuke, suspend or exclude from membership those who do not live "according to the rule of the Evangel."

The session keeps the Communion Roll or list of members up-to-date, adding the names of new members and removing the names of members who die or transfer to another congregation. The question of what to do with members who rarely darken the door of the church is an awkward one for many elders. If a member has been absent from Communion for two consecutive years without good reason (e.g. old age, sickness, away at school,) his elder must try to contact him and find out whether he wishes to resume attending. Sometimes the elder finds

that the absentee is a person who needs to have the Church go out of its way to offer him its healing ministry. Just as Jesus went out of his way to help those who needed him, so an elder may have to go out of his way to bring an absentee back into the fold. However, if the member indicates that he does not want to attend church, and if he does not have sufficient reason to continue to absent himself from the Body of Christ, the elder is obliged to tell him that his name will be removed from the Roll.

No session can tell the minister what he should preach, or even how long he should preach — although the occasional friendly request might (or might not!) be welcome. But the session, with the minister as moderator, is responsible for regulating the hours and forms of worship. When there is a need, the session arranges for special services. If the teen group or another organization wishes to hold a church service, the session has to approve the request, both to ensure that the service will be conducted "decently and in order," and to avoid having two organizations overlap in their use of the building. The music of the church is also a responsibility of the session. When the session hires a music director, it must satisfy itself that he is a devout Christian who is able to lead the congregation in the praise of God through the music he offers.

Although the board of managers draws up the budget for the church, the session regulates the way offerings are received. The session's permission is needed for special offerings. In addition, the session reaches out to the poor of the community through its benevolent fund.

These many responsibilities borne by the session could alarm the prospective elder. In some churches session meetings are notorious for dragging on till midnight. In other churches the agenda is covered in less than two hours. Many of the session's duties should be assigned to committees which report regularly to the session. Thus the church school will be looked after by one committee, and so on. Most elders are members of one of the session's committees, unless they already have another time-consuming job in the congregation. When a committee does its work well, the session does not have to spend all night debating how to organize some matter. It can spend its time discussing whether to accept or reject the recommendations of the committees, and either proceed to act on the recommendations, or refer them back to the committees for further spade-work, perhaps with suggestions from the session.

The session decides when new elders are needed, and how many are required. It sets the date of the election, following the alternatives set down in the Book of Forms. Since the decision of the General Assembly in 1966 to ordain women to the teaching and ruling eldership, many congregations have made a point of electing capable Christian women to the ruling eldership. Young elders (this sounds like a contradiction!) are being elected to bring vigour and new ideas to complement the wisdom and experience of the older elders. The next time elders are being elected in your congregation, it is good to remember that the primary responsibility of an elder is to "tend the flock of God that is your charge," as under-shepherds of the Chief Shepherd (1 Peter 5:1-6). All the other duties of the elder flow from this first great charge. ★

MRS. SONNENFELD is a licentiate of The Presbyterian Church in Canada and an elder of St. Andrew's Church, Windsor, Ontario. This is the second article in a series of three.

LETTERS

(Continued from page 7)

always the Shorter Catechism. That admirable little document makes it clear that the sacraments are primarily and properly for *believers* and their benefits received through *faith*. Dr. Alexander Whyte was no narrow-minded sectarian but he quotes with hearty approval the words of Professor William Cunningham: "The doctrine of baptismal regeneration has been perhaps as powerful and extensive cause of deadly error as satan ever invented." As to the Lord's Supper, our revised Book of Common Order still notes how great are its benefit "If we come to it with understanding, faith. . ." And an apostle enjoins us, "Let a man examine himself and so let him eat of that bread and drink of that cup."

(Rev.) H.M. McRury,
Toronto, Ontario

Ed. Note: In focussing on part of the article's title, you may have overlooked the preamble which points out that what follows is intended "as a catalyst in the discussion of this important matter." This intent has manifestly been fulfilled.

The Record will continue to open its pages to the discussion of all issues before the church — the entire church and not those alone who are

named to committees or who attend the church's courts. The trouble with the church is NOT that there are too many laypersons involved in its decisions. I have greater faith in the power of discernment present in Presbyterians than I do in the power of one article to create "confusion and alienation" among them.

Belief and Baptism

In an attempt to contend for the faith, I would like to comment on Mr. Fryfogel's article, "Holy Communion — Rated Mature?" in the December issue of The Presbyterian Record.

I believe that the Bible teaches that our eternal salvation is dependent only on our accepting and/or receiving Jesus Christ as our personal Saviour. This happens as we, recognizing our need, confess our faults and ask Him to come into our hearts. Then he has his rightful place in our lives and is the centre around which we build all we say and do. I believe we must make an overt act and receive him as instructed in John 1:11, 12 "he came unto his own but his own received him not, but as many as received him, to them gave he power to become the children of God, even to them that believe on his name." As Rev. 3:20 states, Christ is reaching out to us; he knocks at the

door of our heart but we of our own free will must open the door and let him come in. Paul's instructions in I Cor. 15:3,4 tell us our salvation depends on our believing that Christ died for our sins, that he was buried and that he rose again the third day. Salvation is ours then if we confess the Lord Jesus with our mouth and believe in our heart that God raised him from the dead (Romans 10:9.)

My understanding is that salvation is not dependent on baptism but is the act of obedience to God's will which follows our believing. The time of our baptism then will depend on when each individual makes his decision for Jesus Christ. Therefore, I believe a person should receive communion after he has become a child of God by receiving Jesus Christ. Furthermore, I understand Jesus said we are to partake of the Lord's supper in remembrance of him, "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come" (I Cor. 11:26.) It can be spiritual food but only if you are worshipping him in spirit and truth but not if we are participating in the Lord's supper unworthily as we are warned by Paul in I Cor. 11:29.

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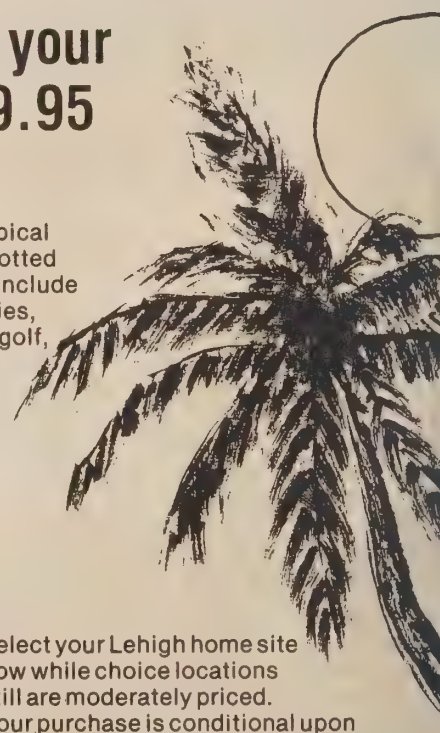
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teaches that belief preceded baptism. Mark's gospel says "that he that believeth and is baptized shall be saved but he that believeth not shall be damned." Peter admonishes us in Acts 2:38 to "Repent and be baptized," and verse 41 tells us that they that gladly received his word were baptized. Philip, to the Ethiopian eunuch when he asked, "What doth hinder me to be baptized?" said, "If thou believest with thine heart, thou mayest."

Baptism is according to God's will for those who believe in his name. Those who believe are asked by our Lord to partake in Holy Communion. Only if we are obedient to his word will we grow and mature spiritually as He desires. I can only urge persons to read the scriptures for themselves and let God's truth speak to them.

(Mrs.) Doreen McTaggart, London, Ontario.

Compliments And Queries

Allow me first of all to congratulate you on your first two editorials in the November Record, namely, "On Letting Our Light Shine" and "Re-Focus-

sing Remembrance Day." They are both inspiring and timely. I also appreciated the interview-cum-dialogue in the December Record conducted by yourself and the Rev. Don Campbell. Its fairness, perceptiveness, depth and the space given to a very important discussion in our Church's life is certainly to be commended.

I want also to comment on the article "Holy Communion — Rated Mature" by Mr. S.D. Fryfogel in the December Record. This article strongly infers Baptismal Regeneration. In my opinion, Infant Baptism is a Covenant of both the parents and the congregation before God. The prayers and vows used in the Baptismal Service very strongly point to FIRST — the public confession of the faith of the parents; SECOND — the promise of parents to bring the child up in the nurture and admonition of the Lord, by teaching, prayer, precept and example, and THREE — the child is engaged to confess the faith of Christ crucified and risen and to continue Christ's faithful soldier and servant to the end of his or her life.

This implies that when the child comes to years of understanding and knowledge, then he or she makes the confession of faith confirming what

was done in the Act of Baptism and is therefore ready to take the step of joining the Church and receiving Communion.

I felt a little hesitant about making a comment on this article and certainly trust that some of our ministers (Educated Theologians) will express their views on such an important question.

I do trust that this article does not in any way represent the teaching given in Knox College.

George Fernie,
Toronto

A Welcome First!

I have never written a letter to an editor before but when I read your editorial in the January Record, I was affected and felt compelled to do so and that was before I read the second part, "Resolutions".

Things you said seemed to "speak to my condition," as I think C.S. Lewis would say, and your quotations from Dietrich Bonhoeffer are ones I have often referred to for hope or comfort. I also think I am going to enjoy your sense of humour as in "Bar-sanuphius".

I have read many excellent articles in The Record and I was happy to

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turn the page this month to Pungent and Pertinent and see one of the best, written by Dr. Cochrane. I have been enlightened by the very profound series that Dr. Klempa has contributed more recently.

I do not feel qualified to do things of this nature as a rule and almost feel "out of character" doing so now. However, I look forward to future issues of the Record and wish you success in your new undertaking.

(Mrs.) Margerie Dobie,
Southampton, Ont.

Ed. Note: Thank you indeed for stepping "out of character"! I should caution you and others that though I thoroughly approve of, and enjoy, "Barsanuphius" I simply pass on his manuscripts. They spring from the fertile brain of another.

Erratum:

The French editorial in the February edition of The Record contained numerous and embarrassing errors both in grammar and in spelling. Our apologies to our Franco-phone and bilingual readership. Apparently the difficulties arose in the round-about way in which we had to have the translation made. They did not occur at the source but in the type-setting. It is a comment on our church that there is no one on The Record's staff, nor in our offices at 50 Wynford Drive charged with the responsibilities of official translations. The comment could be made that we have too few Franco-phone Presbyterians to make sufficient use of the skills of a translator, but one wonders if it might not also be said that we have few Francophone Presbyterians because we have rarely translated *anything* into the other official language.

The Editor has abandoned the prospect of Hungarian, Chinese, Dutch and Korean editorials!

BUDGET RECEIPTS

On December 31, 1977 the total receipts from congregations for the General Assembly's budget totalled \$2,946,887, as compared to \$2,856,948 for the same twelve month period in 1976.

Because of an unusual amount of letters and Church Cameos, we have held several over for future issues.

Q Does The Presbyterian Church in Canada observe Lent? If so, how?

A The Presbyterian Church in Canada has never gone on record officially that the membership observe Lent. But there are hundreds of congregations across Canada that do, more or less, observe Lent. It is my opinion that this is a very good thing. Lent is a forty day period running from Ash Wednesday to Easter, exclusive of Sundays. Lent commemorates the final period of Jesus' life on earth and suggests to his followers the need for self-examination, repentance and prayer. Any minister who follows the Christian year is more than likely to arrange with his session that such a period as Lent be observed. Lent consists of doing something, not merely in doing without something. Lent calls us to subdue the noise and tumult of the world so that we listen to God's "still small voice."

Lent calls us to "come now and reason together" so that we may

refine our thoughts.

Lent calls us to penitence so that we may seek forgiveness for our own sins — not the world's or our neighbours, but yours and mine. Lent is like a revival, it has to begin with the individual!

Lent calls us to prayer and commitment so that we may be closer to God.

Lent calls us to sacrifice so that we may take our place "beneath the Cross of Jesus."

Lent does not belong to any particular denomination, to any creed — it is a principle as universal as God himself, and the practice of it means the building of those powers which will withstand every storm and tempest that shall arise anywhere in the world. It is a good time for mid-week services at noon, or in the late afternoon, or in the evening for prayer and for consecutive Bible study.

In my own congregation we have a service at 12.15 p.m. for thirty minutes, with a series of brief meditations running throughout the period. The

service is preceded by a very simple lunch and if persons are unable to have lunch at that time (11:30 a.m.) then lunch is served after the service. The cost is minimal and the proceeds are given to the hungry of the world. Lent is also a time for a special series of sermons at the Sunday worship. Here are seven suggestions for Lent:

1. Be present if possible at every service in your congregation.
2. Read the Bible regularly and meditate upon what you read.
3. Pray until prayer becomes more meaningful.
4. Keep a strict watch over the door of your lips.
5. Deny yourself some luxury and add the cost of it to your Easter offering.
6. Let self-examination be a daily duty.
7. Make your Lent *positive*, not merely *negative*.

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BOOKS

UNDERSTANDING THE MALE TEMPERAMENT

by Dr. Tim LaHaye. Fleming H. Revell
Co.; 1977 (G.R. Welch in Canada) \$3.95

"Man is the key to happy family life because woman by nature is a responding creature. Some temperaments, of course, respond more quickly than others, but all normal women are responders . . . God would not have commanded a woman to submit unless He had instilled in her a psychic mechanism which would find it comfortable to do so." (p. 178)

If you agree with the appraisal of the "psychic mechanism" of women you may enjoy reading *Understanding the Male Temperament*. I don't agree with it and I didn't enjoy reading it. Its author, Dr. Tim LaHaye, is identified as the founder and president of Christian Heritage College in San Diego, California and a successful author, pastor and family counselor. In addition he is founder and president of Family Life Seminars, an organization which sponsors two day workshops in family life.

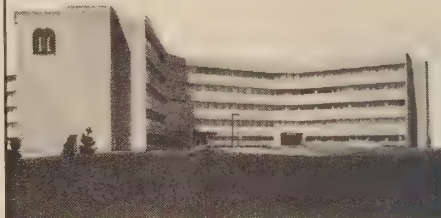
Dr. LaHaye possesses great skill in categorizing. The fly-leaf promises an introduction to his "much heralded principles of the four natural human temperaments." Where and by whom these principles have been heralded is not disclosed. The four human temperaments turn out to be the four personality types identified by Hippocrates around 400 B.C.; namely, Sanguine, Choleric, Melancholy, and Phlegmatic. Using what are intended to be cute labels (e.g. Sparky Sanguine and Philip Phlegmatic) LaHaye invites readers to categorize their own temperaments using any two temperament types, one being dominant over the other. These types are contracted to form one word which describes a basic temperament. LaHaye, for example, considers himself to be a ChlorSan.

Some readers may find it helpful to analyze their personalities using LaHaye's categories. I think far more would find the approach of transactional analysis or *Peoplemaking* by Virginia Satir more helpful in gaining insight about themselves and their relationships with others.

The book has two serious faults which demand criticism. The title and more particularly the sub-title "What every man would like to tell his wife about himself ... but won't" are not accurate descriptions of the contents of the book. In fact, the author frequently neglects to tell us when he is writing about men and when he is describing people in general.

Of even greater concern is the book's sexism. The key word for women is "submit" and the skillful Christian man is the clever fellow who is able to keep his submissive wife happy. There have been some recent skirmishes on this theme in *The Record*. I do not wish to initiate a new

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battle, but I cannot contain the embarrassment and anger I felt as I read of attitudes that are so out of touch with biblical Christianity as it is expressed in the great theme of liberation, equality, and reconciliation in Jesus Christ.

Keith Boyer

Mr. Boyer is minister of Malvern Church, Toronto.

PERSONALS

This month Rev. Dr. DeCourcy H. Rayner and his wife are visiting the Presbyterian Church of the New Hebrides, the largest denomination on those South Sea islands. The Moderator of General Assembly and Mrs. Rayner will go on to Australia before returning to Toronto on March 24th.

On Christmas Sunday, Mr. Rod MacLeod was honoured for fifty years service as an elder in Farquharson Church, Middle River, N.S., with the presentation of a Bible by Miss Jean Grant on behalf of the session. Although 84 years of age, Mr. MacLeod is still active, faithful in attendance at services and at meetings of sessions.

Rev. Dr. David McCullough recently received the Canadian Jubilee Medal from the Governor General of Canada. This medal is awarded in appreciation of devoted service in various walks of life and the esteem in which they are held by their associates. Dr. McCullough retired in 1975 after nine years as General Manager of The Presbyterian Church Building Corporation.

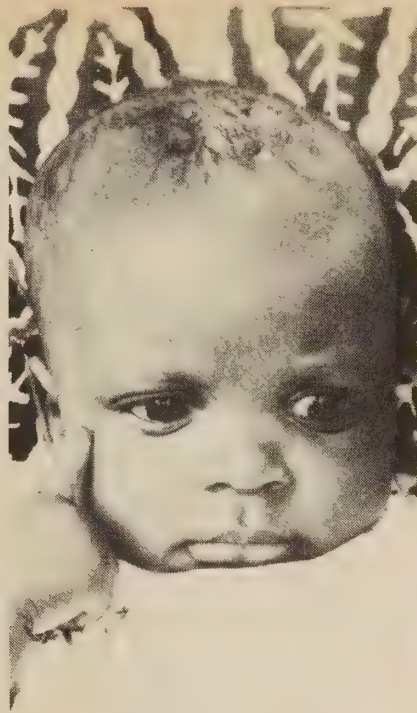
An especially large number of nominees for the office of Moderator of the 104th General Assembly have allowed their names to stand. Up for election are: Rev. Dr. Jesse E. Bigelow; Rev. Alexander James Calder; Rev. Dr. David J. Crawford; Rev. Dr. A. Gordon Faraday; Rev. James Ferguson; Rev. Dr. John Alexander Johnston; Rev. Dr. Allison O. MacLean; Rev. John S. McBride; Rev. Dr. Malcolm A. McCuaig; Rev. Dr. Bruce Allan Miles; Rev. Alexander Charles Grant Muir; Rev. Peter Baird Reid and Rev. Richard Forbes Thomson.

The following men were nominated but withdrew: Rev. Dr. Arthur Currie; Rev. Dr. W. Lloyd MacLellan; Rev. Dr. Joseph C. McLelland and Rev. Dr. James H. Williams.

The names of Rev. John D. Yoos and Rev. Dr. J.S. Glen were placed in nomination but arrived too late for inclusion on the ballot.

At Knox Church, Burlington, Ont. during the December 11, 1977 morning service, Rev. Earle Roberts (Secretary, Overseas Missions) accepted a cheque on behalf of the board of world mission from Mrs. Millie FitzSimons, president of the Margaret Taylor Evening Auxiliary. Assisted

"John" Thua Ondi
— born Nov. 1976
Kenya



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You can sponsor a child for just \$15 per month (\$180 per year). You will receive the child's name, photo, description of the assistance program and address so you can correspond. All letters are translated in our overseas offices.

- **Christian Children's Fund is non-sectarian, non-profit, non-political and incorporated. It is recognized and registered in Canada (No. 0211987-01-13) and in the countries of operation. Our 1977 annual audited statement shows total Canadian operational costs are only 8.9% of income.**
- **Through our 15 Field Offices around the world we work closely with all church and local and national government child-care agencies.**

We are happy to report that "John" has been assigned to a sponsor who will provide assistance and care. But other sponsors are urgently needed for **India, Taiwan, Kenya, Ethiopia, Guatemala, Caribbean, South America**. Fill in the coupon below and mail it to us soon. Thank you on behalf of a needy child.

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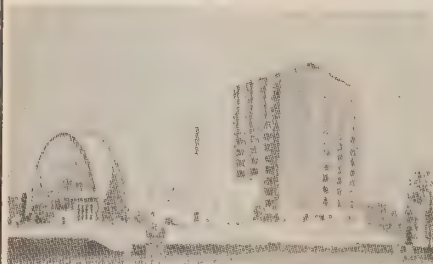
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by the church school, C.G.I.T., Explorers, Group E, the session and individuals, the Evening Auxiliary raised approximately \$1,200 for a motorcycle for a Nigerian pastor.

Utilizing the original bronze face of Hamilton's first post office clock, *MacNab Street Church, Hamilton, Ont.* dedicated a new tower clock on December 18 in memory of Russell Reid.

At the same service Mrs. R. Reid dedicated thirty-seven hand bells in memory of her parents when Christmas carols were rung forth by the junior and senior hand bell choirs.

On Sunday, December 18 in *Springville Church (East River) N.S.*, the Rev. Edgar Dewar dedicated a baptismal font presented by Mr. and Mrs. Robert Cameron in memory of their son D. Keith Cameron.

A Peterborough-Lindsay Presbytery service to celebrate the Silver Jubilee of Her Majesty Queen Elizabeth the Second, was held in *St. Paul's Church, Peterborough, Ont.* on November 20. The presiding minister was Rev. Alex J. Calder, with Revs. James W. Hutchison, Iona MacLean and Rev. Major Donald Howson assisting. The guest speaker was Rev. Dr. F.G. Stewart.

DEATHS

ADAMS, MRS. GERTRUDE I., 80, life long member of Chippawa Church, Niagara Falls, Ont., W.M.S. member and honorary Presbyterian president, Dec. 27.

ARMSTRONG, J.M., 76, for 23 years an elder of St. Andrew's Church, Mansfield, Ont., Dec. 17.

BARR, MRS. JANET S., 85, widow of the Rev. Robert Barr of Knox Church, Toronto, Ont. where she was a member. Mrs. Barr actively served with her husband in Scotland, South Africa and Toronto. Jan. 31.

BLAKE, MISS MARGARET J. (DAISY), 93, member of Mackay Church, Timmins, Ont., Jan. 11.

CRAIG, JAMES WILLIAM MERVYN, 80, elder, Georgetown Church, Howick, Que., CUTHBERTSON, JAMES, elder, St. Andrew's Church, Kitchener, Ont.

DOUGLAS, MRS. EMILY STEWART, 88, widow of the Rev. James Harkness Douglas, and member of Streetsville Presbyterian Church, Ont.

DUNLOP, MATTHEW, 59, elder, treasurer of church school, member of choir, and long time member of New Westminster Church, Hamilton, Ont.; treasurer of Hamilton Christian Endeavour Fellowship and past president, Canadian Christian Endeavour Union.

ECKMEIR, R. GLENN, 68, elder, Knox Church, Goderich, Ont., formerly at Knox Church, Ethyl, Dec. 13.

ELLIOTT, J. ALBERT, 73, elder and choir member, Bethel Church, Scotsburn, N.S., Dec. 12.

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EVANS, ALBERT J., elder for 50 years in
Jubilee Church, Stayner, Ont., Jan. 5.

GALBRAITH, THOMAS, 98, for 86 years a
member of Omagh Presbyterian Church,
Ont.

GRANT, HENRY G., 83, clerk of session of
Presbyterian Church, Port Elgin, N.B.,
elder for over 50 years, Dec. 6.

GRANT, RHODES C.M., 77, clerk of session
of St. Andrew's Church, Martintown, Ont.,
Dec. 15.

HAMILTON, ARTHUR, 78, elder of Sharon
Church, Dean, N.S. for 25 years and budget
treasurer for over 20 years, Dec. 12.

HAMILTON, WILLIAM W., elder, St.
Andrew's Church, Kitchener, Ont.,

HANNA, MISS ADELINE, member of Drum-
mond Hill Church, Niagara Falls, Ont., and
life member of W.M.S., Dec. 26.

HARRIS, MRS. ROBERT, 83, member of
Knox Church, Campbellton, N.B., Jan. 4.

HETHERINGTON, CHARLES, 98, elder for
20 years, Knox Church, Cannington, Ont.,
Dec. 13.

HILL, JOSEPH, member of Knox Church,
Campbellton, N.B.

HOLLMAN, JAMES W., 56, elder, Knox
Church, Listowel, Ont., Dec. 20.

JACKSON, F.H. (TOBY), 83, long time elder
of First Presbyterian Church, New West-
minster, B.C. and former city mayor.

JAMIESON, MRS. COLINA CAMERON, 64,
member, St. Andrew's Church, Moosomin,
Sask.

KIRKWOOD, GAVIN, 70, elder for over 30
years, Geneva Church, Chesley, Ont., former
representative elder and treasurer of Bruce
Presbytery, Jan. 6.

MACARTHUR, MRS. BLANCHE S., 80,
member of Victoria West Presbyterian
Church, P.E.I., Dec. 10.

MacDONALD, JAMES M., 69, elder for 36
years and clerk of session of Durham Church,
Pictou Co., N.S., and treasurer of the Pictou
Presbytery. Brother of Rev. Dr. D.C. Mac-
Donald, principal clerk of the General As-
sembly, and Rev. Joseph R. MacDonald,
minister of Rosedale Presbyterian Church,
Detroit Presbytery, Michigan, U.S.A.,
Jan. 11.

MacINNES, MRS. KEITHA, widow of the
Rev. Donald MacInnes, member of Mount
Zion Church, Ridgetown, Ont., life member
of the W.M.S. and past president of the
W.M.S. Council, Hamilton and London
Synodical, Jan. 2.

McCORMICK, J. DOUGLAS, elder for 47
years, First Church, Chatham, Ont., Jan. 21.

O'HARA, CHARLES L., 54, elder, St.
Andrew's Church, Perth, Ont., Jan. 8.

MARKELL, CLARENCE G. (CLARE), 92,
elder for 49 years, St. Matthew's Church,
Ingleside, Ont., father of Rev. Dr. Keith
Markell, The Presbyterian College, Montreal,
Que., Dec. 8.

POPE, JOHN S., 58, elder, St. Andrew's
Church, Perth, Ont., Jan. 4.

PRESTON, MRS. AGNES MARGARET,
widow of the Rev. Edwin E. Preston, member
of Knox Church, Vankleek Hill, Ont., life
member of Knox W.M.S., Jan. 6.

RAE, JOHN MURRAY, long time elder, Knox
Church, Guelph, Ont., Dec. 25.

RINTOUL, WILFRED T., 73, elder of the
former St. Paul's Church, Val d'Or, Quebec,
Dec. 18.

ROYLE, REX, elder, Knox's Galt Church,
Cambridge, Ont., Jan. 3.

SMOLLETT, HENRY W.M., 77, member and
church auditor of Knox Church, New Car-
lisle, Que., Jan. 9.

WHITE, MISS KATE, 94, long time member of
Nottawa Presbyterian Church, Ont., Jan. 1.

WILSON, MR. J.H., 91, long time elder at
Melrose Park Church, Toronto, Ont.,
Dec. 15.



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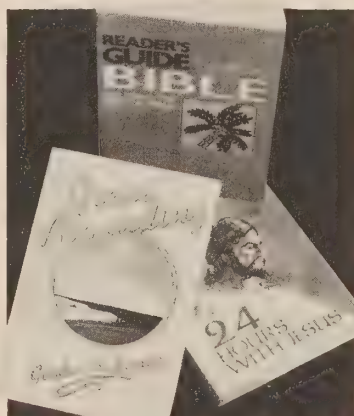
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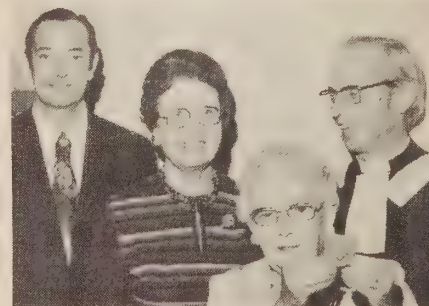


REV. CHARLES A. MacDONALD and family were guests of honour at a farewell presentation, Nov. 21, 1977, by the St. John's congregation, Wardsville, Ont. Later in the evening, the minister and his family were honoured by Glencoe Church. He has served the two congregations for 14 years. Clerk of session George W. McCallum made a presentation to the MacDonalds on behalf of Glencoe Church. Mr. MacDonald and his family now live in Brantford, Ont.

CAMEOS



ST. ANDREW'S CHURCH, Wilkie, Sask. has received a new chancel cross, the gift of Mr. and Mrs. Bruce Watt. It was dedicated in memory of the former's grandparents, Mr. and Mrs. Fred Watt, longtime members and faithful supporters of St. Andrew's.



FOR LONG SERVICE and dedication to Alma Street Church, St. Thomas, Ont. Mabel Parker received a locket and scroll at a special presentation. From left are Bob Hubert, Gladys Calder, Mabel Parker, and Rev. Hugh Creaser.

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THE CONGREGATION of St. Andrew's Church, Tisdale, Sask. observed its 50th anniversary and honoured the Rev. Sid Sharkey on the occasion of his retirement as minister. The Sharkeys were presented with a chair and engraved plaque by St. Andrew's, and a gift from Knox Church, Sylvania. Mr. and Mrs. Sharkey are pictured with daughter Andrea Staples of Humboldt, and grandson Gregory. In the centre is Bill Allan who made the presentation on behalf of Tisdale Church, Wes McEwan, program chairman, and Bob Jackson, who made the presentation on behalf of Knox, Sylvania.



WESTMOUNT CHURCH, Edmonton, Alta. burned the mortgage during their anniversary service, Nov. 20. From left is Wally Lepp, Les Young, Hilda Hope, Alexander Cook, Darlene Schwindt, Carl Dean and Dr. J.E. Bigelow, the minister.



ON SUNDAY, Dec. 18, 1977 the choir of Calvin Church, Halifax, N.S. was outfitted with new gowns, presented by Mrs. Ted McKibbin in memory of her husband Ted. He was organist and choir director at Calvin until his untimely death on Dec. 16, 1976. Shown is the minister, Dr. A.O. MacLean, accepting the gowns, with the choir.

March, 1978



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ST. ANDREW'S, Aurora, Ont. held a congregational dinner and Covenant Renewal Service to mark retirement of the debt on the church building, erected in 1962. Dr. Louis H. Fowler, who was minister at the time of rebuilding, shared reminiscences of his ministry with an appreciative congregation. Pictured are Mrs. W.L. Stephens and Mrs. D.O. McDonald, senior members, along with members of the 1962 building committee Irwin Watts, George Peckover, Dr. Fowler, Marshall Rank, William Ness and Mrs. Betty Ward, now of St. Catharines. With them is the present minister, Rev. Alex MacDonald.



AT A SPECIAL SERVICE of thanksgiving, Sun. Jan. 15, the congregation of St. Andrew's, Brampton, Ont. burned the promissory note on the loan for their Christian education building begun in 1965. From left are elders William and Anthony Gordon Campbell, Rev. John McBride and elders James Montgomery and Alan Foley.



SIX BROWNIES from St. James Church, Truro, N.S. were presented with their Religion and Life badges following several study sessions with Rev. C. MacLeod. They are: Jennifer Campbell, Marilyn Hutchinson, Jennifer MacLellan, Janet Muirhead, Elizabeth Allen and Mary Gail Chatfield.



IN TRIBUTE to her interest and years of dedicated work, Miss Elsie Ferguson, left, received an honorary life membership and pin from Mrs. William Murray at the December, 1977 meeting of St. Andrew's Chalmers Women's Missionary Society, Uxbridge, Ont.



ON CHRISTMAS DAY at Nashville Church, Ont. Dr. D. Lowry dedicated a new pulpit fall, the gift of the Irwin family. It was presented by Mrs. A. Irwin who, with her daughter Debbie, made the petit point fall using the congregation's logo for the design.



ON SUN. JAN. 1, St. Andrew's Church, Norwood, Ont. celebrated its centenary with a New Year's Levee. The minister, Rev. John Neilson, assisted by elders Samuel Buchanan, Ross Althouse, James Reading and Jack Bitten welcomed guests from the community and the congregations of Knox, Havelock and Francis Andrew's, Westwood, who cancelled their services to join the Norwood celebration.

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ANYONE KNOWING of or having any connection with the following men who were ministers in Harriston Presbyterian Church — Rev. John McIntyre during 1875-1878, Rev. Mason 1914-1918 and Rev. Small 1924-1924, please contact Grant MacKenzie, Box 93, Harriston, Ont., N0G 1Z0. (1-519-338-2038).

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Bibawi, Rev. Venus, Thedford, Knox Church,
Ont., Dec. 11.

INDUCTIONS

Bibawi, Rev. Venus, Thedford, Knox Church,
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Donaghey, Rev. Donald A., Sarnia, St. Giles
Church, Ont., Jan. 12.
Duncan, Rev. A.M., Brockville, First Church,
Ont., Feb. 5.
Creen, Rev. Edward, Stouffville, St. James
Church, Ont., Jan. 8.
Martin, Rev. Robert, Vankleek Hill, Knox
Church, and Hawkesbury, St. Paul's Church,
Ont., Jan. 15. (formerly a Church of Scot-
land minister)
McIntyre, Rev. S. Lindsay, Little Harbour-
Pictou Landing, N.S., Jan. 5.
Nelson, Rev. E.G., Avonton and Motherwell-
Avonbank, Ont., Dec. 29.

RECOGNITIONS

Joshua, Rev. Alex R., Springhill-Oxford-River-
view, N.S., Nov. 22.
Marple, Rev. D. Murdo, Lower Sackville, First
Sackville Church, N.S., Jan. 13.

DESIGNATION

Bisset, Miss Mary Jane, at St. James Church,
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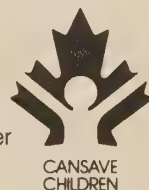
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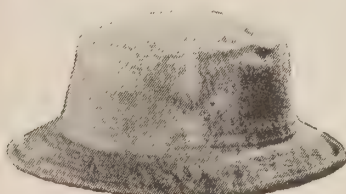
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Island Launch-Pad

"Then said (the risen) Jesus unto them, Be not afraid: go tell . . ." (Matt. 28:10)

"Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8, KJV).

THREE YEARS AGO this magazine carried an article by Dr. Howard Hageman, then president of the New Brunswick Theological Seminary of the Reformed Church in America, entitled "Easter is not an Island." He wrote of the island called Easter about 2000 miles west of Chile in the South Pacific. It has some unusual, large and old stone monuments whose story still puzzles anthropologists.

We might continue that line of thought, considering arguments both pro and con for Christianity as an "island" existence. The fact seems that Christians scattered over our globe are an island civilization in this twentieth century. Every day we are being outnumbered more and more. Whether because of our "comfortable pews" or the alleged frozen state of our spiritual life, we are in more of a minority position than Christians have been for centuries. We have become an "island" in actual fact if not in our more optimistic illusions.

We may be tempted to think it is because we are "good" and our world basically evil. We may with Kipling shrug off "lesser breeds without the law." But it still remains impossible for us to be *of* the world and simultaneously *of* the Kingdom. Paul did not soon forget the time he preached in intellectually influential Athens to philosophers and "sermon tasters" who "When they heard of the resurrection of the dead ... mocked: and ... said (with tongue in cheek, no doubt,) 'We will hear thee again of this matter'" (Acts 17:32).

The subject of death has long been unpopular in daily conversation. Recent interest in the subject and in the fate of the terminally-ill now has sparked what we hope might prove to be more than a shallow curiosity. It is too early to tell how sincere the studies may prove and, at the same time, difficult for some of us to suppose that *this* will prove the "open sesame" to a wider acceptance of the claims of the risen Christ.

It is a fact that his mission as "The Resurrected" began modestly enough when Jesus asked two women who had proven their loyalty to report on Easter morning that the crucifixion had *not* been the end. Had the twelve proved in all things faithful — when they really only showed themselves quite human — it was a small enough beginning, even for One who began worldly life in a manger. All along Christians have had to cheer one another with the

affirmation that great things come of small beginnings, and that their very minority position is a clue to their strength. They have had to claim that even one of them, along with God, comprised a majority.

But if Christianity began in a small way, Easter changed it into something so large no "island" could hold. Halford E. Luccock told of a passage from Lamb's life of Alexander the Great and of the consternation which came upon his Greek troops when they discovered that in following their leader they had marched clear off the Greek maps of their day. This has been a common experience for God's people, from Abraham who ventured in faith (Gen. 12), through Jonah's reluctant visit to Nineveh (Jon. 1), to the spirit-filled apostles who could not hold their tongues (Acts 1).

Thanks to our faith that he is not here but risen and gone before us (Mt. 28:7), we know Christianity cannot be isolated, ostracized or confined to an island. It is only the "launching pad" as modern space voyagers would say. From there it takes off with its message of life and hope to all God's people and to generations yet unborn.

A.J. Gossip, great Scottish preacher of a generation ago said, " 'Paint Christ,' cried Michelangelo, 'not dead but risen, with his foot set in scorn on the split rock with which they sought to hold Him down! Paint Him the Conqueror of death! Paint Him the Lord of life! Paint Him as what He is, the irresistible Victor who, tested to the uttermost, has proved Himself in very deed mighty to save!' "

Prayer

Eternal God and Father of the risen and living Christ, who showed in him your tremendous power to restore life even to dead bodies, and in your Holy Spirit have displayed your ability to empower and inspire our living, we thank you for this great love you have shown to your children. We thank you for the new life you give and for that which you have promised yet. Grant that we, upheld by this knowledge and faith, may henceforth live not as earth-bound pedestrians but veritably soar on the wings of faith in your Son. We ask all things in his Name. Amen. ★

/BY D. GLENN CAMPBELL



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PRESBYTERIAN

RECORD

APRIL, 1978

Tabor



Sneak-up Family Devotions

by Thomas W. Klewin

IDEALLY, FAMILY DEVOTIONS should be a part of every Christian family's life. But in an age when family members have so many different obligations, interests, meetings, distractions, and activities, it's often difficult to have all the family members together long enough to conduct devotions at a set time.

That's why, in our family, we discovered it was necessary to reorient our thinking about the devotional life of the family, and of each member specifically. We realized it was important for each individual in the family to spend time with God — in prayer, meditation, reading of Scripture, and growth in understanding. We were also concerned that each individual kept open lines of communication with God throughout the week.

We recognized that moments spent with God are vital and invaluable no matter how or when those moments occur. In the process we developed a variety of techniques to assist our children in enriching their spiritual lives. Basically, we discovered six ways to encourage our children to give some time to God and to reflect on the things of the spirit, counting them all as "devotional time."

The "It's Mine" Approach:

This took advantage of a fact of life all parents recognize in their children — a child's possessiveness toward mail addressed personally to him/her. We noted that such mail was eagerly snatched and taken into the individual's room to be privately perused, read from beginning to end. Only after it was read and digested, were we permitted to share in what was received.

Somehow, knowing they'd learned something which they could pass on to the family made them take the time to immediately begin reading the material.

So we utilized this fact of life to enrich our children's spiritual life. We had religious periodicals come to our children in their own name. Each child selected the periodicals they wanted, and this gave them a personal involvement in them, creating in addition a sense of anticipation for each new issue.

We also joined several religious book clubs, giving our children occasional opportunities to select a book for themselves. When a book or periodical arrived, we could expect the recipient to disappear and privately peruse their new acquisition.

We've had many varied and profound family discussions opened by a casual inquiry about a magazine or book one of them received. As they grew into their teen years, they began to come to us with articles of interest or subjects they felt were worthy of discussion. We classified this sharing time or "spiritual musing time" as "devotional time." This approach also capitalized on a human instinct to share treasured and valued personal possessions, including the abstract — the spiritual.

The "Subtle-Inquiry" Approach:

This was, in reality, a spin-off from our first approach, except that we hoped to create, especially in our teenagers, an interest in what my wife and I were reading. We discovered a question or comment such as, "Has anyone seen my book (or religious magazine), because I'm into something really interesting,"

THE PRESBYTERIAN RECORD

would frequently trigger a desired response.

The hoped-for response usually sounded something like this: "What's so interesting that you're reading?" That was the bait, the cue for my wife or me to whet their appetite for some more information on the subject. And presto, we had suddenly generated one of two responses. One would be an immediate discussion of the subject; the other a request for us to pass along the magazine or book when we had finished with it.

A similar response was obtained by warning: "I don't want anyone losing my place in this book (or religious periodical). If you do read it, don't lose my place." This might bring about a sneak reading of the book or magazine — which I usually left lying in full view. If it was a religious periodical, chances were they would read more than the one article — the bait. If it was in a secular journal, it usually led to a theological discussion, since the articles I left as bait had some relationship to Christian ethics, morality, or way of life.

The "Let's-share" Approach:

This proved particularly effective with our children when they were younger. Just as schools encourage sharing time, so we too invited our children to share their religious experiences with the family. With a minimum of prompting they would retell Sunday school lessons, the latest Bible story they had read, or what they remembered from the Sunday worship service. If my wife or I felt it might interest the entire family, we encouraged them to share it with all of us at dinner.

The "Sneak-up-on-them" Approach:

In this approach we utilized school news, personal experiences, the newspaper, or TV to relate incidences and happenings to the religious implications inherent in them. We discovered that almost any issue or event had some religious aspect. Teenagers, especially, are interested in the moral, social, and religious implications of what goes on around them, as well as what transpired in the country or even around the world.

This was one of the more fruitful approaches, and one on which we capitalized in a wide variety of ways. If a subject was

controversial (and this happens frequently with teenagers in the home), we would ask one of them to do some Biblical research on the subject while the rest of us searched for or did some thinking about the wider implications of the issue. Frequently this kind of discussion would go on for several nights, assuring us of continuing time spent on the things of the spirit.

The "Flattery" Approach:

This is designed to capitalize on a teenager's sense of innate superiority and so-called "sophistication." We have, on occasion, asked one of our older children to assume the responsibility for helping a younger child review or prepare for a Sunday school lesson. We called this our "you're mature enough to help your brother or sister learn about God" approach. We found it did two things:

It provided both the younger and older child with "devotional time," since the older one assumed the responsibility for the devotional time of the younger one.

It painlessly directed a teenager to do some further study and reflection on religious subjects. We know that children have the innate ability of asking some perplexing and thought-provoking questions. I've seen our oldest son, for example, do some reflective thinking because of a question posed by his younger sister. He even asked us to join him in a mutual discussion and search for some answers.

The "Sing-along" Approach:

We are fortunate enough to have two of our children play the guitar. So it was no effort to have them lead us in a few songs, including some religious folk songs, both traditional and contemporary. Everyone loves to sing, and others in the family often drifted in to join us. We discovered a short prayer and perhaps a few verses from the Scripture were a fitting conclusion to a hymn sing-along.

None of the six approaches produced an established time frame for religious devotions, but they did provide us with some meaningful ways to have our children spend time with God and the things which relate to their Christian faith.

A Feast of Spontaneity

EASTER HAS COME AND GONE yet once more. It is a blessing that this most sacred of days in the Christian year has remained less marketable than Christmas, or even Valentine's Day. Commercial interests have to satisfy themselves with the sale of a few million chocolate rabbits and a few hundred reissues of Handel's "Messiah." The school systems across the country content themselves with saving a week on or about the cycle of Lent, Good Friday and Easter, and only aim for something satisfying to teachers and students and their mutual need to get away from each other for a while.

We are then left to make of Easter what we will, and the suggestion is hereby made that we can do no better than to mark it as the Feast of Spontaneity. How could there have been an expectation of the Resurrection? Of course Our Lord did drop enough hints . . . but would you have received them any better than did the disciples? Their three, or five, or seven year plan was in ruins on the Friday that Jesus hung on the cross. Back to the fish-nets, back to the drawing board.

Certainly the Resurrection was no caprice. It was part of God's plan for our redemption from the beginning. But it came as a surprise to those closest to Jesus, and it still comes as a surprise, an act of Divine spontaneity, to those who apprehend Grace to-day. To borrow from C.S. Lewis, we are "Surprised by Joy." It is only as one grows in grace and has the benefit of reflection and hindsight, that Gospels can be written or God's plan for one's life discovered.

How open are we as a church to God's spontaneity? We are, most of us, uncomfortable with so-called "spontaneous" forms of worship, really not spontaneous at all, but simply less structured liturgically. To most Presbyterians such efforts often express nothing more than well-springs of undirected emotion overflowing in as many different directions as there are people and bogging down the intended act of worship in a soggy and soft sentimentality. On the other hand, our carefully structured services can become so familiar that we are quite shaken if it dawns on us that God is saying something personal . . . anything at all.

It is in our planning that we fear and eschew the spontaneous the most. To quote Vernon C. Grounds in "Christianity Today," . . . "We have allowed the world to impose on us standards of success that are not biblical . . . We agree that the right thinking plus the right programming and motivation plus the right techniques will change any failure into a shining success." The journey from Bethlehem to Good Friday to the empty Tomb was not the result of a good flow-chart, or of technique, or programming.

We can get so locked into programmes, committees and long-range planning that we no longer "discern the signs" of the

present. If we are growing smaller as a denomination, and we have been steadily, for the last few years, and if we are facing stringencies in financing, as we are, at least for the next two years, perhaps God is speaking in our history, to us, whether what He has to say puts a crimp in our plans or not. Small may be beautiful. Withered? . . . well, it depends on how the signs are read.

In a paradigm of the curse of over-planning, the World Council of Churches is seeking to set a fixed date for Easter. Calendar makers and conference planners find the old method somewhat haphazard. Why not set fixed times for the arrival of the Holy Spirit? If we have attractive enough promotional literature, good-enough speakers, feed-back from the Presbyteries, He is bound to approve. He is *not* bound!

Let us have the courage to cut-back if we are over-committed and under financed. Let us have the courage to do three or four things well, instead of twenty-five poorly. Let us celebrate the spontaneity of our God and the Spirit of God that blows where it wills. It is rough sailing without the wind.

Some of those who had planned such great things under the leadership of the Nazarene arrived at His tomb to find that another unique, first-time ever and totally unexpected plan had been launched. I cannot help but think that when the angel asked "Why seek ye the living among the dead?" it was repressing a smile.

A Servant of the Word

ELSEWHERE IN THIS ISSUE we have written two tributes to the late Professor William Barclay written by former students. It is a departure for The Record to give this much *In Memorium* space, but William Barclay was a welcome and wonderful departure from the Presbyterian norm.

He embodied that rare combination of gifts, that go to make up the Christian apologist: scholarly insight, humility, and above all, in many countries, readability. His prolific literary output did much to give clergy and laity reasons for the faith that was in them. This writer can remember as a student hearing one of the solid preachers of our Church confess with a happy openness that "Willie Barclay and I have preached some fine sermons together." He was for modern day Presbyterians a spokesman to the world. We thank God for his life and work.

From the Moderator

WHEN I VISITED Thompson, Manitoba in February I discovered that it is now the third largest city in that province, with all the amenities of urban life, shopping plazas, Olympic size indoor pool, and the like.

But in some ways Thompson is still a mining town. Its people are dependent on the International Nickel Company for their income, either directly or indirectly. Those whom I met seemed to have a closer association than one finds in the usual city, there was more of a feeling for the whole community.

I went north prepared for extreme cold and plenty of snow. But each day the weatherman reported that Winnipeg, 500 miles south, had a lower temperature. In fact the Thompson ski enthusiasts were complaining about the scarcity of snow. One young man, at the reception following the service in St. Andrew's Church, asked me to "tell the people down south that we came up here to escape the hard winters. I've shovelled snow only twice in two years!" I suspect that he had forgotten those times when winter really came to Thompson. My visit was on carnival week-end. The emblem of carnival is the raven, a fat, healthy-looking bird that is much larger than a crow. I saw ravens in the residential area and they seemed right at home in the snow.

Despite the sports activities there was a good-sized congregation at St. Andrew's Church for the service, most of them young married couples with children. Charles Lyle, who is supplying the pulpit, is getting nicely adjusted to the work in the northern community.

Brandon Presbytery and the W.M.S. Presbyterial met together on the following Tuesday, which gave me an opportunity to meet the leading Presbyterian men and women. At Carberry elders from three congregations gathered in the church basement for a chat together.

Before this magazine appears my wife and I will have visited the Presbyterian Church of the New Hebrides, a somewhat different climate. It is 130 years since the Rev. John Geddie landed on one of those islands. He was the first Presbyterian to go overseas as a missionary of the Canadian church.

Delaney H. Rayner

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**cover story**

Protestantism's roots run deeper than the Reformation, and spread themselves more widely than western continental Europe and the British Isles. Our cover depicts a street scene in Tabor, Czechoslovakia, a Protestant town built by Hussites 100 years before Luther.

Photo by Helen Claire Howes.

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PUNGENT and PERTINENT



Second Century Advance ... A Parable

by
Nicholas Vandermeij,
Prescott, Ontario

A CERTAIN MAN had a wife whom he loved dearly beyond everything he owned on earth. In fact, young men contemplating marriage used to be taken aside by their fathers to be told, "That is how you ought to love your wife so that the two of you may be happy all the days of your life." One day the wife fell ill and the man took his beloved to the village doctor, the wisest man in those parts and well schooled in the art of medicine. After examining his patient the doctor diagnosed an illness certain to be fatal if not treated but one requiring the attention of a specialist, for the illness was beyond his knowledge and ability. Thus he instructed her husband, "Go into yonder city; there you shall find a doctor who will know how to deal with the illness of your beloved." But the man wavered, for he reasoned the city doctor had many patients; what should he care about a stranger from the village? Moreover, he thought the trip into the city might be too taxing on his ill wife. And turning his mind to God he believed that God would not let his beloved die for want of a city doctor. His wife died, never having been seen by the specialist, for in truth the husband had decided that he would not risk his wife in the hands of a stranger whose willingness to help and whose knowledge were thus never tested.

Regardless of what we may think, our people are not going to be challenged by negative attitudes and our excuses. We have all received information about the Second Century Advance for Christ campaign. Have you ordered anything? Of course, it is not easy to inspire people but if we make no effort to get this information into people's hands it will not be our lay people who have decided; it will not be the failure of those spear-heading the Advance or poor judgment in timing. It will be the Presbyters of our Church, about 1600 totalled, who will have decided for about

100 times that many people. We are called to share the vision and pass it on. Let's make sure our people are not like the city doctor who was never given a chance.

NICHOLAS VANDERMEIJ is minister of St. Andrew's Church, Prescott, Ont.

LETTERS

A Reply to Dr. Johnson

With interest I have read the article by Dr. E.H. Johnson written as a reply to "Northern Reflections" printed in the December issue. May I be accorded the privilege of responding without the desire of encouraging or prolonging a debate.

First, may it be known that I am concerned for the native people. They should receive just and fair treatment. I am not against them. Also, I am concerned that their demands be realistic and that they and the Church not be led down a garden path into promoting a quiet revolution. If awareness and caution are not exercised the social concern of Christians and humanitarians can easily be subverted to meld with the social activism of radical groups.

Second, I am concerned for the non-natives and the people who have chosen to make the northern areas their homeland. Decisions very seriously affect them also. The Church's concern must be for *all* people living in the north.

There are two sides to the tale and the side I presented has been submerged generally by the news media. As editor, you kindly printed it but you placed a maximum limitation of 1600 words on the article so it was not possible to mention other positions taken by The Presbyterian Church in Canada. Dr. Ted Johnson feels this was a serious fault in my article.

In his reply he has drawn attention to the 1976 General Assembly's support in principle for a moratorium in the north. This has taken effect. There is no new development in the northwest and the result is dismal as evidenced by the following information: Hay River, a town of 4,100 people in the south Mackenzie Valley, is beginning to collapse with bankruptcies taking place. Mr. Don Stewart, the NWT Council representative said, "I don't think I can over-emphasize the seriousness of economic conditions in the Mackenzie Valley." Unemployment in the North West Terri-



YOU KNOW I HATE TO TURN A MAN OUT TO PASTURE WHO HAS MANY PRODUCTIVE YEARS LEFT BUT I DO THINK WE SHOULD HAVE SOME KIND OF RETIREMENT POLICY!

stories is at least twice the national average. Excluding Yellowknife, unemployment in the Mackenzie Basin in December was 26%. At Fort McPherson in October, 1976 it was 28.5% but in December, 1977 it was 72.5%. At Tuktoyaktuk unemployment in October, 1976 was 12.8%, in February, 1977 it was 89%, in July, 1977 it was 5% and in December, 1977 it was 32% and rising. Talk about Biblical imperatives! Instead of bread we've given them a stone! Instead of helping them to earn their livelihood in a 20th century wage economy we've forced them into unemployment and bankruptcies!

Dr. E.H. Johnson also mentioned a statement on northern development approved by the executive committee of the board of world mission and put before the board for approval this year. It is interesting to note that most of that statement is consistent with recommendations presented to the board of world mission executive in 1976 in the MacSween and Johnston reports on the north.

The first recommendation in the BWM statement begins, "That our Church refrain from negative attitudes and appearing to ally itself with particular parties in the present confusions of our society . . ." To fulfil this I maintain we must not ally ourselves with Project North.

The close identification of Project North with one group, namely the Dene, was clearly evident last June. At the Dene general assembly held at Fort Fitzgerald, radio, TV and news media were excluded. All news releases were given to the media through Hugh McCullum the information officer for the Dene who also was full time co-ordinator of Project North. This certainly was identification with one group and helped to polarize positions.

I have yet to hear in meetings of the BWM Research and Planning committee reports from Project North outlining the views of the Metis, the Inuit Tapirisat of Canada, the Committee for Original People's Entitlement and the Council for Yukon Indians. These are all native groups in Canada's north. Through my own research I have held summarized views of each group for several months.

Project North has become known but is not trusted by all native people. Bill Lyall, a constructive Inuit member of the NWT Legislative Assembly, said in February of this year that Project North would get a hostile reception if it returned and again told the native people to go out and live off the land. He blamed Project North for having helped to put the northerners in a present "horrible economic position." Of Project North he is reported as stating:

(continued on page 21)

Barsanuphius

The Power of Negative Thinking

I was astonished by a remark in the Editorial in the February Record: "*John Calvin was not, contrary to the impression one sometimes receives, born in Aberdeen.*" Now I know what the Editor meant. But he made another point as well. He was thinking negatively. John Calvin was not born in Aberdeen. Nor, may we add, was Calvin born in Moscow, Canton or Toronto. (For those who think I don't know, he was born in Noyon, France.)

There is a principle here called Negative Thinking. Following this principle we are given an almost limitless opportunity to make negative true statements about anyone or anything. I could, for example, tell you more about Calvin:

"John Calvin was not born in Aberdeen. He did not grow up in Scotland. Nor was he educated in any Scottish schools or universities. Indeed it seems clear from all the evidence that he did not even take any of his summer vacations in Scotland . . ."

Negative thinking is possible in many areas of life. Newspapers have been doing it for years. Consider the following news report:

"The Prime Minister (or President or whatever) did not attend the annual meeting today of the Learned Societies for the Imposition of Academic Ideas on Practical Problems. His non-attendance made clear his continued lack of concern for the problems of the economy. It also showed a general disdain for people and a total lack of humanity. Speculation was the Prime Minister spent the day kicking his dog."

Sound familiar?

Negative thinking is greatly used in personal conversation. It is the basis of all gossip. The appropriate response to a negative statement in conversation is the phrase, "*You don't say?*" This phrase is used to greatest effect if you happen to be trying to engage a Trappist Monk on Retreat in conversation. Just keep on repeating, "*You don't say?, you don't say?*" Short of extreme provocation, he won't.

Some church people are great at negative thinking. Consider the meeting of a committee to discuss Church growth:

*"People today just aren't interested in the Church . . .
They won't come no matter what we do . . .
There's no point in experimenting . . .
No young people . . .
We'll never pay for it . . .
The budget is too much . . ."*

Sound familiar?

By the time the meeting ends they will have discussed and set aside twenty or thirty things which will seem impossible for them to do.

But wait a minute! Negative thinking has power! Corrosive, ugly power. We can become so skilled at it that we don't even notice it.

So let's be on our guard against it, we church people. The Gospel has greater power than negative thinking. As John Calvin (that fellow who wasn't born in Aberdeen) would advise us, "*Sursum Corda,*" lift up your hearts.

Maybe Norman Vincent Peale, bless him, was right after all.



Philosopher King in '78

LLOYD ROBERTSON'S

PERSPECTIVE

TEN YEARS AGO this month, April 1968, Pierre Trudeau ascended to the leadership of the Liberal Party of Canada and at the same time moved into the office of Prime Minister in the east block of the Parliament buildings in Ottawa.

How different was Canada back in '68. We were cloaked in the euphoria of a successful Centennial Year. Expo '67 had been an international hit and in spite of a brief flurry of excitement when Charles de Gaulle uttered "Vive le Québec libre" in Montreal and was scolded by Prime Minister Lester Pearson, the future for a united Canada looked relatively bright. As the 1968 election campaign began, Canadians were quick to perceive the impression that Pierre Trudeau represented all the right things. Here was a French Canadian who not only understood the nature of the swelling separatist sentiment in Quebec but also had a plan for dealing with it that would be of ultimate benefit to all Canadians . . . both English and French. Canada had found its philosopher king! Trudeau's Gallic charm swept the country off its feet and he was sent to Ottawa with a comfortable majority government, the first majority government for Canada in six years. Trudeau and his shiny new team began to put in place the recommendations of the Royal Commission on Bilingualism Biculturalism. The French fact was to be recognized right across the country . . . we were all to become part of the "Just Society."

While many of these ideas seemed noble in themselves, the country was not altogether tuned in to them and disillusionment was quick to surface. By the election of 1972 Pierre Trudeau was being cast as a cold and aloof technocrat, lacking in warmth or humanity and more comfortable delivering theoretical tomes than in dealing with real problems. It was during the period between near defeat in 1972 and the election of 1974 that Pierre Trudeau suffered his baptism of fire and became a professional politician. Trudeau performed superbly during the 1974 election campaign. He barnstormed the country with zeal and flair,

quite different from his languid "take me or leave me" approach of 1972. The stunningly attractive Margaret was both by his side and on her own as she told the country about her warm and loving husband and the Prime Minister as father. There is no doubt that Margaret's interventions helped to soften Trudeau's image from the detached and cerebral technocrat to that of a well rounded professional politician and concerned human being.

As the 1978 election approaches, Pierre Trudeau prepares for his fourth electoral contest. The man's broad intellectual capacity continues to impress the Canadian public but it is generally acknowledged that many of his government's policies have been ineffectual, inept and often wasteful. There is also a feeling that the Prime Minister has been playing too many intellectual games with the Canadian public. While businessmen are reluctant to criticize him publicly, many will tell you, in private, that they no longer trust Pierre Trudeau. Labour is often openly hostile to him.

Observing the three major parties and their leaders as we come to the brink of another election, Canadians face a dilemma. Joe Clark and Ed Broadbent are relative newcomers. The most common complaint one hears about Clark is that the PC leader and his party have not yet established credibility as an alternative to Trudeau and the Liberals. With a profound swing away from big government and the general understanding that governments cannot solve all of our problems, the Conservatives would seem to be in an excellent position to capitalize on the public mood. The NDP can be expected to retain its traditional core of supporters and may pull in some of the Liberal protest vote but the NDP philosophy is not in tune with the times.

Trudeau certainly has the edge as the politician best equipped to convince his fellow Quebecois to hang on to their ties to Confederation and as Prime Minister he would be leading the

fight in Quebec against a separatist referendum. But English Canada is becoming more and more impatient in the role of spectator in this very public row between Pierre Trudeau and René Levesque as each views the entire country from the perspective of the Quebec problem and the rest of us hang in suspended animation.

And we must not become transfixed by the national unity

debate. A united Canada is still a strong probability in spite of René Levesque.

Yes, the mood of the country is much different ten years after Pierre Trudeau became Prime Minister. The leader and the party best representing that mood will carry the day. Pierre Trudeau must be aware that employment is thin for out-of-work philosophers.

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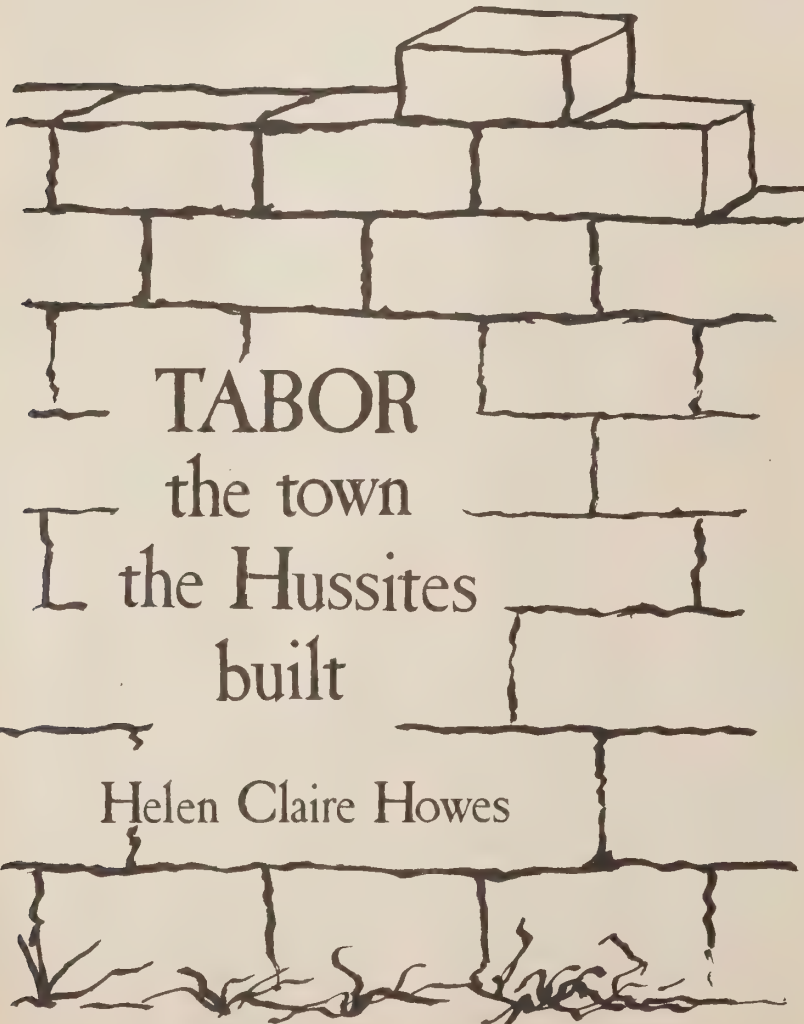
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THE DESCENT of the Iron Curtain following World War II has had the effect on North American Protestants (and perhaps especially on Canadian Presbyterians whose mother church was Scots) of removing eastern European Protestantism from notice altogether. Yet the roots of the Reformed tradition strike deeply in Hungary and Czechoslovakia for example. In Czechoslovakia, the town of Tabor has as much historic significance for Czech Protestants as Geneva or Edinburgh for western European Reformers.

Tabor is the town the Hussites built following the martyrdom of John Huss in 1415. Now preserved by the Czech government as a historical and cultural relic, Tabor stands on a high granite outcropping above the Luznice River, its fortified centre almost unchanged.

South Bohemia is a very lovely part of the country — a land of rolling meadows cut through with river valleys, dotted with lakes and carp ponds, lush forests kept clean of underbrush and deadfalls. Many of the highways are bordered by cherry or apricot trees. The area is renowned for its handsome farm buildings with baroque gables and arched gateways, Gothic chateaux, churches, monasteries and a wealth of folk art.

It was in the capital city, Prague and in Bethlehem Chapel that John Huss, while Dean and Rector of Prague University, preached his defiance of ecclesiastical authorities whose moral decay he unmasked. He had been ordained as a priest of the Roman Catholic Church, the most powerful champion of feudal power in Europe. Born of peasant stock and influenced by the writings of John Wyclif, Huss defended the poor, preaching against the exploitation of the common people by the established church, against its arrogance, wealth and power, and the granting of indulgences.

Naturally, his preaching drew people in multitudes and, just as naturally, he gained the wrath of the powerful. His archbishop turned against him and, although he had the support of Wenceslas IV (who represented the Czech national interests at the university in conflict with the German elements there) it was not sufficient to protect

THE PRESBYTERIAN RECORD

him; the Pope sided with the archbishop and excommunicated Huss, burning Wyclif's books in public.

Leaving Prague, Huss settled in South Bohemia to spend two years writing and preaching to vast crowds of a future when "the humblest peasant would stand above king and emperor." Sigismund, later Emperor, invited Huss to present his views at the Council of Constance, granting him safe conduct. However, in the question and answer period that followed, Huss denied the infallibility of an immoral pope and asserted the ultimate authority of the Scriptures over the Church, according the State the right and duty to supervise the Church. For these beliefs he was imprisoned, tried, and burned at the stake and so became a national hero.

After Huss' death, the Hussites continued to be a powerful group in Bohemia and Moravia, although they split into two groups. The moderates, called Utraquists, consisted of lesser nobility and bourgeoisie, and had their headquarters at the University of Prague. They agreed substantially with the Roman Church but recognized the need for reform as set forth in Huss' "Four Articles" which demanded freedom of preaching, communion for both laymen and priests, limitation of property-holding by the Church and civil punishment for mortal sin. The Utraquists were eventually reconciled with the Church by an agreement known as the Compactata which remained the fundamental religious law in Bohemia until 1567.

The more radical Hussites were led by Jan Ziska and Procopious the Great. They reduced the sacraments to communion and baptism, denied the real presence, and abolished the veneration of the saints and holy images. However, their obstinacy about reconciliation with the Church encouraged the latter to align itself with the military.

Led by Ziska, the Hussites organized pilgrimages, often attended by 40,000 people. As the movement grew, enmity toward them also grew: the Hussites, recognizing the strength of their enemies, saw the need for a defensible stronghold. Their first choice not offering sufficient security, they settled on a site in South Bohemia near Trotnov, a 13th century castle located on a high hill encircled on three sides by the Luznice River and Lake Jordan.

The new community, called Tabor, had at first only a palisade, an embankment and some timbered houses added to Trotnov Castle with its Kotnov Tower. Following their occupation of the new site, they literally burned their bridges behind them by setting fire to their former home. At Tabor they founded in 1420 a social order under Jan Ziska; it was without lords or underlings, a community of workers who owned the fields, fish ponds and woods, sharing a new life in which "nothing is mine and nothing is thine but everything is common property."

Although Ziska was often absent (fighting in the Hussite Wars, and dying in 1424) this Christian-communist society continued to grow. Between 1440-50 they doubled the walls, built bastions, four towers and fortified gates which turned the town into the fortress standing today. Later in the century they built the Gothic Town Hall (now a museum) and the church with its 77-metre-high tower. In front of the Town Hall stand two stone tables where communion was distributed in the 15th century.

The original fortifications still encircle the Old Town but are best preserved in the northern part. Gabled houses line the 15 streets which fan out from Ziska Square; they were planned so that each street is blocked by a house, making it difficult for invaders to circulate freely without having to stand and fight. One street is flanked by 15th-16th century houses, some gabled and graffito-ornamented.

Anticipating an attack at some time, the citizens cut through, with hammer and chisel, the solid granite beneath the Old Town to hollow out eight miles of corridors 8 x 8 feet, some three



The Town Hall Museum in Tabor. Before the entrance are two Communion Tables.

storeys high, with an entrance leading into each house, offering an escape route. (The passages underlying Ziska Square are open to visitors.)

Despite the rigorous manual labour required to make the town impregnable, the Hussites were able to attain a high level of education, social and cultural life through their ardent study of the Scriptures. Indeed, the papal legate, Aeneas Silvius, while considering the Taborites heretics, conceded in 1451 that every Tabor housewife knew more than an Italian priest.

In the end, the Hussites never did have to defend Tabor; the decisive battle was fought at Lipany in 1434 when Procopious was killed. Although the Hussite armies were defeated, their founder's revolutionary teaching (which preceded Luther's by a hundred years) lived on. The movement spread through Czechoslovakia where far-reaching social reforms were introduced and later woven into the Czecho-Slovak social laws. Their teaching also lived on in the Moravian Brotherhood.

Today, South Bohemia with its beautiful government-preserved towns is very popular with touring visitors and Tabor is one of the most attractive and most interesting. The Town Hall is filled with exhibits relating to the Hussite Movement, to John Huss, Jan Ziska, and the everyday life of the Taborites. The Town Hall arcade leads to a former monastery church built in 1666 by the Augustinians who left allegorical paintings on the crypt walls.

In the 18th century an extensive New Town and suburbs were developed so that Tabor today is a fascinating combination of fully preserved Gothic and Renaissance elements and a new residential district. Since then small plants for manufacturing machine tools and electric equipment have been added but these detract in no way from the beauty of the Old Town.

While the Czech Tourist Office (Cedok) offers sightseeing tours around Czechoslovakia, a U-drive-it provides the mobility so important in exploring these lovely old mediaeval cities and the surrounding countryside. The motorist will find, spaced about 200 miles apart, government camp grounds, inns and motels, comfortable and reasonably priced. (Go loaded with colour film; you will need more than you expect for Bohemia is most photogenic and film is expensive to buy there.)

Information on coach tours, car rentals, and hotel costs may be had from CSA (Czechoslovakia Airlines) at 401 Bay Street, Simpson Tower, Toronto, Ontario.



**THE RULING ELDER —
beyond his own congregation**

by Jean Sonnenfeld

THE NEWLY ORDAINED ELDER has attended his first few session meetings. He has known for years that the session is the court that rules the congregation. Now he has found out that the session is not the final authority on all matters.

At his first session meeting he participated in a lengthy discussion about an important matter. An overwhelming majority voted in favour of the motion. But the motion included the phrase, "subject to the approval of the presbytery." No action can be taken until the matter is referred to the presbytery, which is the next court above the session. The presbytery is, in fact, the basic administrative unit of The Presbyterian Church in Canada. (Book of Forms, Sections 176-258)

The presbytery is made up of several churches within a given region, and can be spread over a large rural area, or can be confined to a smaller city district. All the ministers within the bounds of a presbytery, plus a representative elder from each pastoral charge, make up the membership of the presbytery. This means that each presbytery consists of approximately equal numbers of ministers and ruling elders.

Presbyterian Government: A Middle Way

Part of the work of presbytery is the oversight of every congregation represented. The presbytery sees that in each congregation the Word is rightly preached, the Sacraments are rightly administered, discipline is maintained, and worship is conducted according to the standards of The Presbyterian Church in Canada. These powers do not infringe on the freedom of sessions. They ensure that no congregation or minister goes off on an individualistic tangent and rejects the standards of the Church of which they are a part.

The presbytery is the court that looks after candidates for the ministry. It certifies them to one of our theological colleges, keeps in touch with them during their student years, licenses them to preach, and ordains them to the ministry. The presbytery is also the court responsible for approving the transferring or calling of a minister. When a congregation calls a new minister, the presbytery inducts him.

The minister is a member of presbytery, not of a congregation. He is responsible to presbytery. If a congregation has a complaint against a minister, it goes directly to the presbytery. (BF, Section 127) The presbytery must attempt a reconciliation, or if necessary, it must discipline the minister.

The presbytery is responsible for setting up new congregations within its bounds. When the new congregation is assembled, the presbytery has to be satisfied that the people not already in full communion with the Church will be examined and admitted to the fellowship of the Church. When the new congregation wants to buy property, it needs the approval of presbytery. The presbytery has to approve all buying, selling and mortgaging of church property, in both new and old congregations.

Much of the work of presbyteries comes down to them from the General Assembly, the highest court in The Presbyterian Church in Canada, and from its committees. Various studies are

always being conducted by the General Assembly, and presbyteries are often asked to study and discuss a paper that will affect the whole Church, and send back comments on it. The Church is presently studying euthanasia and the admission of children to Holy Communion. Sometimes ministers or representative elders will take a study home to their own session or a group in their congregation so that they can discuss it. Then church members are directly involved in contributing to the thinking of the courts of the Church, right up to the highest level.

There are eight synods in The Presbyterian Church in Canada, each of which is made up of several presbyteries. (BF, Sections 259-276) All the ministers, as well as a representative elder from each congregation within its bounds, are members of synod. While the synods have certain powers and duties, the emphasis at their yearly meeting is tending more and more toward fellowship and learning. Both the ministers and the representative elders find it a refreshing break in the business routine to have a chance to listen to a well-informed speaker lead into a discussion about current concerns in the Church.

The highest court, the General Assembly, meets once a year in June. Each presbytery sends one-sixth of the ministers on its roll, and ruling elders representing one-sixth of the pastoral charges within its bounds. (BF, Sections 277-312) The commissioners, or delegates, have a voice in deciding the policy of The Presbyterian Church in Canada as they approve or reject or amend the recommendations of the many boards and committees of the General Assembly. As the commissioners listen to the overtures (requests) from the different presbyteries, they may recognize one that they hotly debated a few months ago in their own presbytery.

And when they go home, the commissioners, both ministers and ruling elders, are supposed to inform the congregations in their presbytery about the discussions and decisions of the General Assembly.

The Presbytery as Bishop

The Presbyterian system of church government can seem slow and cumbersome when one is waiting for recommendations to travel up and down through the courts of the Church. But the Presbyterian system is intended to be an interlocking web of care and discipline that governs and unites all the members. The Presbyterian form of church government stands between the hierarchical episcopal system used by the Anglicans and the Roman Catholics, and the autonomous congregational system used by the Baptists and Congregationalists. When a session (or a minister) chafes at the authority of the presbytery and wonders why the individual or the congregation cannot exercise more autonomy, it is really saying that it wants to be more Congregational and less Presbyterian. Similarly, any attempts to elevate the Moderator of any church court from his position as one among equals to that of a permanent officeholder who has moved higher up the ladder than the other ministers, is a move toward the episcopal form of government and away from the Presbyterian form.

The germ of all three forms of church government can be found in the forms of leadership in the early churches described in the Bible. Church government was then in its beginning stages, and there was no uniform system throughout the whole Church. The first meeting of a court of the Church was the Council of Jerusalem (Acts 15), when church leaders realized they had to come together to make decisions about some of the issues and problems facing the new churches. As in many of our church courts today, the discussion was heated, but under the guidance of the Holy Spirit it ended in agreement and amicability. Then the travelling evangelists, including Paul, returned to the local congregations to report on the decisions and to request that the instructions be obeyed. Our teaching and ruling elders are still meeting to discuss issues as they arise, and are still reporting the decisions to the local congregations, and asking that they adhere to them. As an ordered institution, the Church continues to be the channel God uses to spread his love and power throughout the world.

* * *

If you want to read more about the eldership and church government, the following books can be obtained from Presbyterian Publications, 52 Wynford Drive, Don Mills, Ontario M3C 1J8.
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And from other sources:

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Acts and Proceedings of the General Assembly (published annually) available from the Clerk of Assembly, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

MRS. SONNENFELD is a licentiate of The Presbyterian Church in Canada and an elder of St. Andrew's Church, Windsor, Ontario. This is the concluding article in the series.

To All Members, The Presbyterian Church in Canada

GOOD NEWS! BAD NEWS! CHALLENGE!!

In 1977 the congregations of our Church gave \$2,946,000 to the General Assembly Budget.

THIS IS GOOD NEWS! An increase of \$90,000 over the amount received in 1976.

THE BAD NEWS? That the total is \$153,000 below the amount included in the Income and Expenditure Budget which had been approved by the General Assembly.

For 1977 a gross deficit of \$452,000 had been projected which was to be reduced by savings in expenditures and transfers from reserve to \$277,000. In past years we have knowingly budgeted for a deficit confident that we would all rise to the challenge by increased givings and by additional savings in expenditure.

In 1977 we did not meet this challenge. As a result we have a gross deficit of \$477,000 to be reduced by use of bequests, reserves and transfers to \$285,000.

The challenge is to correct this situation in 1978. This can be done both by more generous support of the General Assembly Budget — \$3,300,000 is a minimum requirement and by stern economies in the programmes of all Boards and Committees.

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EVANGELISM:

Rundown and Upcoming

by David William Hay

This article is the second in a 2-part series and contains the substance of an address given to the Knox College Alumni Association in the spring of 1975 which was afterwards re-written as the Convocation Address to the University of King's College in 1977.

Dr. Hay, formerly Professor of Systematic Theology at Knox College and Moderator of the 101st General Assembly, now ministers to the congregation of Knox Church, Caledon East, Ontario.

Part II: Upcoming Evangelism

IT WILL BE APPRECIATED, I trust, that while in the first part of this article in the March Record I have been critical of evangelism as commonly understood I have attempted to supply a constructive corrective. However, one other point of criticism should be raised before we proceed. There are other enlarging phases of the Gospel that must be drawn into the picture, related in their own way to the shift in focus of which I have been writing.

A grave deviation with which the Evangelical Movement should be charged, although it was for long free of the error, is the notion that justification (or "rebirth") carries personal evangelism as its first consequence, whereas the biblical and historic consequence always was obedience, sanctification and vocation. Emphasis upon vocation was a marked feature of Lutheran and Reformed teaching. It meant that a man or woman's daily livelihood, as farmer, housewife, merchant or in any other "calling," was to be the sphere of the service of God's glory. This noble, wholesome and socially uplifting belief (which the Evangelical Movement originally retained) has largely been displaced by the idea that the Christian's first obligation is to "witness," that is, to be an evangelist. Mission and witness are both servants of the prior divine demand that we live out our creaturely existence to the glory of God.

Two summers ago I attended a Presbyterian church in England in which the minister's topic was to be "Instant Evangelism." I hoped to hear an exposure of the highly distasteful and wrong-headed idea. To my horror, his purpose was to urge that everyone ought to become an evangelist, instantly upon "conversion," and he was careless enough to claim that St. Paul was an example of the principle. As if the Gospel ought to be entrusted to the veriest babe in Christ!

At times one can even hear it said or implied that obedience is for the sake of witnessing, although the least informed ought to know that the right and the good are corrupted if they are pursued for any other reason than that they are right and good. This ethical deviation is a major reason, along with their religious self-exposure, why evangelistically-minded people are often so unattractive, especially when united with a repellent campaigning mentality. It is hard to believe that by preaching the Gospel to every creature Jesus meant an aggressive assault upon one's fellows. How un-lovely would-be love can be! We need now a chaster evangelism, marked by modesty, rejection of spiritual pressures, self-display and mass techniques. True evangelism will be only one phase, not directly demanded of everyone, of a congregation's activity, and the main emphasis for all will be on glorifying God in worship and day-to-day ethical obedience.

This said, there are other enlarging phases:

1. The Doctrine of Creation and Secularism

Few things are more needed in our day than that the Church should draw on her resources of thought regarding creation and human creatureliness, if she is to come to grips with secular-mindedness. The trouble is that the doctrine of creation is not regarded by evangelicals as "saving truth." That honour is reserved for the doctrine of redemption. The common assumption is that to be properly evangelical one must concentrate on the message of salvation from sin. But "the life of God in the souls of men" leaves the world of nature godless, and one must impute no small measure of blame to the Evangelical Movement (not forgetting that other factors have also played their role) for the emergence during the last two centuries and more of the delusion that science and technology have left man in a world of natural causes in which he is on his own, part master, part victim. These centuries of the Evangelical Revival were centuries in which more was needed than was preached.

The "God-is-dead" theology of the sixties would not have created even a temporary sensation if there had not been a great blank in many minds where the doctrine of creation ought to have been: that God is everywhere immanent as well as transcendent; that as sustaining Creator he activates, preserves and dwells in all creaturely beings and causes, including man; that man, with all his splendid powers, is the originator of none of them, least of all of the power of thought and enquiry; and that he can no more create an atomic blast of life in a test-tube than he can create himself. He can in his own degree exercise a manipulative power, but he did not create this power nor the ability to use it.

Psalm 8 says that in giving man dominion over the works of his hands God made him "a little less than God." The doctrine of creation explodes the delusion that we can remove the "little less than." Dietrich Bonhoeffer in an ungarded moment sub-

scribed to the error that science and technology were “edging God out of the universe.” If he had stayed with his splendid statement that God is “the Beyond in the midst,” he would not have made that error or initiated the fatuous desire to speak even of God in a secular way. While aware that God is Creator, the Evangelical Revival did nothing to fill the developing void. We must recover the *saving* power of the doctrine of creation. The Book of Genesis does not open merely with “the story of creation.” It has a new proclamation to make. Against the gods many and lords many of heathenism — and against man too when he thinks that he can take God’s place in the creation and in himself — it proclaims the Gospel that the whole creaturely universe belongs to the one holy God who is the originator and sustainer of all order, causes, and principles by which it, including man, has life and being. As Kepler said, the work of the scientist is to think God’s thoughts after him. Authentic evangelism cannot concentrate on the life of God in the soul of man because it must concentrate on the life of God in the total cosmos. How much this truth must mean in the Space Age! It is not enough to plant the Stars and Stripes on the moon. The Cross must be planted wherever man voyages, for by Christ all things consist (Col. 1:17). The phrase, “all things,” calls for a strong doctrine of creation.

2. The Recovery of Churchliness

Among Protestants in general, a great erosion of churchmanship and of the place of the Church at the heart of the Gospel has been taking place. Correction of the “evangelical” understanding of being born again is needed in order to fill the void.

The third chapter of St. John’s Gospel, containing our Lord’s conversation with Nicodemus, has a background that is generally ignored. There was in the Judaism of the time a ceremony of baptism, called the *Tabilah*, which was undergone when a Gentile desired to come with his family into Judaism. Baptised with water, they were said to be “born again” as members of the Jewish race. As a master in Israel, Nicodemus should have known what Jesus was talking about. Of course, a personal decision was involved, which was made by the father on behalf of all concerned, but the point was washing for entry into the holy race. In common evangelistic understanding of rebirth, the emphasis is upon an inner subjective experience quite apart from baptism, and the Church is out on the periphery. Generally, though not always, baptism and church-membership are expected to follow, or they may have been acquired previously. But the point is that for Jesus rebirth *means* sacramental entrance into his Messianic People: “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” For the “evangelical,” on the other hand, the stress is upon a private individual experience. We are back once more to the shift in focus of which I have been writing.

It is not for nothing that in early times the Church was called “the Third Race,” made, as St. Paul says, by the fusion in Christ of the two races, Jew and Gentile, into the New Man (Ephesians 2:11-22; ch. 4). We really ought to know that being born again means sacramental entrance into the Church, Christ’s Body. It is unfortunate that in most evangelistic preaching the Church is regarded as an adjunct or sequel to the Gospel, created by association of those who have had a similar experience. In Scripture the Church is first in the field and the rebirth is a churchly event.

Since the Evangel is about the inauguration, activity and destiny of the Third Race, let me plead that we do not go overboard with the teaching that the Church is a Servant Church. This theme is a good corrective of former Roman triumphalism or of Protestant worship of organizational success. Nevertheless

what better thing can we do for men and society than to bring them into the New Race? Despite what is sometimes said, the Church *is* an end in itself — under God, of course — because it is the visible actualization of the authentic people into which society is divinely called. The subjective emphasis must be corrected by a recovery of churchmanship, for there is no Scriptural salvation save by incorporation into the Church, Christ’s Body. And that is rebirth.

The truth is very clear in the liturgy. The Church’s liturgy is the re-enactment before God in Word and Sacrament of what he has himself accomplished in the Incarnation, Cross, Resurrection and Ascension of his Son. The liturgy is the way by which the divine saving deed becomes contemporaneous and effectual throughout the ages. The prime work of the Church as Servant is to incorporate the world into the divine deed — that is to say, into herself. Coming to Church is the very heart of Christianity. Bringing old and young into this Body is the only authentic evangelism.

3. The Church is Cosmic

When I was a student, the popular thing to do was to contrast Christianity with so-called “churchianity.” If what I have said sounds like a narrow ecclesiasticism, the answer is to see the Church in its fulness — indeed, as cosmic in its range and being. Some scholars, e.g. Cullman, teach that the Kingdom is larger than the Church, but this notion can be maintained only in minor verbal usages. The middle term, “new creation,” shows that only one reality is being referred to. The matter becomes clear in the Book of Revelation.

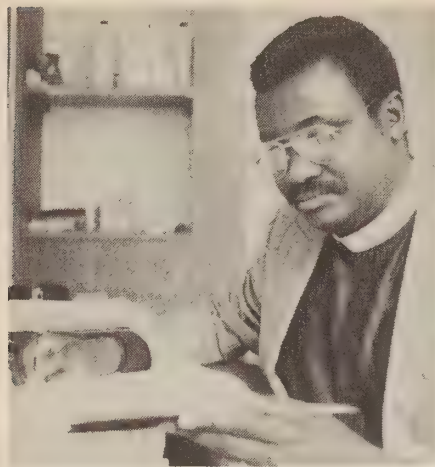
The Apocalypse speaks of the Holy City, the New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. These names all mean the Church, which the writer identifies with the new heavens and the new earth in the previous verse, that is, with the new creation (21:1f). The New Cosmos is already here in Christ in the Church. “She is his new creation, By water and the Word.” As the Epistle said, “Of his own will *begat* he us with the word of truth, that we should be a kind of firstfruits of his creation” (James 1:18). There is nothing narrowly ecclesiastical in a doctrine that can be understood only by a comprehension that is as wide as the cosmos (Eph. 1:22f).

4. Creatureliness sets the Definition of Sinfulness

The doctrine of creation sets the proper perspective for an understanding of sin and redemption from it. Sin is not an entity that exists by itself or that can be dealt with by itself. It is a misrelation to God mediated by a misrelation to ourselves, to others, to the earth and our earthiness. Sin is corruption of our creaturehood, of others’ creaturehood, of Mother Nature’s and Mother Earth’s creaturehood, and of the creaturehood of outer space into which man the sinner is about to launch himself. “Ye shall be as Gods” — that is the primal spoliation of all creatureliness. So that a true evangelism will embrace all creatures and man too, not for man’s sake but for God’s sake and all creatures’ sakes. It will be a Gospel for Mother Earth as well as for her child, man. It will say that the North West Territories are not just for whites, or even Indians or Inuits, but also for birds, beasts, fishes and trees, as Psalm 104 beautifully says, and true evangelists will be very pleased that Judge Berger is concerned for the salvation of the falcon, that endangered species.

Much evangelism sets itself forth as proclaiming “the whole Gospel.” What we should like from it now is wholesomeness.

PROFILE



A minister from Malawi

HE WOULD NEVER FORGET that date, the Rev. David K. Mphande told me. On August 7, 1977 he baptized 84 adults and 82 infants at one church service! He also admitted 72 candidates into the catechumen class which prepared adults for baptism.

Is the church growing in Malawi, Africa, I had asked. The answer indicates that the new membership comes from adults who have made their own decision to commit their lives to Christ, and have sought instruction and baptism in preparation for full membership in the church.

David Mphande, 39, is completing the first of two years of study in the faculty of religious studies at McGill University, where he is working towards a degree. The Presbyterian Church in Canada is sponsoring his studies in Montreal to enable him to teach in the new United Theological College in Zomba, which is affiliated with the University of Malawi. The college will offer a diploma that is recognized overseas as well as locally.

There are four synods in the Church of Central Africa Presbyterian (Malawi). Most of our church's contacts have been with the Blantyre Synod; David comes from Livingstonia Synod. There he was born and raised, and there he taught school until God called him into the ministry. He studied at Kapeni Theological College in Blantyre and was ordained in October, 1976.

Since then the Rev. David Mphande has served what he calls the "congregation" of Mzangwe. It is really a widespread parish, with 2,074 communicant members spread over a large area in which there are

21 preaching points or prayer houses. Most of the meeting places are modest halls.

Once a Sunday David conducts a service at a central point in the parish. Those who cannot reach that service are led in worship in their local prayer houses by elders who take their turn in conducting services.

The minister meets the whole parish for the sacrament of the Lord's Supper once a month, again alternating the place in which it is held. The season of Communion begins on Friday with a session meeting, on Saturday a preparatory service is held, and on Sunday a service of thanksgiving follows Holy Communion.

The minister from Malawi would not be able to handle such a large parish without the devotion and leadership of his elders.

The Women's Guild he describes as "the backbone of the church, and also very practical. They, too, have established their meeting centres. They have responsibility to preach, to visit and to conduct Bible study. They acknowledge the Women's World Day of Prayer." The church in Malawi has women elders.

He spoke of the Christian Youth Fellowship as a strong organization in Livingstonia Synod. In his parish there are 600 or so active young people. They launch self-help projects and join the elders in building churches and manses. The young people run evangelical campaigns where they preach and pray and conduct Bible study.

When he came to Canada last Autumn, David left his wife and seven children in the manse at Mzangwe, one with brick walls but with a wattle or thatched roof. The session has launched a project to build a ten-room house of brick and concrete with a corrugated metal roof. With the members contributing voluntary labour the new manse will cost about \$1,000 instead of the \$5,000 usually paid out for a house of that kind.

Malawi is an independent state where freedom of worship is permitted. Of the population of six million David estimates that perhaps 90% are Christian of various denominations. Livingstonia Synod has 52 congregations with a communicant membership, including those in catechumen class, totalling about 190,000!

Around his left wrist the Rev. David Mphande wears a large ivory bracelet. He explains that in their tradition it was once a symbol of royalty but that his bracelet was given by his congregation to indicate that he belongs to the royal family of Christ's priesthood. It is a typically African ornament.

Those of you who give to the red side of the envelope can be assured that the money invested in bringing this promising young

minister to Canada for further study has been well spent. He will return to Livingstonia equipped to teach theology in the new theological college, and with happy memories of the friendship and encouragement he received at The Presbyterian College, where he is in residence.

"We still need missionaries in Malawi," David says. "We need help in our seminaries and chaplains in our institutions. There is a vast number of congregations without ministers."

DeCourcy H. Rayner

BOOKS

THE ZIG ZAG OF LIFE by *Walter Welch* — Davis and Henderson Ltd., Toronto. Available in paperback at \$2.95 from Presbyterian Publications and the W.M.S. Book Room; or directly from Mrs. Jessie Welch, 69 Braywin Drive, Weston, Ont. (Please include 30 cents to cover postage.)

Walter Welch was a dynamic, pioneering communicator of the Christian faith as minister of St. Andrew's Humber Heights Presbyterian Church in Weston, Ontario. His earthly journey was cut short by a sudden heart attack, and Walter moved through the doorway of death to the next stage of the adventure with God in April of 1976. He had been the minister of St. Andrew's since its first beginnings in 1951; and his clear-cut, straight to the point preaching was a major factor in the rapid growth of that young congregation.

For this volume, Walter's wife Jessie has chosen twenty-three of his sermons, with the help of the late Professor Allan Farris and others from the St. Andrew's congregation. Because Jessie wanted to be certain that "the real Walter" came through in these printed words, she had a direct hand in the editing and compiling. Often when a change of a word or phrase was suggested, to smooth out the text, Jessie would reply: "No. Leave it that way. That's just the way Walter would have said it."

Walter was an action man. He lived, thought and wrote actively. This vibrance comes through clearly as you read these messages; each one carefully planned to face a human need and deal with it redemptively through the good news of the Gospel. Walter was not the classical "three point" preacher. He approached his sermons in many different ways with arresting illustrations and vivid recountings of his own experiences. Often he would preach to the agonizing questions of

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his community. When two teenage girls were raped and murdered in Etobicoke, Walter's subject the next Sunday was "You were asking — Why?" Why does a God of love allow such atrocities to happen? This is one of the sermons in the book. Others such as "The Emptiness of Modern Man," "Failure is not the End," "A Christian Lifestyle for the Fractured Family" and "Am I a Christian if I Resent Someone?" clearly indicate Walter's ability to hone in on serious human problems with the Divine message.

Dr. Allan Farris, in his preface to this volume, said:

"The sermons reflect an earnest and passionate conviction that no matter how deep the distress; how shadowed the dark night of the soul; how perplexed by the kaleidoscope of changing events; Christ nevertheless provides answers, a way through the darkness, and a perspective that permits the believer to endure even the outrageous and unwarranted hardships of life. These sermons illustrate his concern on one hand about the brokenness of life, and on the other his unshakable conviction that wholeness is to be found in Christ alone."

Walter had a unique way of researching his sermon themes. Widely read, and with a mind that was always alert to discover material which would make his studies come alive, he developed an extensive filing system on hundreds of topics over the years. Along with his Biblical research, he was able to incorporate this material as he crafted his sermons week by week in the study. The result is that his messages are filled with examples and illustrations from a great variety of sources as well as his own experience, which give them tremendous relational impact. In fact, at times it seems that Walter gives us too many illustrations; but surely this is preferable to the opposite danger of writing stuffy homilies with no bridges to help them relate to people's needs.

Some books of sermons can be pretty dry. Not this one! Walter Welch's compelling drive to present the Living Christ as the redemptive resource for our problems comes clearly through on every page. It's exciting reading, and makes a most interesting devotional book. Just reading one message a day will give you more than three weeks of inspiration.

(Rev.) Cam Taylor

THE STUDY OF RELIGIONS

by Jean Holm, A Crossroad Book, Scabury Press. \$3.95

The author is head of the religious studies department at Homerton College, Cambridge University. Her book is useful

for college students and anyone interested in the great world religions, the traditional primal religions, and 20th century developments such as the cargo cults of Melanesia. Readers are encouraged to look at the ways religions develop through history and are actually lived out by their adherents. Although written primarily for Christians, the approach to other traditions is fair, sensitive and objective. A brief section entitled "Christian Theology of Religions" touches on important issues for those involved in inter-faith dialogue. Some readers could profit from reading the last two chapters first. Holm states that inter-faith dialogue "is increasingly involving 'ordinary' people." In the light of this new situation, she encourages fresh appreciation and openness, while not minimizing the importance of the question: How do we combine commitment to our own faith with respect for the faith of others? Footnotes and an index enhance the value of this succinct study.

Donald V. Wade

Dr. Wade is Professor of Religious Studies at the University of Toronto.

AFRICAN PRIMAL RELIGIONS

by Robert C. Mitchell

BUDDHISM, by Donald K. Swearer
RELIGION IN CHINA,

by Richard C. Bush

These are titles in the Major World Religions Series, Donald K. Swearer, Editor, published by Argus Communications, 1977. \$2.95 each. This new series attempts to present the religious traditions of Judaism, Christianity, Islam, Hinduism, Buddhism, China and Africa in their unity and variety. In the Foreword to each volume we read:

On the one hand, the authors interpret the traditions about which they are writing as a faith or a world view which instills the lives of their adherents with value, meaning and direction. On the other hand, each volume attempts to analyze a particular religion in terms of its historical and cultural settings. This latter dimension means that the authors are interested in the present form of a religious tradition as well as its past development.

In *African Primal Religions*, R.C. Mitchell, of Pennsylvania State University, explores the traditional religions of Africa as they were prior to contact with Islam or the West. The tribal and local character of these religions is emphasized, with thorough discussion of the inseparable nature of the religion and tribal culture. The tribal religions all share a common world view. Divinities, ancestors and spirits, festivals, rites of passage, and diviner-healers are examined in detail. African primal reli-

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gions are concerned with fulfilling one's destiny in this life, hence the author explores the natural and cosmic forces, as well as the forces of evil attributed to sorcery and witchcraft, which play a leading role.

Concluding chapters view the place that African primal religions occupy in contemporary Africa. We read of the spread of Islam and Christianity which are rapidly supplanting the primal religions. The latter are dying but very much alive, as their characteristic insights and activities have been baptized into the Christian context. Chapter nine describes the spontaneous emergence of a genuinely African form of Christianity in the form of prophet-healing churches.

D.K. Swearer, of Swarthmore College, in *Buddhism*, uses historical, doctrinal and socioanthropological perspectives to help the reader to grasp the various aspects of this tradition and to see Buddhism from the inside, rather than as a curious spectator. The introduction focuses on a young Thai boy being ordained into the community of Buddhist monks. This ordination reveals that Buddhism is a complex cultural reality with non-Buddhist elements incorporated into it. The life of the Buddha and the early stages of Buddhism are dealt with, as well as the role of Buddhism as a powerful political and social force in many Asian countries through the years. The Theravada and Mahayana traditions are introduced and discussed. Swearer examines Buddhist rituals, meditation, and ethics as they have evolved through the centuries, showing that Buddhism is not an archaic religion but is a part of living Asia and a strong force in the contemporary world.

R.C. Bush, of Oklahoma State University has taught at Tunghai University in Taiwan. He works through Chinese religion from earliest times to the present in *Religion In China*. We read of the very early origin of sacrifices to ancestors, heaven, and earth, divination and the importance of the Five Classics of ancient China. Bush indicates the role of Confucianism, Taoism and Buddhism in the main stream of Chinese religion. The treatment gives the reader a clear understanding of a society in which religion is closely tied to politics, economics, culture, and history. A chapter on Folk Religion brings together practically all aspects of religion considered in the book. It blends "the three religions of China," but adds to the Chinese religion stream many new deities which people worship in order to gain the benefit of divine power. This popular religion integrates the everyday life of people in a typical Taiwanese village. The reader is introduced to the gods and goddesses of the folk religion, and ob-

serves a major celebration honouring one of these goddesses.

A concluding chapter looks at recent social and political developments in China, and offers ideas on the impact they might have on the future of religion in China. China's folk religion "has the capacity to absorb and transform a seemingly endless variety of beliefs and practices, gods and heroes, as they come and go."

Each volume in the series has a glossary, notes, beautiful illustrations and additional reading suggestions. In recent years there have been many books dealing with the world's religions. This Argus series is bound to have high readership appeal, both to the uninitiated and to the knowledgeable. The treatment is lucid and the amount of information offered is surprising, when one considers the fact that the above volumes are under 100 pages in length. Additional volumes in the series will be eagerly awaited.

Donald V. Wade

YOU WERE ASKING?

Q *A correspondent asked me, "because my little boy asked . . . what do ministers do the rest of the week — sleep?" I have an idea it was the mom or dad who wanted to know and they just put the question into the mouth of their "little boy," but here goes.*

A This is a healthy and a good question. In these days when unions are taking all kinds of precautions that their members do not work too many hours per day and at the drop of the hat call for a strike, legal or otherwise, it is not to be wondered at that "a little boy" would ask how much does my minister work? I'm not going to open myself wide and suggest which group of the two, the garbage collectors or the minister, would be negotiated with first if they went on strike.

What a minister does day by day is not that obvious. He or she doesn't punch a time-clock, and sometimes his goings and comings are pretty mysterious. Maybe he's spending hours or days on end, just trying in a dozen different ways to keep some other little boy's mommie or daddy from splitting up. He doesn't always succeed, but he always tries. Naturally, he mustn't breathe a word about this to anybody. The only person he is finally responsible to, and the only One he's supposed to mention it to, is his chief — the Lord himself.

Or maybe he's trying to help somebody ride out a bad storm. I don't mean a storm

at sea of course. A storm inside a person can make him just as heartsick as a hurricane. But there again, he'd rather have his tongue cut out than tell anybody about it — except the Lord. Irritated people may say, "What do you suppose he was doing all yesterday afternoon?" And he can't tell them.

But the real question is — do we sleep all week? There are times we'd rather sleep than go to the Grey Cup game. As a matter of fact we think we already are in the greatest game in the world, and if we go about it properly, it doesn't leave much time for sleeping. It's not so much the dozens of meetings, the hospital and shut-in calls, that take the time. It's not even the public dinners and night meetings and funerals and weddings which make it hard to sneak in 8 hours out of each 24 for sleep. It's the in-between things that steal away the time.

And then there are, I hope, the dozens of times we close our eyes, and without saying a word, wait quietly for Someone to speak to us. That's the main way the important marching orders come from Headquarters, and I don't mean Wynford Drive. They aren't always easy orders. And when we feel selfish it's hard to obey them.

Then, of course, we do have to do some reading and thinking and working for that sermon you may or may not listen to. About fifteen or twenty hours of preparation for each fifteen minutes of actual preaching time.

I hope I have given you some thoughts on what we ministers do between Sundays.

Q *What does the Christian Church believe about burial or disposal of the human body and what of cremation as practised today?*

A You suggest that this question has been answered by my predecessor. If that is so, you got a fine answer. I do not have a file of previous answers at my disposal. As far as I am aware the Church has never declared itself.

From where I sit, the death practices of Canada constitute a real problem. We are still very pagan in many of our customs — and this applies to burial and to cremation. These practices reveal that we have not done our job well enough in helping people to mourn in an effective and Christian fashion. Critics have said that death practices indicate that our culture is basically adolescent. Be that as it may, my opinion is that the way in which a body is disposed of is a person's own business. There is an increasing trend for people to bury their

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dead quietly and then have a service of memory in the church where the deceased attended during his lifetime. This doesn't mean that the reality factors of separation which are the sources of real pain are overlooked in the ministry to the bereaved. It does mean, however, that having buried or cremated the body which existed in space-time we can then pay attention to those things which death cannot touch; for the conviction of the Christian is that eternity is something which one can experience NOW and not only hereafter. The qualities of love, of beauty, of fidelity and integrity which can mark a mature person are qualities which death cannot touch. I am more interested in developing the guidepost by which one can so live today that he finds those qualities which death cannot touch. Thank you for asking your question: this whole subject of death, funerals and ministry to the bereaved is a very large subject and deserves much more attention in our lifetime.

Q Who has authority to settle family quarrels in our church when they involve persons from more than one congregation — the Moderator of Presbytery or General Assembly?

A I am not sure that I understand your meaning. Do you mean between two congregations within the Church? If that is so then I think that the two congregations from as many Presbyteries ought to get together under the joint convenership of the two Moderators and just talk it out. I certainly do not think that any one Moderator should have that kind of responsibility — indeed I am of the opinion that that is not the business of a Moderator at all and such a quarrel should never reach the General Assembly.

Now if you mean individual families, then I believe that the two families ought to ask their individual ministers to meet with them and let these ministers "listen" and "guide" and help them "laugh" at some point in this "talk fest" and assist them to arrive at some understanding, reminding them that all is not pure white in either opinion. They ought never to make up their minds for them.

Q What is the exact wording which a testator should use, to be confident that a bequest to a group within a congregation will never be considered an endowment? Many times I have seen the published wording re The Presbyterian Church in Canada and the Women's Missionary Society, but for the national level only, and I believe lawyers should be made aware that

there is a further Presbyterian Church in Canada regularization to be considered.

A Thank you for your timely question and for your very kind wishes to "the new answer man." I appreciate your gracious remarks. I have consulted with legal minds and have been assured that this wording is quite correct, "I give and bequeath as a particular bequest the sum of . . . (\$. . .) to the Church School or Ladies Aid or whatever of the Church of St. John and St. Stephen of the City of Pleasant Valley in Prince Edward Island to be used in such a manner as that Society or Church School shall decide for the benefit of that Society or School."

Q We read in the Book of Forms regarding presbyteries, that, "Three members, two of whom are ministers, form a quorum." Does it follow that the third member must be a ruling elder, or may he/she also be a minister? Is there a formula requiring a ration of ministers and elders in any meeting of presbytery?

A My training in Church Government was taken under such fine professors as Daniel J. Fraser and F. Scott Mackenzie, with further assistance over the years from Dr. Wardlaw Taylor, Dr. E.A. Thomson and Dr. L.H. Fowler and I have always believed that the third member of the quorum must be a ruling elder. There is no special formula for any meeting of presbytery except that the quorum must be maintained. I have been present in presbytery meetings across Canada when there have been more ministers than elders present.

SEND QUESTIONS TO: Rev. Dr. C. Ritchie Bell, 648 Main St., Lachute, Que., J8H 1Z1. Include name and address, for information only.

LETTERS

(continued from page 7)

"You did not know what the h... you were talking about. You sure as h... did not learn anything about the land while you were up here."

Native concern supported by Project North is for political self government, not just a significant voice in the nature of future developments, as Dr. E.H. Johnson would have us believe. The Dene have proposed creating new political areas along racial lines (e.g. Dene, Inuit and



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FOR REGISTRATION FORM OR
MORE INFORMATION WRITE:

Rosemary Adams
Registrar, Music Camp
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Others). I still submit this is racial separatism and is contrary to a position of our Church taken at the 98th General Assembly which affirmed "... that all forms of racism and apartheid are contrary to the mind and will of Christ." Is our Church prepared to support Project North in its identification with such racism? Ironically, the World Council of Churches last year approved a grant of \$15,000 to the NWT Native Brotherhood to fight racism, not to encourage it.

It should be realized that Presbyterian support of Project North, up to the present, has never been authorized by the General Assembly. At first Dr. E.H. Johnston became a BWM staff appointee to represent the board of world mission on Project North. He then was listed as part of the Project North team, on its literature, and the full name of our Church appeared. In reality, support of Project North was only through the board of world mission, which is but one board of our Church. This must be clear because there are many fine, dedicated Christians with Presbyterian membership, possessing a keen sense of ethics and social responsibility, who have been gravely concerned and disturbed with statements from Project North purporting to have the support or to represent the views of the whole Church. Some of these people live in the northern regions of Canada.

Professional men of this calibre, representing several denominations, formed the Confederation of Church and Business People and sought to have discussions with Project North. The effort was unproductive because, as Mr. Robert Hamilton, the chairman, said, "... we found they (Project North) weren't interested in anything other than their own viewpoint."

May I point out that one of the requirements in the BWM statement on northern development has been met. Over two years ago expert testimony was given to Mr. Justice Berger that industry then could give reasonable assurance that needed technology was adequate and oil development would not present serious hazards and threats to the delicate northern environment. I quote a statement of Dr. L.C. Bliss, University of Alberta, one of a team of senior biologists and engineers who spent four years doing pipeline research in the Arctic and Mackenzie River areas: "A gas pipeline from Prudhoe Bay to the Mackenzie Delta and south along the Mackenzie River Valley to Alberta can be built with an environmental impact as true today as they were two years ago when the evidence was presented before the Berger Inquiry ..." Millions of dollars were spent making the Western Arctic and Mackenzie River area the most researched part

of the world in order to prevent the irresponsible bulldozing which Dr. Johnson fears might happen. It appears to have been overlooked.

Though there is more I could write to the reply you printed in the March issue I will refrain and express gratitude if you see fit to print this letter in an upcoming issue.

George Johnston,

Missions Superintendent

Synod of Alberta and the Northwest Territories

Praiseworthy "Reflections"

I have just completed reading the article, "Northern Reflections" by George Johnston, Superintendent of Missions, Synod of Alberta and the Northwest, in the December issue of The Presbyterian Record. May I express my appreciation for the appearance of the article.

As a politician and Member of the Alberta Legislature, I have been extremely concerned about the positions taken by the official voices of the various churches with respect to matters of northern development and, particularly, of the future of Canada's native people.

May I say that I have been appalled at the way well meaning spokesmen have been "used" by groups whose interests, in my judgement, in no way parallel or coincide with a positive future for native people. As a Member of the Session of Westmount Presbyterian Church, I believe that the churches should have involvement with and reflection upon the social issues of our time. That involvement, however, should be preceded by information gathering and careful study. What is needed to meet the challenge of the future is empathy for our native people, and understanding of the facts of the situation, and a positive proposal. Unfortunately, I have witnessed emotion, commitment to facile proposals advanced by those who would make radical changes in our society leading to negative or anti-establishment action rather than positive assistance.

May I again commend Mr. Johnston for, even at this late date, perceiving and expressing what I believe to be the reality of the situation. I hope that from his reflections not only The Presbyterian Church in Canada, but other churches as well, will be alert to the complexity of the issues in Northern Canada and will adopt a more cautious approach in arriving at solutions. Because of the widespread respect, credibility and trust placed in church leaders, I believe that they carry a very special responsibility when speaking out on social and public issues, to be assured that they

THE PRESBYTERIAN RECORD

Speak from a full understanding of the facts of the situation and toward a positive contribution.

*L.G. Young, M.L.A.
Edmonton Jasper Place Constituency*

On Southern Gullibility

Congratulations to George Johnston, Superintendent of Missions, Synod of Alberta for his most perceptive and realistic assessment of the situation in the Territories, 'Northern Reflections,' published in your December, 1977 issue.

Sincere and sympathetic members of southern church congregations have been gulled. The aspirations of northern native people have been callously and cruelly used by amoral political activists of leftist persuasion.

*Tom Butlers,
Member of the Legislative Assembly
of the Northwest Territories, Inuvik.*

Capitalism and The "Christian Left"

Mr. Geoffrey Johnston's letter on page 6 of the December '77 issue of The Record should not be allowed to pass without comment:

1. (See end of his second paragraph) Capitalism is not an *organization*. It is an economic and political *philosophy*.
2. Mr. Johnston says capitalism is an organization (which it is not — see 1. above) and therefore has the capacity to be "unjust." Mr. Johnston says he belongs to the "Christian left" — I wonder if he would care to partake of the type of justness and justice described by Solzhenitsyn in The Gulag Archipelago, Gulag II, One Day in the Life of Ivan Denisovitch, etc.

If Mr. Johnston has not read these several books, I would recommend he do so.

*Guy Lautard,
Vancouver, B.C.*

Unity and Union

In response to your invitation to comment regarding Australian Church Union, may I offer the following?

I am sure that many among us have heard about the "unity of the Church." Unity and union are two different modes. To co-operate in preaching the Gospel and social action is unity, not union. As Dr. Ephraim Scott wrote in 1938, "... if each of these has in himself, and can see in the others, something of the spirit of Christ,

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and can look upon others as brethren in Christ, and pray for the success of the others in winning the world to Christ, this is Christian Unity . . . ”

I appreciate the fact that the material provided are extracts from the Basis of Union reprinted in the W.C.C. newsletter, but in the paragraph “Of Ministry” I wonder if the phrase “and risen” appears following the phrase “Christ crucified.”

Ed. Note: Not in the document we have.

Even non-Christians can read of the crucifixion and say “What a terrible death.” But the Christian knows that Christ came down from the Cross and rose from the dead. The Basis of Union, or at least the extract reprinted, omits this tenet which is central to our faith.

In closing, I find it curious that the Uniting Church of Australia has not replied to your request for the Basis of Union documents. Especially so, since it must know that a request, albeit unnecessary and out of place, for funds came to the General Assembly from the continuing Presbyterian Church. One would think that the Uniting Church would be pleased to provide the Canadian church with a view from the other side.

Ian Dudgeon, Cambridge, Ont.

Ed. note: Since the publication of the article in question we have received a full copy of the Basis of Union document. However we have yet to receive an article from a former Presbyterian who has joined with the Uniting Church of Australia.

Thank You

Please accept my compliments upon the December issue of the Record. It was full of interest. The interview with Don Campbell was first class, and I was particularly grateful for Mr. Fryfogel's article and the well-written contribution by George Johnston. Keep up the good work! All success to The Record in 1978.

*(Rev. Dr.) David W. Hay,
Caledon East, Ontario*

Act of God — Caveat Emptor!

This is probably the first time anyone has written The Record about a book review. I am enjoying the longer reviews, but here also it is obvious that there is no way one can review a book without a bias and certain presumptions. This becomes more evident in a longer review but is by no means absent in a short one. I hope I can do the readers of The Record a service by re-acting to Zander Dunn's review of Charles Templeton's *Act of God*.

I too was disappointed by *Act of God* but my excitement was more in the direction of anger. A great deal of what Mr. Dunn says is perfectly true but he does not draw the conclusions from his observations that appear to me to be rather logical.

First, Templeton does not come to grips with the issue of the Resurrection because that is not his intention. I interpret this novel as a serious attempt to undermine the resurrection which is admittedly the crux of Christian faith. The intrigue of the novel is indeed that the credibility of the Gospel and The Church hinges on the resurrection as fact. Since Cardinal Maloney is unable to re-work the Gospel without the resurrection he must cover up “the discovery of the bones of Jesus.” (The veneration of the bones by our “good R.C. cop” when he cracks the case is out of character, and does not give us a suitable replacement for orthodox Christian faith.)

Secondly, I am persuaded also that Wargate is the political model for this novel dealing with church politics. While I would hesitate to suggest that the Church is free from such intrigue, the novel can only serve to discredit the Church, both clergy and lay people, for those who accept this as a broad fact. More serious, however, beyond the matter of personal gain, is the subtle suggestion that the very content of the Gospel is or has been a matter of such intrigue. Admittedly, Templeton never makes a direct statement to such effect but some of his reviewers, e.g. Gordon Sinclair quoted on the jacket, are quick to relate the novel to “real” church life. A serious reader can hardly disregard Templeton's background as a former minister and evangelist who left the Church because he could no longer accept its faith. Is Templeton accusing the Church of lack of integrity as a confession of his own guilt?

Mr. Dunn tells us who should read the book but perhaps he should also have said “Not recommended for weaker brethren.” I would go further and say the book is not very elevating and may, in fact, deter outside readers from involving themselves with the Christian faith, for anyone who takes its questions seriously and accepts “the evidence” will be turned off by the Gospel and The Church. However, it may encourage Christian believers to face “the offence” of our faith. The latter I believe not to be Templeton's intention.

For those reasons the book bothered me. If I were a Roman Catholic I think I would be incensed by it. Of course, as a pastoral minister I tend to be paternalistic and am involved in the intrigue of spiritual guidance and oversight.

*(Rev.) Nicholas Vandermeij,
Prescott, Ontario*

Communion and "Worthiness"

I would like to put in a word for Sandy Fryfogel's article.

To attack his position regarding children at Communion on the basis of I Corinthians 11 is inaccurate. St. Paul is writing to adults who were getting drunk and eating too much while others had to do without. Children hardly fall into that category, especially when we consider the words of Jesus that "except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." (Matt. 18:3, KJV)

His opponents speak of Holy Communion as if it is some kind of "worthiness" ritual, rather than simply what it is. Jesus himself with us. He said, "This is my body" and "This is my blood" and we should be allowed to take him at his word, strange as it may seem. The notion that we can only receive Christ in the Eucharist "whenever he or she is capable to fully understand the meaning of it" would exclude all of us. We come as servants of Christ and his mysteries, seeking understanding. To proclaim our own understanding in the face of God's mercy is Pharisaic blindness.

The casting of doubt upon the effectiveness of Baptism ultimately raises the question of whether God can be trusted. He promises in Baptism that we are part of his family. If he says we are in, then we are in. The perpetual fear of being out, and endless, fearful self-examination is a cruel rejection of the love and assurance that God so graciously gives. Our central problem, it seems to me, is that we are blind to who we really are, the precious children of God, and as a result treat ourselves and others most shabbily. By attacking Baptism, which sets us free from the fear of lostness, we separate ourselves and others from God under the guise of piety. The placing of a child in the camp of non-believers, though he or she is in fact in the Church, breeds schizophrenia. Many of the Baptist persuasion, some very close to me, have grown up believing they are outside the real world, which is, of course, God's world, until such time as they are good enough, or smart enough, or have enough faith. As a pastor I am weary of trying to convey the fact of God's love to those who are religiously immune because they have spent years in subjection to the "worthiness" game, which tells them they are loved only when they have passed the test.

I would welcome children to come to Jesus as he is with us in the Sacrament. Whether they understand it or not they are participating members of families that are within God's family. Children, people

who are senile, the mentally retarded are all capable of experiencing love. I have no desire, as a disciple, to stand in the way of the Jesus who said "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God." (Luke 18:16; KJV)

The *ad hominem* arguments against Mr. Fryfogel are hardly fair. Some of our most brilliant theologians began also as somewhat intelligent students!

David J.G. Cooper,
St. Paul's Church, Warton, Ont.

Information Please

One of the most joyful items of news which I have heard recently was from one of our splendid young ministers in British Columbia. He told me of a deeply troubled young man who had come to him for help. In subsequent personal contacts, and through the work of the Holy Spirit, this man's life has been made new. The man

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Frank J. Whillamith, National Director

came to him because he had heard him on a radio broadcast.

Well over half of the population of Canada has no connection with a Christian church. Most of these have no religious faith to bring stability and joy to their lives.

The traditional method of communicating the good news through preaching, will reach very few of these people. It is time that we took seriously the expanded avenues of communication which are now available — through print, radio and television.

Many people feel that The Presbyterian Church in Canada should become more involved in various aspects of the mass media. I believe that Presbyterians, both clergy and lay people, are far more involved in the broad spectrum of communication than any of us realize. I do not have the facts to support this, and I would like to obtain them.

I would invite anyone who is involved in (a) writing or editing on a regular basis for any news publication, (b) producing or broadcasting on a radio station, or (c) production or participation in any regular T.V. show, including Cable television programming, to write to me at 180 Mac-

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I am interested in knowing the following details: (1) the medium (print, radio, T.V. etc.) and the name of the publication, station or channel; (2) your role in the communication (writer, producer, etc.); (3) the style, length and frequency of occurrence of the communication; (4) the training which you have had for this communication task — or lack of it; and (5) any other comments.

I am looking for a flood of communications from the host of 1978-oriented communicators that I know are "out there."

Margaret Taylor (Mrs. K.D.)

WILLIAM BARCLAY **A personal Appreciation**

Around noon on a crisp October morning in 1964, I sat in the New Testament classroom in the Faculty of Divinity building in Glasgow (Scotland) staring absentmindedly out over Kelvingrove Park. My reverie was interrupted by the bullet-like arrival of Professor Barclay as he shot through the professorial entrance to the classroom, briskly mounted the dais and

began to lecture brilliantly, wittily and enthrallingly from a huge pile of notes which he devoured with amazing rapidity. I was hooked from that moment.

"Willie" as everyone called him had the ability to make the New Testament come alive. His insatiable reading and his memory provided him with a battery of facts which he used to illustrate the words and personalities of the New Testament. Even the most difficult sayings of Jesus acquired new meaning as he set them in their background. His students used to speculate that he had existed in a previous incarnation in New Testament times! He gloried in the name of "populariser." His great generosity of spirit caused him to give lavish praise to many academics who treated his work with ill-concealed contempt. But I have seen him hold his own with the best of them when he had to. As a student I entered his classroom with anticipation and always left it enriched and felt myself a little closer to the Master whom he loved above all. His work spread far beyond the classroom as his books, his radio talks and his television appearances went "into all the world and taught all nations." But I will for ever be grateful for having been one of the privileged group

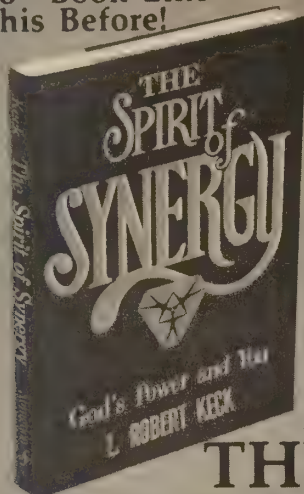
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who sat at his feet week after week.

We loved "Willie" for he was so very human. He was also the kindest of men who never turned anyone away. Liturgy and worship were not his strong point and I remember arguing, with youthful brashness, an obscure liturgical point from an obscure liturgy. "Ah well, John" he said patting my shoulder, "you'll know." My parish in Scotland was close to his favourite holiday place and I recall with pleasure the lengthy tête-à-tête luncheons which I was privileged to share with him during which he gave unstinting advice on all aspects of parish life — not least in preaching!

He conducted the faculty choir. We used to do a series of concerts during the winter in various kirks in the greater Glasgow area and always in the spring toured a presbytery on recruitment drives — I'm sure our singing deprived the kirk of many would-be ministers! I was the choir comedian, standing in a long line of men who have now all become respectable divines. I can see him sitting in the wings roaring with laughter at some joke he was hearing me tell for the fiftieth time. At the end of each concert he shook the hand of all the participants saying inevitably "thanks again, X, better than ever!" And he meant it. Our closing number never varied, "O light of life, O Saviour dear." As he conducted the tears poured down his face as he remembered his daughter so tragically drowned off the west coast of Scotland — with whom I know that he is reunited in the presence of the Master in whose steps he loved to follow.

We all loved him — even those who disagreed with him, for none could resist his charm. He invariably had three interpretations of a saying or action in the New Testament. Then he would go on to say "Wouldn't it be lovely if it were like this . . ." and bring up some idea so loving and generous that despite the contrary opinion of critical scholarship we felt it must be true. Now he sees the One in whom he believed so firmly, he walks beside the Lord in whose feet he followed and has had the blessed spoken, "Well done, good and faithful servant." Of him as of few others I can say "he, being dead, still speaks." I am the poorer by his passing, but anticipate with joy the reunion which is to come.

John Barclay Burns.

DR. BURNS is minister at Thornhill Presbyterian Church, Ontario.

WILLIAM BARCLAY: In Memoriam

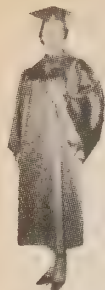
Many Canadians join with thousands of folk in Scotland and around the world in

mourning the passing of a great preacher, teacher and writer, and a great Christian, William Barclay.

On this side of the Atlantic, Barclay is best known through his books. Beginning in 1951 when his volume on Paul, *Ambassador for Christ* appeared, he wrote over 60 books, but undoubtedly he is best known for his *Daily Bible Readings*, a complete set of commentaries on the New Testament for lay people. Dr. Barclay (who loved to tell stories against himself) used to explain how in 1953 the publications manager of the Church of Scotland asked him to help out when the series of Bible readings being published by the Church had to be discontinued. "Would you be prepared," he was asked, "to do us a volume of daily bible readings as a stop-gap until we get someone decent to do them for us?" So there appeared the *Daily Study Bible* on Acts, then on Luke, then on Corinthians, and so on through the whole New Testament. To date over 7 million copies of the *Daily Bible Readings* have been sold, a fact which testifies to Dr. Barclay's unique combination of gifts: on the one hand, his ability as a scholar to study and understand the Bible and to digest the learned works of other scholars who have studied the Scriptures over the centuries, and on the other hand his amazing ability to communicate the meaning of the Bible and to express it in a plain and forthright fashion which everyone could understand. Few Canadians can appreciate the impact he had through his radio and television programmes; his no-nonsense, straight-from-the-shoulder sermons and talks brought an amazing response from thousands of listeners and viewers many of whom testified that for the first time in their lives they could understand what the Bible had to say.

To have known William Barclay and to have studied under him was a privilege and a delight. After an outstanding parish ministry at Renfrew, he went in 1947 to teach New Testament at Trinity College in the University of Glasgow. Dr. Barclay was an inspiring teacher. He expected his students to work hard, because he was a hard worker himself. He had a hatred of all sham, pretence and artificiality. Whatever he did was enriched by his lively sense of humour. He overcame disabilities: almost completely deaf, he relied entirely on a hearing aid (which he made no attempt to conceal), yet for years he was conductor of the Trinity College choir! In his office he turned the aid off, explaining that this was what enabled him to concentrate so completely on his work. His own faith was sorely tried by a personal tragedy when his 21 year old daughter was drowned in a yachting accident. If he was able to com-

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PR 5

fort others in their afflictions, it was with "the comfort with which we ourselves are comforted by God." A staunch believer in the importance of the home, he was always ready to testify to what he owed to his wife and family. Few people realized the vast amount of work he did week after week, year after year. His official retirement simply gave him more time for lecturing and writing, despite health problems. At the time of his death he was working on a project which had been in mind for several years, a series of Old Testament daily Bible studies.

To many people Dr. Barclay's books of prayers are as valuable as his books on the New Testament. Here again, through his unique understanding of the needs of ordinary men and women and young people he proved to be one of the relatively few scholars today able to reach "the man in the street." To him, if prayer was to be valid and effective it had to be couched in simple, honest, natural and understandable language. His volume *The Plain Man's Book of Prayers* first published in 1959 won a ready response and was soon followed by others including volumes such as *Prayers for Young People* and *Marching Orders* specially designed for young people. These aids to devotion are widely used by individuals, by study groups and in public worship.

Through his books and recordings, through his Bible commentaries and prayers, through the countless lives he touched, through ministers and teachers who are his former students, "he being dead yet speaketh."

Charles H.H. Scobie.

DR. SCOBIE is a professor at Mount Allison University, Sackville, N.B.

"O Canada" — Second Verse

I was very pleased to read in The Presbyterian Record of February, 1978 the sacred version of *O Canada* as written by Marsha Morton of the Golden Mile Gospel Singers. May I add to this beautiful song my own second verse:

From east to west, one nation under thee
Thy beauty shows from sea to rolling sea
Where golden grain fields dress the land
And mighty rivers sway
Where in the stillness of the eve
On bended knees we pray
O Canada, glorious and free
O Canada, we praise our Lord for thee
O Canada, we praise our Lord for thee.

Bert Zwiep,

*First Presbyterian Church,
Portage La Prairie, Manitoba.*

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NEWS

Carman Milligan



Carman H. Milligan was honoured at a reception in St. Andrew's Hall by the congregation of St. Andrew's Church, Ottawa, on Sunday, December 18. Mr. Milligan had served as their Organist and Choirmaster for the past forty years. Also, Mr. Milligan assisted in revising the Book of Praise by writing seven original tunes and harmonizing eight additional ones. Besides a number of congratulatory telegrams and letters, Mr. Milligan was presented with a cheque by Mr. John A. MacFarlane on behalf of the congregation. Mrs. Milligan received a leather purse from Miss Mildred Thompson.

Double Celebration

The village of Thedford, Ontario, and Knox Presbyterian Church, Thedford, celebrated their centenary in 1977. One of the joint highlights of the year was a centennial parade through the city, when the members of Knox Church entered a float depicting a church service. On their first visit to Canada, a group of



OPENING of Dunwood Place: (left to right) Roy Mercer (Administrator), Dr. Alex McSween, D.H. Dougans, Rev. Rex Krepps, Rev. Bobbie Ogdon.

30 teenagers, aged 14-18, and their counselors from Fraser, Michigan, U.S.A., some 90 miles away, joined in the celebrations and the following morning conducted a service of song and testimony. Calling themselves "spokesmen" these young people bicycle hundreds of miles through the states of Michigan and Ohio to give Christian witness.

The ordination and recognition in December of the Rev. Venus Bibawi as their minister, augurs well for the Knox Church advance into its second century.

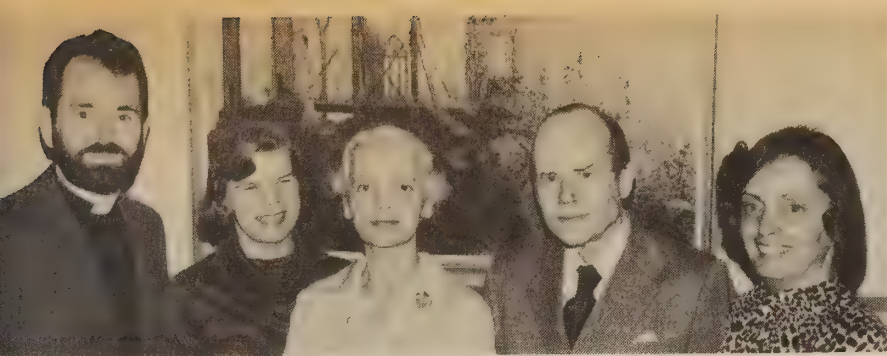
Dunwood Place

"Dunwood Place is full, with a waiting list." This was the report of Mr. Roy Mercer, executive director of the Presbyterian Senior Citizens' Society of B.C. Based on personal need, both financial and social, some 281 individuals have been able to make Dunwood Place their home.

For many, it has meant reduced rent, as the rental fees are based on monthly income. For others, the social activities of Dunwood have brought new friendships and personal involvement. Every night some activity takes place in the main lounge. From dancing to Bible study, games to handcrafts, a varied programme is available. The "in-house" tenants' association has been able to give leadership in getting the programmes started, with a Ladies' Auxiliary soon to be formed under the leadership of Mrs. Nancy Bell, Synodical President, W.M.S.

The Board of Dunwood has taken overtures to make sure that the spiritual thrust of the project is not ignored. Ecumenical services are held each Sunday afternoon in the main lounge under the auspices of the New Westminster Ministerial Association. An average of twenty-five attend the Monday Bible study, while many of the tenants are also involved in the local congregations.

This ministry of The Presbyterian Church in Canada, providing low-cost rental in a warm, Christian atmosphere, has been made possible by the co-operation of church and state. Through the gift of a home, some \$100,000 was realized and became the seed-money. The senior citizens of British Columbia have benefited from this initial gift of love. The various levels of government have made their contributions, while the Presbyterian Church at the



AS PART of their 175th Anniversary celebrations the congregation of St. Andrew and St. Paul, Montreal, Quebec, had the noted historian and Editor Emeritus of the Montreal Gazette, Mr. Edgar A. Collard, as their guest speaker at their annual meeting, February 21st. Mr. Collard gave a vivid portrayal of 175 years of the history of Montreal that included the role of the congregation in that great city's life.

Special celebrations have been set to culminate in April and are organized under the theme, "175 Years . . . To Be Continued".

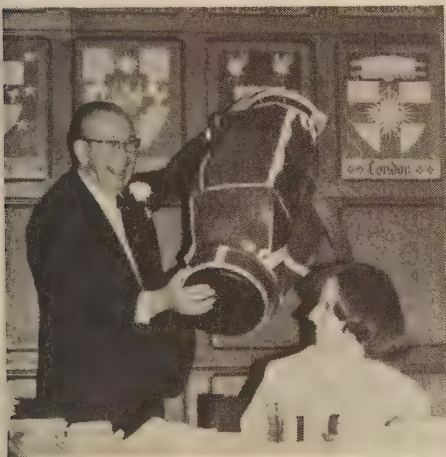
Pictured left to right are: Rev. William Russell (Minister), Rev. Alison Stewart-Patterson (Assistant to the Minister), Mrs. Collard, Mr. Collard and Mrs. Russell.

local, provincial and national level has provided funds to cover costs not met by government grants.

As for the future, a recreation building is in the planning stages. Dunwood Place is one of three senior citizens' buildings. The Rotary and Kiwanis Clubs of New Westminster will be working with the Presbyterian Senior Citizens' Society in making this joint venture possible. Once again, the three levels of government will be involved in providing grants.

Those wishing information as to entrance requirements, may write to The Administration, Dunwood Place, 901 Colborne Street, New Westminster, B.C., V3L 5E9.

DeCourcy H. Rayner



The Moderator and Editor Emeritus of The Presbyterian Record, Dr. DeCourcy H. Rayner, was honoured with a Testimonial Banquet at Hart House, University of Toronto on February 23rd.

Featured speaker for the evening was the President of the Canadian Church Press and Editor of the Catholic Register, Mr. Larry Henderson. Tributes were paid by associates, friends and family.

Dr. Rayner was presented with a golf bag as a token of esteem and a memento of the evening.

April, 1978

111th Convocation

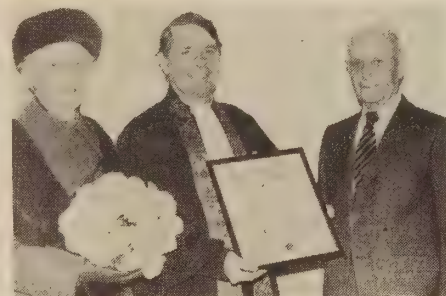
Miss Margaret Kennedy, the Board of World Mission, India, will be the guest speaker at the One Hundred and Eleventh Annual Convocation of the Presbyterian College, Montreal, to be held on Wednesday, May 10th, 1978 at 8:15 p.m. in the Church of St. Andrew and St. Paul.

The degree of Doctor of Divinity, honoris causa, will be conferred on Miss Kennedy and the Rev. Wallace MacKinnon, B.A., St. Matthew's Church, Ingleside, Ontario.

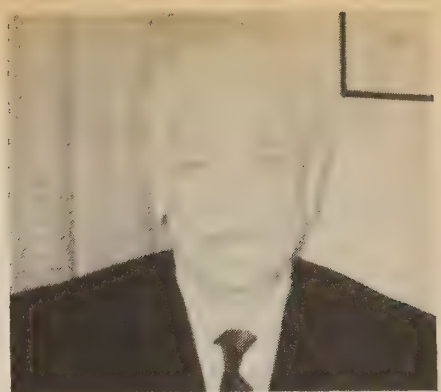
PERSONALS

The new Lieutenant-Governor of Saskatchewan, Mr. Cameron Irwin McIntosh, is a Presbyterian and an elder of St. Andrew's Church, North Battleford.

Publisher of the North Battleford News-Optimist, Mr. McIntosh is at 51 the youngest Lieutenant-Governor in Canada.



HAVING SERVED AS AN ELDER at Knox Church, Milton, Ont. for the past 50 years, William A. Marshall was presented with a scroll, commemorating the occasion, at the morning service January 22nd. In making the presentation on behalf of the congregation, Rev. Trevor Lewis reviewed the contribution made by Mr. Marshall to the Church over the last half century. Flowers were presented to Mrs. Marshall.



THE CONGREGATION of McDonald's Corners recently honoured the retirement from office of one of their most faithful and versatile members. Mr. James D. Seargeant, pictured above, has been clerk of session for 28 years, session treasurer for 41 years, and church treasurer for 49 years. He has also been a member of the Board of Managers since 1919! He will continue to serve on the session as an elder without executive office.



On Sunday, January 29, 1978, the members of St. Andrew's Church, Sarnia, Ontario, gathered at a special luncheon to honour their secretary-treasurer Mrs. Mary Aiken, retiring after forty-five years of service.

Mrs. Aiken was presented with a cheque for a full year's salary, a painting of St. Andrew's and flowers.

Pictured above are l. to r. Jean Christensen, Mary Aiken and Clayton Thomson.

DEATHS

BRADLEY, DERWOOD MARSHALL, 56, elder, St. Andrew's Church, Petrolia, Ont., Jan. 7.

CAMPBELL, NEIL, 64, past member of the Presbyterian Church in Assiniboia, Sask. (now closed), Jan. 22.

CRESSMAN, FRANK, 71, elder, St. Andrew's Church, Kitchener, Ont., Feb. 20.

DREDGE, EDWARD, elder for 35 years of Nassagaweya Church, Ont.

EVANS, MRS. W. (EVELYN), member of St. Andrew's Church, Brampton, Ont., life member of the W.M.S., former Sunday school teacher and choir member, Jan. 23.

FINLAYSON, DONALD, elder, Glebe Church, Toronto, Ont., Feb. 2.

FOSTER, ROBERT N., 83, long time elder of St. Andrew's Church, Thorold, Ont., Feb. 12.

HEWITT, GEORGE MAXWELL, 89, elder for 38 years, St. Andrew's Church, Hamilton, Ont., Feb. 6.

JEFFERIES, MRS. HELEN C., 91, long time member of St. Andrew's Church, Calgary, Alta., Jan. 24.



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KIRKWOOD, GAVIN, 70, long time elder of Geneva Church, Chesley, Ont., Jan. 6.

LINDSAY, MRS. ELIZABETH, daughter of the late Rev. and Mrs. Robert Hay of St. Andrew's Church, Petrolia, Ont., former organist of St. Cuthbert's Church, Hamilton, Ont. and St. Giles Church, Sarnia, Ont., Jan. 22.

LODGE, FLOYD M., long time elder of Knox Church, Goderich, Ont., Jan. 17.

MacVEY, DR. C. ANDREW, 99, elder for 73 years and charter member of St. Andrew's Church, Fredericton, N.B., father of Mrs. Mary Cameron, a former missionary in Taiwan, Feb. 25.

MCDONALD, DR. A. CECIL, elder, Westminster Church, Scarborough, Ont., and in St. Stephen's Church, Scarborough, and formerly a member of Victoria Church, West Toronto, Dec. 23.

MCDONALD, JOHN LEWIS, 75, clerk of session for 17 years of St. Andrew's Church, Petrolia, Ont., Jan. 31.

McINTOSH, W.G.W. "RED", 54, long time member and elder of St. Andrew's Church, Flin Flon, Man.

McLEAN, MRS. ESTHER, widow of Rev. Dr. William McLean of Kirkhill Church, Dalkeith, Ont., member of St. Andrew's Church, Ottawa, Ont., Feb. 2.

McPHERSON, MRS. ROBERT A. (BESSIE INA), 91, member, St. Andrew's Church, Thorold, Ont., hon. life member of the W.M.S., hon. president of the Niagara Presbyterial W.M.S., former president of the Willing Workers and St. Andrew's W.M.S., choir member for 45 years, Feb. 16.

McROSTIE, WILLIS, elder for 50 years in Osgoode Church, Vernon and Knox Church, Manotick, Ont., and served as clerk of session in both congregations for over 40 years, Feb. 13.

McWILLIAM, JAMES, 93, elder for 45 years of Knox Church, Woodstock, Ont., father of Jean, wife of the Rev. Peter B. Reid of Westminster Church, Sault Ste. Marie, Ont., Feb. 4.

MEIKLE, WILLIAM, 71, elder of St. Andrew's Church, Kitchener, Ont., Feb. 7.

MIDDLETON, WILLIAM S., 76, elder and former chairman of the board of managers, St. Andrew's-Knox Church, Fort Erie, Ont., Jan. 13.

SHIELDS, JOHN, 85, elder and manager in St. James Church, Toronto, Ont. for more than 30 years, Jan. 27.

STEWART, DUNCAN CLARENCE, 73, senior elder of Duff Church, Largs, Dutton, Ont. and former clerk of session, Jan. 28.

STEWART, FRANCIS (FRANK), 77, elder at St. James Church, Dauphin, Man., and formerly at St. Andrew's Church, Flin Flon, Man., Jan. 29.

STORIE, WILLIAM ARTHUR, 70, for 20 years elder at Lochwinnoch Church, Ont., Feb. 17.

WALKER, W. HODGSON, 69, for 25 years an elder and chairman of the board of the former Melville Church, Westmount, Que., in Antigua, B.W.I., Feb. 5.

WHYTE, EVA M., 94, lifetime member of George-town Church, Howick, Que., and member of the W.M.S., Dec. 18.

WILSON, JOHN H., 91, elder for 14 years, Melrose Park Church, Toronto, Ont., and formerly with Bonar Church, Toronto, Dec. 15.

CALENDAR

INDUCTIONS

Middleton, Rev. William John, Toronto, Armour Heights Church, Ont., Feb. 5, (formerly a minister in the Church of Scotland).

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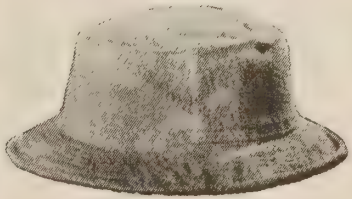
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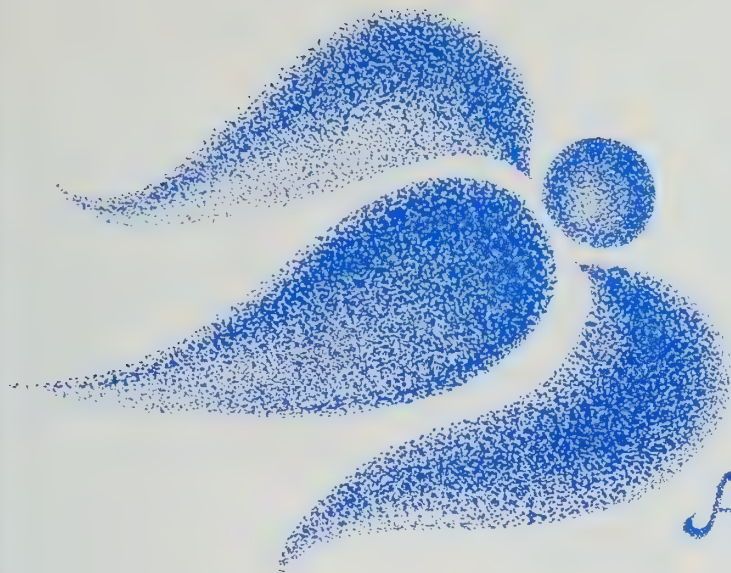
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ANNIVERSARIES

192nd — First Church, New Glasgow, N.S., April
16, (Rev. Robert W. Cruickshank).
100th — Mount Pleasant Church, near Brantford,
Ont., March 26, (Rev. J. Douglas Gordon).
86th — Knox Church, Victoria, B.C., Jan. 10, (Rev.
David A. Smith).
53rd — Church of Saint David, Halifax, N.S.,
Jan. 22, (Rev. John Pace).

THE PRESBYTERIAN RECORD



Slung-up or Held Back

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Romans 6:11, KJV)

THE SO CALLED "BEAUTIFUL PEOPLE" of the jet-set who swing through life largely on the principle of "if it feels good, do it" frequently deplore and poke fun at more self-restricted or, in their eyes "hung-up" life styles.

The Victorian Age has been the butt of much criticism and a rich source of material for contemporary jokesters. Some laws coming to us from an earlier time are said to be "blue," and some think it no coincidence that this seems a favourite colour of Presbyterians. In a proposed plan to give a new look to a certain downtown street of an Ontario city the media reported that there was no intent to turn the area into "a Presbyterian precinct."

All of which confirms the opinion that Presbyterians have out-moralized the Christians. We are held to be old-fashioned, cold, unenthusiastic, and altogether uninviting. One current feeling suggests that we are very strict about observing minor matters, straining at gnats while swallowing many undesirable camels (Matthew 23:24). To some non-Presbyterians the names of our two Johns, Calvin and Knox, are more to be ridiculed than revered. Some of us could only wish that half such thinking about puritanical aspirations in us were really true!

Who's hung up? Everybody else but Presbyterians? Do our denominational attitudes to various propositions verge on the pharisaical and the hypocritical? Surely not all the rest of our ecclesiastical world has lost its values in this age!

The fact is that we're anything but alone as Presbyterians in feeling humble and half-ashamed. Feelings of self-distrust and loss of confidence cut a broad band across denominational lines, to the extent of threatening to sever many from their roots in humanity itself. One writer, Christopher FitzSimons Allison, in *Guilt, Anger and God*, recently wrote, "Every enterprise I know that frees people from hang-ups — from Alcoholics Anonymous to group therapy — is at bottom an attempt to good-word a person, enabling him to accept himself by being accepted and, with this new strength, empowering him to be free of his self-damaging dependence upon alcohol, over-eating, self-pity, or whatever else is sabotaging his humanity."

Allison tells of an experiment in a California school where teachers of certain classes were told at the beginning of the school year, that tests indicated a number of their students were potential geniuses. But the students had been chosen at random without any test showing superiority. It was discovered at the

end of the year that they *did* score far above their previous standing. They had performed so much better because their teachers had been tricked into *expecting* more, regarding them as *that* capable.

Perhaps that illustration gives us a new viewpoint on the words in Romans, "Reckon yourselves as dead unto sin." Because we are so reckoned by God, we are able to reckon ourselves better than we thought, and this reckoning may begin to change us into the good even we may become. In this same way, we may be able to look on others in an improved light and help them to rise above their dis-esteem and self-hatred. Whatever responsibility we face, whatever there is within us that is not what it should be, whatever evil we think of ourselves, our hope and Christian faith remain that there is no rejection of us. Says Allison, "No matter how evil we may feel that we are, God reckons us good in Jesus Christ. This is what is good about the Good News."

The science of psychology had not even been conceived when Paul wrote his letters. Today we see how sound was his advice given so long ago. There may be those who think us "hung-up," and in many ways that judgement is true of us as of others. In these post-Easter days, however, we ought to be under no cloud of misunderstanding about who we are or about who we are destined to become. As the Apostle put it to his Colossian friends (3:1, 2), "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth." We are not doomed forever to *crawl* on the face of this sin-ridden planet; let's use our wings!

Prayer

God and Father of Jesus Christ and our God, too, fill us, we pray, with the spirit that should lead and empower us today. Make us know the people you can enable us to be, strong enough to stand where you would have us stand, and courageous enough to follow your risen Son to the furthestmost and most difficult parts of our world. We ask it in his Name. Amen.

BY D. GLENN CAMPBELL

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by yourselves to
some lonely place
where you can
rest quietly."

(Mk 6:30 — NEB)



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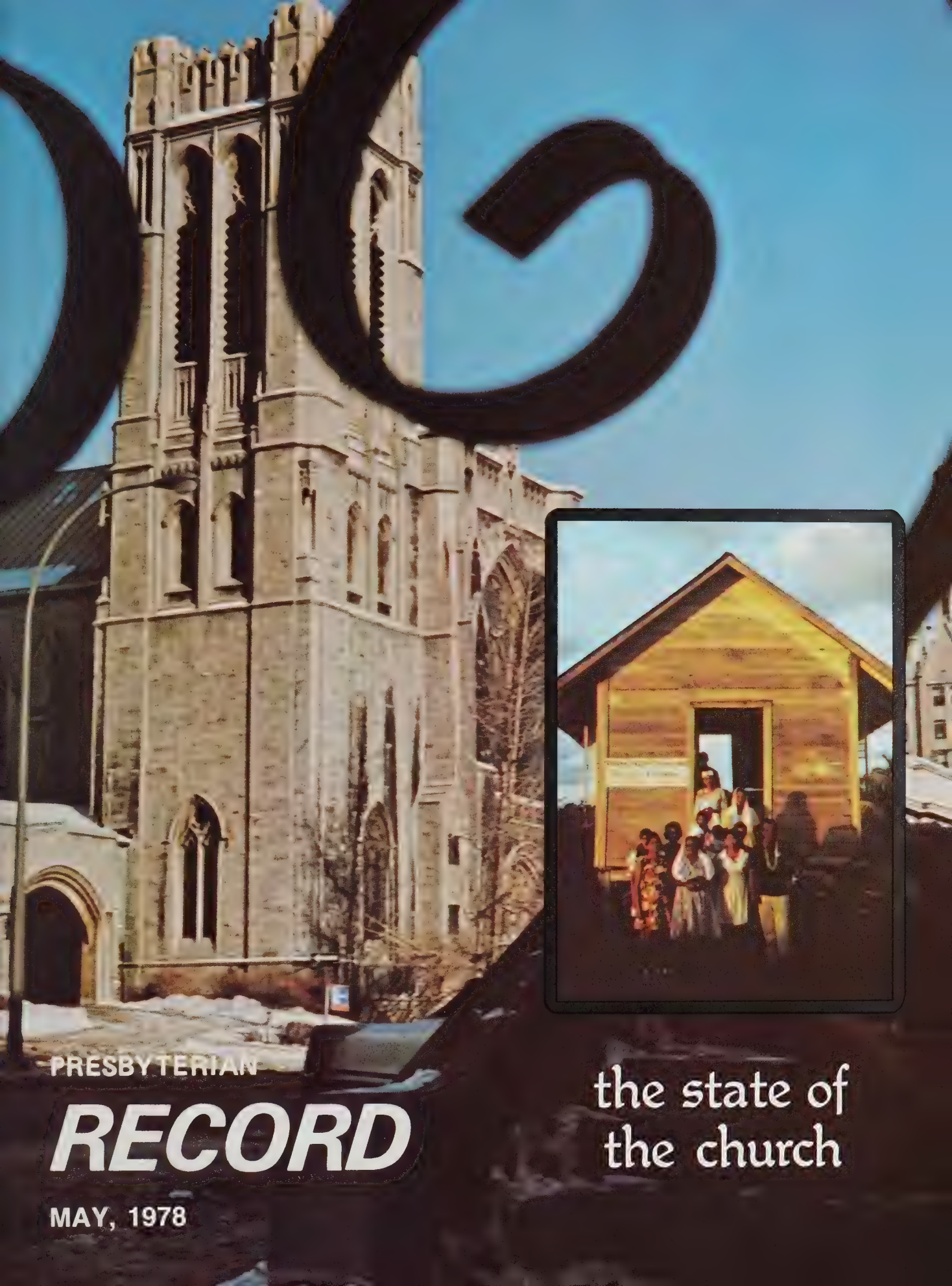
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PRESBYTERIAN

RECORD

MAY, 1978

the state of
the church

the state of
the church

the mission of a minority



by A. Goodwill MacDougall

IS THERE A "CRISIS" in The Presbyterian Church in Canada? The most significant indicators, since they are measurable, are statistics, and these show a decline in both membership and "real" givings. Using statistics alone it would be easy to plot the demise of The Presbyterian Church in Canada. Some may believe that this is inevitable.

Were the present trend to continue, there is little doubt that our denomination soon would be reduced to a mere remnant. It has been stated, however, that "man's extremity is God's opportunity." I believe that this applies to the situation before us and that out of it God will bring something great for His glory. It may be that God is calling us as a denomination, through the circumstances we face, to "examine ourselves" to determine if we are being faithful to the Gospel of Jesus Christ and good stewards of all that has been entrusted to us. Are we building on the only sound foundation, Jesus Christ?

If we are to reverse the present trend in our denomination, I believe that our top priority must be a return to basics, to "know who it is in whom (we) have trusted" (II Timothy 1:12 NEB). Elton Trueblood has described our generation as a cut-flower civilization trying to maintain the values rooted in the Christian faith, while at the same time remaining cut off from those roots. The pluralistic nature of our society, with its increasing variety of religious and moral standards that do not easily fit together in a common consensus, is troubling numerous Canadians. "Many people become confused and mixed up when they are confronted by so many conflicting opinions and values. Anxious parents and other educators ask: 'How can we best help our children prepare for life?'" (Grant Maxwell, *Project Feedback - Attitudes at the Canadian Grass Roots*, 1976, vol. vii, p.14).

From earliest days, The Presbyterian Church has stressed the importance for the Christian of a sound faith built on knowledge and understanding of the Word of God. If we are to provide an antidote for the "many conflicting opinions and values" we must again endeavour by prayer and thorough study and proclamation of the Word of God to help individuals gain a more profound understanding of the Christian

faith and a deeper commitment to infusing faith and life.

Constant change is the hallmark of our age. We must, therefore, under the guidance of the Holy Spirit, continually examine the data of our faith and our understanding of faith in these changing conditions. We must try to determine the significance of the Scriptures for present-day issues. Only in this way can we guard against the dangers of culture-Christianity - an unawareness of the extent to which values outside the circle of faith do, in fact, dominate the faithful. Moreover, the materialistic, secularizing and atheistic tendencies of our era, as well as the totalitarian humanisms that suffocate man, force us to lay an ever-firmer foundation for our faith and to keep our critical faculties always on the alert lest as Christians we are unconsciously co-opted by the powers that be. Dr. James D. Smart urges Christians to wake up to the peril of having Biblical faith destroyed by the culture in which we live and a "civil religion" substituted for true Biblical faith (James D. Smart, *The Cultural Subversion of the Biblical Faith*, Westminster Press, 1977).

A return to basics, to knowing who it is in whom we have trusted, is the only way to develop Christians deeply committed to Jesus Christ, sensitized to God's call to be His ambassadors. Through their daily life style they will witness to the love and reconciling power of the risen Christ. This will avoid the Sunday-Monday split between Creed and deed, frequently cited as the main cause for disaffection with religious institutions. It will avoid the false dichotomy often raised between spiritual life and social action. Such Christians, rooted in the basics of the Christian faith, will know that since God redeems the world in Jesus Christ, and not just a part of the human personality, the committed Christian must be involved in the social, economic and political fields. In these arenas, often through rugged confrontation and conflict, he or she must witness to the reconciling power of Jesus Christ.

There are indications this is happening. For example, in recent months there has been a greater emphasis on Bible study, not merely for an intellectual understanding of content

or for a subjective faith, but as an attempt to interpret the implications of the Gospel in daily life and in the political and social situations we face. Young people in particular are asking what it means to take seriously Micah's injunction: "What is it that the Lord asks of you? only to act justly, to love loyalty, to walk wisely before your God" (6:8, NEB). Many youth have a high level of religious interest, belief and activity (R. W. Bibby, *Project Canada: A Study of Deviance, Diversity and Devotion, in Canada*, 1976, p.14), yet they wonder why the Church seems insensitive to the needs of society or unable to do anything about them. Many youth are also critical of the apparent contradiction between profession and action on the part of some church members. The growing interest among youth in matters of faith and commitment augurs well for God's kingdom, although not necessarily for the institutional church. So it goes, and so it will go unless we too are prepared to make what Dr. Smart refers to as a serious endeavour to capture the meaning of the Bible and to see more clearly where the line runs between faithfulness and unfaithfulness, between justice and injustice, between an uncompromising faith and a religion deeply compromised by its cultural involvements (op. cit., p.127).

There are, however, limits to what even the most committed group of Christians should attempt. We are a small denomination, but as the author J. W. Carroll points out in his recent book, *Small Churches Are Beautiful*, there can be strength in smallness. Our smallness places certain restrictions upon us, yet I believe we can continue to translate our faith into action in many positive ways that will contribute greatly to the furtherance of God's kingdom. The present financial restrictions place additional limitations upon us as a denomination. We need, therefore, to examine critically our work in each area, and our calling in the context of present world conditions, and then try to select those ministries we can do well. Many programs are attractive and worthwhile, but they may not be possible for us as a denomination.

What is the significance of The Presbyterian Church in Canada of the movements in population and the changes in social structures and life styles that have taken place in Canada in the last two decades - e.g. people moving from rural areas to cities to small suburban towns; marked increases in ethnic concentrations; the rise of community colleges and new universities? It is evident that there are new areas of ministry that are calling for our attention, but how can we even consider these when we do not have sufficient funds to maintain what we have? If we are to try to meet these needs we must restrict some of the work we are doing, and this poses problems. It will be very threatening to many, and the long-range effects must be considered. It takes great courage to discontinue a work we have carried on for years, especially when individuals have devoted a lifetime to it. How do we insure a continuing ministry to those who see their congregation dissolved or their work terminated? We must always be as careful to show as much concern for those who are fearful of change as we do for necessary change itself.

The Presbyterian Church, as an expression of her Reformed tradition, has sought to minister with a compassionate heart to the needs of society. Evangelism and social action are held together as an expression of the fullness of the Gospel and the Church's ministry to the whole person. What does this mean for The Presbyterian Church in Canada today? Changing social patterns have raised new problems. Grant Maxwell, in his feedback experiment, discovered what he described as "the epidemic of loneliness." "Canadians in all walks of life are calling out for help, for evidence that

'somebody cares' in an increasingly mechanized and depersonalized society. Isolation and alienation are caused, at least partially, by social systems and procedures which separate people from one another . . . managing their days and their lives: deciding what they shall do and whom they shall see. The question once posed by a provincial Premier awaits a decisive response: 'What are you people in the churches doing for the lonely?'" (op. cit., p.9f.). If loneliness has reached such epidemic proportions, the Church needs to discover ways by which she can bring to others the healing fellowship of Jesus Christ.

Canada's cities have, in recent years, received large numbers of non-English-speaking immigrants. For some time The Presbyterian Church in Canada has ministered to French-speaking citizens, to our Native Peoples, and to the Italians in Montreal (the oldest Italian congregation in North America). We also have ministries to immigrant ethnic groups - Chinese, Hungarians, Ukrainians, and Koreans. Now many of our cities have large concentrations of people of other nationalities. We need to come to terms with these areas of ethnic population. We need, in the name of Christ, to extend Christian fellowship to these new Canadians and involve them in the worship and work of the Church of Jesus Christ in our midst.

The problems faced by The Presbyterian Church in Canada are common to other major denominations in Canada. We are grateful for the measure of co-operation that exists between some of these denominations and The Presbyterian Church in Canada, but it seems obvious that we shall need to seek more ways of sharing our work, without risking assimilation. This will be possible only as we develop a very high level of trust and confidence in each other, submerge denominational desires in the greater goal of the extension of God's kingdom, and measure our work by the contribution it makes to achieving His purposes. To do this will not be easy, but surely since we all belong to Jesus Christ, as members of His Church to whom has been committed His ministry of reconciliation, we must earnestly work at setting an example. More co-operation would help avoid duplication and enable us to be more selective in our areas of ministry without other areas being neglected. It would help us to make the most efficient and effective use of all our resources.

I believe that the situation in which we find ourselves as a denomination can even be a blessing, if under the guidance of the Holy Spirit we determine to "know Christ" and to work out the implications of commitment to Him. This, in turn, will lead to church growth in the New Testament sense, which refers not to statistics, but to maturity in Christ. An increase in church membership becomes significant only when it is a fruit of the proclamation of the Gospel of the kingdom, and thus its sign. (Paul Fries, "Toward a Reformed Theology of Church Growth," *Church World*, August 19, 1977, p.15). Yet we must always be open to the possibility that maturity in Christ may even require sacrifice of institutional as well as personal existence. There is always a cross on the horizon.

May we who claim allegiance to The Presbyterian Church in Canada be open to the leading of the Spirit that we may embody in the world a distinctive obedience to the One who calls and saves. Let us remember the message of Dom Helder Camara, that the Spirit rests upon Abrahamic minorities, unafraid to leave behind them the comforts of consensus. ☆

DR. MacDOUGALL is Secretary for Church and University, a department of the Board of World Mission, and a member of the State of the Church Committee.

the state of
the church

EDITORIAL

presbyterians— an endangered species?

IN MORE THAN ONE SENSE it is presumptuous to undertake a theme issue on the state of the church. Though carefully using a lower case "c" on "church," fervently hoping thereby that all our readers will know that we are referring to the denomination, we do well to remember at all times that The Presbyterian Church in Canada is but a part of the "Holy Catholic Church", one member of the body of Christ. Then too, it must be openly acknowledged that the kind of omniscience needed to form a complete and definitive picture of the state of any church belongs only to God himself.

This said, the task of presenting even a partial picture can be defended on the basis of the questions raised, if on nothing else. It is significant that the authors of the three main features directly or indirectly point to the same alarming trends, share the same hopes, and see the challenges before us in much the same way. This is spite of the fact that they speak from their own personal viewpoint and without collusion or prior consultation of any kind.

With figures alone as a guide, it would be safe to say that the future of The Presbyterian Church in Canada, at least as an effective branch of Canadian Christian life is markedly uncertain. If we issued stock as a corporation, said stock would not be a good investment.

But as the Rev. Douglas Crocker points out in his statistical analysis, numbers alone can be deceiving. They are tools in decision-making, and no more.

There can be no doubt that we face some difficult decisions.

Our membership is declining at the rate of 3,206 people a year. In an essay entitled "Religious Composition of the Canadian Population" by Kalbach and McVey in the book *Religion in Canadian Society*, edited by Stewart Crysdale and Les Wheatcroft (published by MacMillan) illustrated graphs show that we are the oldest religious body, in terms of membership age, in Canada. There are more people in our church over 70 than in any other denomination or major religious group. This might be comforting, an indication of the rewards of righteous

living, if it were not for the fact that we are also the thinnest in almost all of the younger-age-groupings. In the Acts and Proceedings of past General Assemblies by far the largest percentage of members gained are added to the rolls by transfer of certificates. Book-keeping gains. It could be said as well that many of those who join by profession of faith do so as adolescents, as the final step in the Church School programme, and that very often they "drop out" of active church life, at least until they are married and have children of their own.

Financially speaking, we may or may not be facing a "crisis," but as Mr. Barbour points out in the interview, we are certainly facing a time of necessary stringencies, possible cut-backs, and hard re-evaluations of what can be done *well* in our programming and in our projects, given the resources available to a denomination of our size. This in spite of the fact that we are generally the second-best of the main-line denominations in per-member, per-year donations. (The Quebec-Ontario Convention of Baptists is usually first.)

Dr. MacDougall calls for a return to the basics and certainly that must be a part of whatever solution it is that we seek.

What does it mean to be a Presbyterian, basically, and what is it that we have in common with other Christians, basically? Have you ever been asked why you/we are not in the United Church? (One could substitute any other denomination for United, but the question most frequently takes the United Church of Canada as the comparative body.)

Is there a "distinctive Presbyterian witness" that calls for our presence in places where other denominational bodies have been established before us? If so, for heaven's sake let us articulate this distinctiveness more clearly and in to-day's terms. On the other hand, does being Presbyterian imply a broad recognition of ministry, an acceptance of little or no growth, even decline, but a renewed determination to be used of God, heavily, in carefully selected areas of need in His vineyard?

(continued on page 9)

From the Moderator

EVEN BY JET PLANE it is a long way to the South Pacific islands of the New Hebrides. From Toronto we travelled by CP Air to Fiji, by way of Vancouver and Honolulu. Then we caught an Air Pacific flight to Vila — the only international airport in the New Hebrides. My wife and I spent about 20 hours in the air, plus two stop-overs.

Twenty months was the time it took our pioneer missionary, the Rev. John Geddie, and his wife to reach the New Hebrides from Halifax 130 years ago! Of course they travelled on small sailing ships and spent considerable time in Boston, Honolulu and Samoa. Just to round the tip of South America took 21 of the 170 days spent on that leg of the voyage.

At Vila airport we were faced with a choice, whether to go through passport control via the English or the French corridor. This was symbolic of the political situation in the New Hebrides. Back in the year 1906 an Anglo-French Condominium or joint type of government was established there. Modifications have since been made, and last November a form of self-government was introduced. But wherever you travel there are both French and English hospitals, schools and police departments. So administration is duplicated, education and medical care are under two systems, and two currencies are in use, Australian dollars and New Hebridean Pacific francs.

The political situation is far too complex to be interpreted by a short-term visitor. Although the population is less than 100,000 there are at least 12 political parties. On the 73 islands, which stretch in a Y-shaped chain for 450 miles north to south, over 100 indigenous languages are spoken. The common medium is a pidgin English known as Bislama.

Since 1973 the Presbyterian Church of the New Hebrides, the largest denomination there, has called for self-government and independence. Some of its ministers are leaders in the National Party. In protest this party refused to put up candidates in the 1977 elections, and now claims that the acclamations which resulted should not be recognized.

Political tension is mounting on those islands of volcanic origin, and important national issues must be settled soon or pandemonium will prevail.

Lawrence H. Kayner

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**cover story**

Our cover incorporates pictures of two churches, the Church of St. Andrew and St. Paul, Montreal, and that of Ashaghar (House of Hope) congregation in Guyana.

Together they provide a visual reminder of the diversity within the Presbyterian church and perhaps more subtly of the faith that is trans-cultural and is the very fabric of our "State."

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PUNGENT and PERTINENT

Infant Baptism: What Do We Believe?

by
Stephen Hayes, Cobourg, Ont.

RECENT ISSUES of The Record have contained several letters about infant baptism. Just what does the Presbyterian Church teach about this sacrament? What are our beliefs?

1. Historic Presbyterian Belief

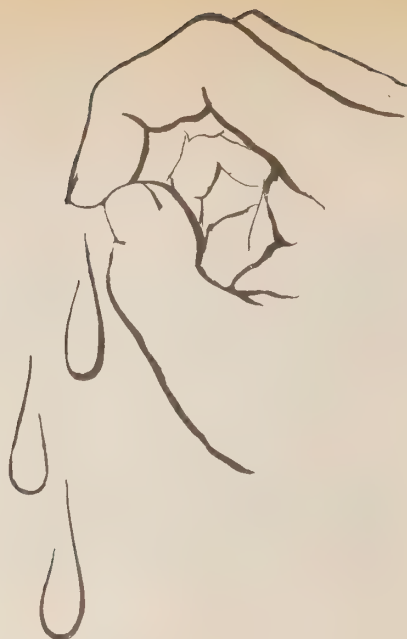
Historically, Presbyterian Churches have taught that Baptism is the Sacrament of incorporation into the Church. As such we are united with Christ by His Holy Spirit, adopted into the family of God, and regenerated. The sacrament has two parts: the outward and the inward. The outward is what we do. Ministers baptize with water in the name of the Trinity. Parents promise faithfulness, obedience, commitment. The inward is what God does. It is ingrafting into Christ. To leave the sacrament only at the level of what we do is radically to depart from Presbyterian belief and to fail to believe that God will be true to his Word.

Some may ask: is the above position really held by our Church?

The answer, unequivocally, is "yes"!

The evidence is found in *The Westminster Confession of Faith* (28.1), *The Larger Catechism* (165), Calvin's *Institutes* as well as his *Geneva Catechism*, *The Heidelberg Catechism* (81), and Craig's *Catechism* of 1581. The concept of baptismal regeneration, however, is omitted from *The Shorter Catechism*.

Of these references we may quote question 165 of *The Larger Catechism*: Q. What is Baptism?



Baptism is a sacrament of the New Testament, wherein Christ hath ordained the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, to be a sign and seal of ingrafting into himself, of remission of sins by his blood, and regeneration by his Spirit, of adoption, and resurrection unto everlasting life; and whereby the parties baptized are solemnly admitted into the visible church and enter into an open and professed engagement to be wholly and only the Lord's.

2. Is Our Historic Belief Biblical?

Again, the answer is "yes." In Romans 6 we are clearly told that Baptism is union with Christ. Can there be such union without rebirth, forgiveness, adoption into the family of God?

Our Lord in John 3:5 states, speaking I believe of Baptism, that "Except a man be born of water and the Spirit he cannot enter into the kingdom of God."

Perhaps most tellingly we read in Titus 3:5 "He saved us through the water of rebirth and the renewing power of the Holy Spirit."

The *Special Commission on Baptism* of The Church of Scotland (1955) stated that "... Baptism occupies a far larger place in the teaching of the New Testament than we have given it. In many respects the Early Church was right in regarding it as the *Great Sacrament*..." As a biblical Church we must see to it that we give this sacrament no less a place in the life of our fellowship.

3. But What of Baptism which appears to bear no fruit in adult commitment? Does this not deny baptismal regeneration?

Two quotations from *The Manual of Doctrine of The Church of Scotland* are exceptionally helpful in dealing with these important questions:

(i) "Baptism is not the sacrament of what we do, but a sacrament of what God has already done in Christ and therefore of what He offers us in the Gospel."

(ii) "What is grafted may wither. What is generated may not come to birth. What is born may die... Yet the grafting, the generating, the birth, the adoption, took place."

Let us see to it that while we maintain a laudable emphasis on the need for personal faith, we do not in fact deny that God will do that which he has promised in this sacrament. Moreover, we should continue our historic position (*Larger Catechism*, 166) and insist on both personal confession of faith and Church membership on the part of at least one of the parents whose child is being baptized. The only exception to this rule should be those few who in Scotland and in the Maritimes, deeming themselves unworthy of receiving the elements of Holy Communion, have not been joined to the Church as adult members. If they attend the worship services, support the work of God, and in other ways fulfil their obligations as disciples of Christ, baptism should not be withheld from their children.

In some moments of despair during the time of the Reformation, Martin Luther would occasionally write before himself these words: *Baptizatus Sum* - "I have been baptized." What was his consolation in writing these words? Was it that his parents had taken solemn vows on his behalf? Was it that a priest had placed water on his head? No, it was the conviction that God was true to his promises and that he had been adopted into the family of God and united with Christ. Baptism was indeed to him, as to us all, a sign and a seal of ingrafting into Christ, a source of inestimable comfort, and assurance that he belonged to God. To surrender these convictions about Baptism is to lose a priceless part of our heritage.

STEPHEN HAYES is minister of St. Andrew's Church, Cobourg, Ontario and a member of The Committee on Church Doctrine.



Blessing The Sealers

At a dock-side ceremony on March 5th in St. John's, Newfoundland, a service of blessing was held for the four vessels and their sailors embarking on the seal hunt.

Perhaps you will know if a representative of the Presbyterian Church shared in this hypocritical performance. (Ed. Note: Yes) Using the Christian church seems to me a good electioneering gimmick. It must be borne in mind that these four vessels, with less than two hundred sealers from Newfoundland on board, were setting out to slaughter our harp seal pups to line the pockets of Norwegians whose country processes and markets the pelts! Yet the Christian church blesses them and wishes them Godspeed!

Meanwhile we, the taxpayers, provide aerial search for the herd, ice breakers, Fisheries officers and R.C.M.P. to supervise quotas and certain humane aspects, plus search and rescue. At what cost? The Canadian government does not take account of these figures.

Would it not be timely for the clergy and the Church to turn their attention to the inhumane conditions prevailing in slaughter houses across Canada — a problem which Canadian government representatives have mentioned repeatedly during the past year as a defense for the seal hunt. One wrong does not excuse another. The seal hunt lasts less than a month. Slaughter houses operate twelve months a year every year.

G.L. Fulford,
Preville, Que.

In Praise of "Double Standards"

"Double Standards" is the best piece I've read in The Presbyterian Record on External Affairs for a long time. The Big Bullies have not been given so much as a tap on the wrist, while guerrilla bands have been subsidized to burn, torture, and murder under the false banner of "freedom fighters." Those who cry-baby about wages, education, job priorities, etc. should do a little research into the levels of literacy, nutrition, income, and medical care in the so-called front-line black-ruled nations. They might look, too, into the recent executions in Zaire!

(Rev.) R. Keith Earls,
Renfrew, Ont.

(more letters on page 22)

Barsanuphius

The following quotation is from the "Index to the Acts and Proceedings of the General Assembly of the Church of Scotland," 1863, page 139, by the Rev. John Wilson, Blackwood:

"Geneva. An invitation from the company of pastors at Geneva to send a deputation to represent the Church of Scotland at the third centenary of the Reformation, declined with sorrow, on account of the Neologian, Socinian, and infidel opinions prevalent among the Reformed Protestant Churches on the Continent. 1835. 3."

How's that for ecumenicity? I imagine this reply to the pastors of Geneva really put their noses out of joint. (Or should I have said, really put their "nose out of joints" — you know, on the same principle as 'Governors General' or 'Governor Generals'. The only trouble is that the pastors of Geneva in 1835 must be presumed never to have put their noses in a joint, other than for censorious purposes!)

Contrast this sort of unecumenical bluntness with what we do today. Consider the following response of the East West North South Presbytery to a similar invitation to attend a celebration under somewhat dubious auspices:

Whereas the funds of the Presbytery are dwindling,

And whereas this is a time of general economic restraint, (When Presbyterians want to avoid doing something they always claim it is going to cost too much. This doesn't have to be the real reason. But it is the kind of excuse that has a natural appeal to our constituency.)

To go on:

And notwithstanding our intention never to shirk our all important responsibility to play our full role in all the endeavours of the world-wide Church,

(Don't get excited, we still aren't going!)

And whereas we are deeply appreciative of the creative theological contribution of your church to the wider ecumenical scene,

(This means that we still think they are infidels but we are too polite to say so. Using the word "creative" to describe their theology is also a sneaky way of implying that they have made it all up themselves.)

And whereas in view of the foregoing and notwithstanding some of the above, on the one hand, and forasmuch as other factors above mentioned are determinative, on the other hand,

(This means nothing at all!)

Therefore be it resolved: (At long last!)

That we regretfully decline the invitation.

You see the modern method? Nothing is said about Socinians or infidels or whatever, but they still don't accept the invitation.

Should we change our methods? How about going back to the good old ways? Maybe tell the Baptists to go jump in the lake? Maybe they'll tell us to go soak our heads?

On the other hand, there is something to be said for our modern methods. The new way may not be the best way. But at least it's safer and more peaceful.

* * *

THE WINNER of the Barsanuphius essay contest "Does Scotland Have Any Right To Be Bonnie While Half The World Is Starving?" is Jean (MacKay) Ayres of Montreal. A book prize autographed by Barsanuphius will be forwarded. Honourable mention goes to W. Hoogendoorn of Chateauguay, Quebec and to Edward W. Jones of Mississauga, Ontario.



Cloning: Triumph or Tyranny?

LLOYD ROBERTSON'S

PERSPECTIVE

THE DEBATE BETWEEN science and religion which has declined over the years from a roar to a muffled mumble may begin anew with the information that science may be on the brink of another so-called "break-through."

A new book by science-writer David Rorvik titled *In His Image: The Cloning of Man*, raises some fundamental questions. Rorvik claims that he was present at the creation of the first laboratory produced human being and that a one-and-a-half-year old child is "alive, healthy and loved." In this case an elderly millionaire is supposed to have paid a team of highly-skilled scientists to take a cell of himself and introduce it into a female egg. The egg was then implanted into a woman's uterus for the normal gestation period. Mr. Rorvik claims the cloning worked and a new baby boy is the result of the experiment. If he grows to adulthood he will be an exact copy, in every respect, of the man whose body provided the cloning cell.

The cloning process is not a new phenomenon. It was developed more than a decade ago by British scientist J. B. Gurdon and others at Oxford University, who successfully cloned frogs. The technique requires that the nucleus of an egg be removed and replaced with a body cell of another animal. Normal fertilization requires that a male sperm enter an egg so that each can contribute half the required chromosomes to create the new cells that develop. In cloning, the egg is triggered to divide and develop into an embryo by the body cell, which has a full complement of chromosomes. The body cell can be taken from either a male or a female.

Many scientists contend that the Rorvik claim is a gigantic hoax, but a Canadian scientist I spoke with acknowledged that experiments in human cloning have been under way for sometime. While the published material on these experiments

is "somewhat vague," it is apparent there have been attempts to clinically duplicate the gestation process so that a surrogate mother would not be necessary. Such a refinement would lead to a small group of scientists custom building human beings.

Well, what of cloning and the meaning of it for all of us? Is it another triumph of science or is it an invitation to a potential tyranny, often fictionalized but never before given credence by concrete evidence? David Rorvik quotes the chief scientist of the cloning team described in his book, a man he calls "Darwin," as saying the worst he would be guilty of was producing a man who might prove to be a "pain in the neck." A recent novel called "The Boys From Brazil" disagrees. The plot has Nazi doctors cloning hundreds of Adolph Hitlers for world-wide export. Those trusting souls who argue in favour of cloning have perhaps forgotten or don't care to acknowledge the darker side of man's nature.

In time the Church will be called upon to express an opinion. Protestant teaching makes it clear that God gave man the power to procreate for and on behalf of God. One supposes there could be some argument as to whether cloning is procreating . . . for God or for the egocentric satisfaction of man . . . or whether cloning is procreating at all. The whole process would seem to be a classic example of man attempting to play God.

It's a fascinating and frightening subject to contemplate as we approach Orwell's "1984" and Huxley's "Brave New World." It is alien to all the humanist drives of contemporary society. Finally, of what possible benefit is cloning? Do we need it? Is it designed to improve the human condition? To those questions this observer must cast a resounding "No."



(continued from page 4)

These questions do not necessarily imply mutually exclusive answers. Growth can come without competition with other denominations. The disaffected, disenchanted and never-involved segment of society is large and growing. But surely the answers to these questions will contain mutually exclusive choices regarding capital investment and programming.

To maintain (or perhaps to re-gain?) status as a major national denomination, we will have to strengthen our numbers in Newfoundland, Quebec, northern Ontario and the west. This means heavy capital, and inevitably, competition with other churches, however much we search for another more delicate word. It also means having a representative on every ecumenical committee, a Secretary at Wynford Drive for every worthwhile field of endeavour, and funding so that the Secretary can do his/her job efficiently. One of the most frustrating habits of small denominations — frustrating to the church at large and bureaucrat alike — is the tendency to create committees, task forces, or even Boards, to charge them with specific responsibilities, and then to ask them to fulfil their responsibilities on a nickel and dime budget.

To focus our vision on fewer targets, but to take aim with

greater concentration — an increased commitment in time, personnel, and money, will mean leaving expansion strategy largely up to the efforts of local presbyteries. This would mean little in the way of tactical change in the west since, being in a decided minority, the Presbyterians there have perforce had to find and exploit and defend an identity for decades now. It would mean most in the areas where we have been strongest but are now moving — if at all — on the momentum of another age.

It could also mean a re-shuffling at the administrative level. Effective administration is service, and for this service to be rendered well, it must correspond to real needs. The church — and that means you too — must distinguish between the charming and the challenging, between niceness and necessity. The standards we apply to our own endeavours must be no less rigorous than those used by the "secular" world. Defending the second-rate on the basis of Christian motivation is a cop-out. Constructive criticism does not always mean painless criticism.

Do we fine-tune our present programme, proclaiming with certainty our distinctiveness, our *reason for being* as a denomination and seek the necessary financial response in light of this clarity?

Or do we change the picture-tube and look for a smaller, but sharper picture?

To continue to squint at the present fuzzy and fading image is unworthy of our diverse membership and great heritage. The picture will not fix itself and we can go blind insisting that it is fine as it is.



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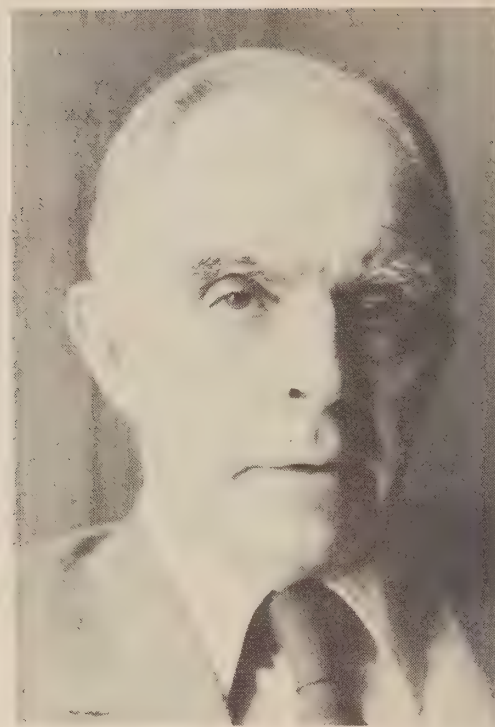
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the state of
the church

the view from behind the ledger



Perhaps the precedent set by Judas Iscariot has led to bad typecasting for all those who have followed after who have had responsibility, of one kind or another, for the churches' finances. In the interview that follows the image of the narrow-visioned, mercenary nay-sayer is certainly dispelled. Mr. James Barbour speaks with obvious commitment, concern and

courage to the church he has served so well. Whatever decisions are taken by the denomination with regard to its financing the claim cannot now be made that the church's Comptroller gave no direction.

J.R.D.

E: Mr. Barbour, how long have you been Comptroller for The Presbyterian Church in Canada?

JB: I began in 1971 . . . roughly seven years.

E: How would you describe the duties of Comptroller to the average Presbyterian who may not understand what it involves?

JB: The Comptroller works for the Administrative Council . . . Maybe we should say that the Council is a co-ordinating body. It was set up after a report by Price-Waterhouse on the administrative structure of the church. One of the recommendations of that report was that the position of Comptroller be established. Before this, I understand that there had only been an accountant who simply kept the records and paid the cheques. The idea behind having a Comptroller was that this person would have some in-put into the efficient spending of the church.

E: I see . . . The Administrative Council was to be able to turn to him for advice. He was to have an over-view of the church's finances?

JB: Yes. I think that they tried to get across the impression that the Comptroller's first qualification wasn't that he was to be a miser. He wasn't there simply to tell people not to spend money; the emphasis was on the efficient, creative spending of what resources we had. There was no picture in anyone's mind of a stumbling block to wise spending, rather the idea was to have a co-ordinator so that our resources could be wisely spent.

E: You're responsible then to the Administrative Council, and through them to the General Assembly?

JB: The Council, too, has a co-ordinating function which it carries out fairly well I think.

E: I suppose that you are perceived by some as a miser or a nay-sayer. Right now there seems to be a difference of opinion in the church as to how much money we have to spend. Is that not so?

JB: Well, I think that our ambitions outreach our finances, and we haven't learned to discriminate between what is essential and what is desirable in expenditures. There must be a balance between those two points that somewhere along the line has to be established.

The Administrative Council has no doubt as to what its first priority is . . . it's to keep the minimum stipend rising as far as possible.

E: Are you in accord with that?

JB: *Very much* so. From my experience in a congregation, and in most congregations of which I have knowledge, the minister provides the drive and the initiative. Many ministers have very supportive sessions which is great for them, but generally speaking it is the minister who is the focal point of the congregation and therefore as far as possible we should try to support him with a reasonable standard of living so that he is not always looking over his shoulder wondering how he's going to pay the bills. I think the Council have tried to do that.

The difficulty is that there are some exciting and glamorous items that appeal to people that are not essential . . . there's always some project coming along that sounds dramatic and exciting . . . but the Council, I'm sure, feel that underpinning everything is a ministry that as far as possible should be freed from financial straits.

zeroing in

E: I see . . . I've heard it said that one of the difficulties under which our church labours is that it tries to play in the major leagues with a minor league budget. I don't know if that's fair . . . How do you react to that?

JB: I think that to some extent it's true. I believe that Mr. Merifield, the Church Treasurer, once said that we are running a national church on the budget of a big city high-school, and that's about true I would say. We can't be everywhere in strength. We have to choose the places where we can best be of service.

E: Focus our concerns and thereby do fewer things better . . . perhaps in some cases investing more money than we are now but in fewer places . . . is that what you are suggesting?

JB: I think there are certain areas where, if we were going to be in at all, we have to be in with sufficient resources to make an impact. We may as well not be in if we only have slender resources. Dabbling your feet in the pool is of little use; you've got to be able to plunge in if you're going to swim.

a real deficit?

E: There's a letter that appeared in the April Record from the Treasurer of the Church, Mr. Merifield, and from the Chairman of the Administrative Council, Mr. Purnell, in which it is pointed out that there is a deficit situation financially in our church this year. And yet the Board of Congregational Life mailing shows that in 1977 we had an increase in giving to the General Assembly's Budget of 6.4% over 1976. There's an increase and yet we are looking at a deficit. Are we *truly* facing a deficit, or are we looking at a statistical anomaly of some sort?

JB: Oh, I think that we're truly facing a very *large* deficit in 1978 and 1979. Even the deficit figure projected for 1978 is based on the assumption that the revenue from congregations will go up from \$2,950,000 to \$3,250,000, an increase of \$300,000. The only bright part about it is that there happen to be 53 Sundays this year and that's going to do something for the Budget, but I, myself, have reservations that it will change \$2,950,000 into \$3,250,000. The trend always has been upwards, but not at such a steep grade.

E: Apparently we are not increasing giving at a fast enough rate to match increases in our expenditures.

JB: Yes, and I think that through 1978 and 1979 we are appealing to essentially the same people for \$1,500,000 each year for the Second Century Advance Fund.

E: So we're really making two appeals . . . now that this letter has gone out to all ministers to be read to all Presbyterians, we are almost making two appeals simultaneously, are we not?

JB: Two *major* appeals. And then there are other ones at the Synod level . . . Glen Mhor Camp in the Synod of Toronto and Kingston . . . Ewart College have a Resource Fund for which they are asking support . . . Knox College are completing arrangements for an appeal on behalf of the College . . . and I think that there are many other camps and agencies across the church that are looking for money.

E: I've heard it said that we have vast reserves . . . people tend to believe this of churches generally . . . but I've heard a figure mentioned of \$700,000 that we have in reserve and that we therefore have no real deficit . . . that we are just complaining to keep our little hoard intact. How do you react to that?

JB: Well, I think that the figure that people often look at is the total of endowments and restricted funds on the balance sheet which in 1977 was \$4,735,000: but all of that, except for the reserve fund for emergencies, is in an endowment fund because of the terms or conditions of the bequest or gift. . . Someone leaves us a bequest of \$100,000, with only the income from that bequest to be used . . . well that's the way you accept the gift. If you don't want to accept it that way it means not accepting it at all.

(continued)

The only free fund is the reserve for emergencies, which is probably the reserve fund you've heard about. It now stands at \$662,000. This fund was set up in the early 1960's with an objective of \$1,000,000, never realized. The purpose was to have a fund for an emergency which we could **not** foresee. An economic crisis, a natural disaster . . . so that we would have money to continue paying the salaries. Because people have committed their careers to the church and their family's welfare to the church, I think it's incumbent upon the church to have some funds available to assure them of at least a breathing space.

E: And a *planned* deficit does not constitute an unforeseen economic crisis or a natural disaster . . . that's what you are saying?

JB: I don't think that planning for a deficit and then suggesting that you recoup that deficit out of the reserve for emergencies is anyway within the suggested use of this reserve for emergencies. When you plan for a deficit you do it knowingly. The reserve for emergency is for something you can't foresee or can't postpone.

E: The Second Century Advance campaign, at least in its financial emphasis, is concerned with raising money for capital expenditures is it not? Therefore we're looking for money for new capital ventures and for operating expenses at the same time, are we not?

Will money from the Second Century campaign be used to offset a deficit in our normal expenditures?

JB: The intent of the financial aspect of the Second Century Advance is to provide for church sites and manses with some part of it to be used for new and innovative programmes. It never was the intention that it would be used to support the present on-going work of the church.

In fact, I think it is true that, if we get a great deal of money in through the Second Century Advance and have funds to begin new work in many places across Canada and around the world . . . each new work requires support for a number of years and that in itself will force an addition to operating expenses in future years. A new congregation often requires full support for its minister for a number of years. The congregation itself needs something in the way of support toward meeting its capital debt, certainly in the very beginning almost total support.

expansion vs. duplication

E: So, we're looking at a potential investment in new work that will in turn increase operating expenses. This goes back to what you were saying earlier about being very selective about where we work and how we spend our money in new projects.

JB: That's true. But I think that, on the other hand, the Church has always had to expand . . . Maybe it will have to choose more carefully the appropriate time to expand. You can look at many of the large successful churches now and not too many years ago . . . maybe as recently as twenty . . . they were small mission charges supported entirely by the General Board of Missions as it was in those days.

E: Money can't be the sole criterion for estimating the worth of a project can it? I can think of work among our native people, work in the inner city, and other undertakings that will never pay for themselves in the near future anyway. Yet they are worthy of the church's support, are they not?

JB: Oh yes. The church has to, if it believes its Gospel to be true, go into places that can never be self-supporting but where it has a real mission to the people . . .

E: Perhaps the crucial thing is selecting areas where Presbyterians are fulfilling a need that no one else is. I think that we run the risk sometimes of duplicating just for the sake of being there and saying we have a "presence" there.

JB: Yes! Oh, I think that is very true. I don't think that we should go in to a community where there are well established churches - Anglican, United, or other churches - and seek to start a small work which will be many years in growing . . .

E: If ever!

JB: For example, I doubt very much whether we've got a real mission to the far north. The Anglican Church and the Roman Catholic Church have been there for a century. Now, obviously, they have accumulated a vast amount of experience and knowledge and contact with the needs and realities.

E: The United Church, too, where they've inherited the old Methodist missions.

JB: Yes, and I don't think we should be getting into those areas. There's *lots* of work that should be done without us duplicating intensive work that has been done.

E: We seem to be focusing our presence in the suburbs of our big cities. We are pulling out of city centres where we are faced with new ethnic balances and we're late in getting to the remaining frontiers of the nation. Outside of southern Ontario and the Maritimes we are not primarily a small-town church . . . that leaves us pretty much a suburban or small city church . . . that's not an altogether encouraging picture, is it?

JB: I think that the only area in which we are in most communities is the Atlantic provinces. The Presbyterian Church has a strong tradition of being a major force in the Atlantic provinces.

E: In rural and urban settings?

JB: Yes. And almost all these congregations are solid and committed congregations, a part of their communities.

E: What about the west? We are thin west of Superior.

JB: I think that that's an historic situation . . . a consequence of church union. After 1925 and even earlier when union congregations were being formed in anticipation, we pretty much lost all our congregations out there . . .

My concern is that we are pulling out of down-town churches not because the population has disappeared, but because the kind of people we traditionally serve are moving out. Yet, on the other hand, we quite cheerfully think we've got a mission to people in Taiwan and Africa and Japan.

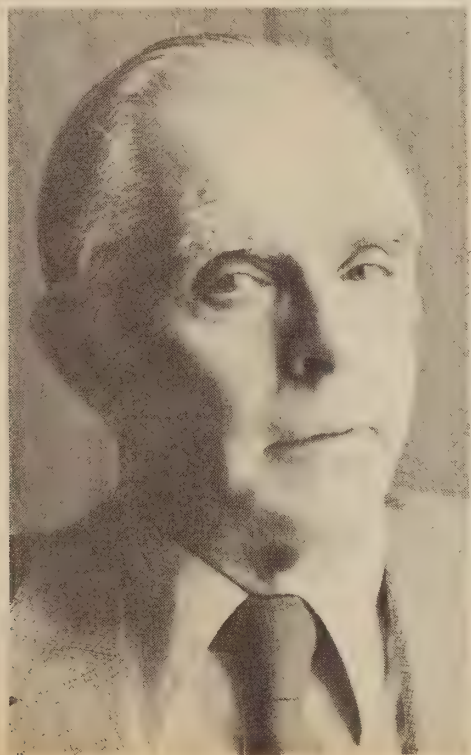
I still believe that we've got a mission to people who have freely chosen to come to be part of our Canadian life-style and culture - I'm *sure* that we've got a mission to many kinds of people who have come from Europe and across the world.

E: We often assume a certainty that they are not potential Presbyterians or Protestants. We assume that they are all devout Roman Catholics or simply not interested. You are questioning this assumption are you not?

JB: Yes. I think that because someone comes from a Latin country we assume that they are Roman Catholics. That's just not borne out by the facts of life. Many of them, if they were Catholics, like many who once were Protestants, have withdrawn from the faith of their childhood and they are people to whom we could have a real mission.

E: This would mean a different style of mission, would it not? More community oriented, probably "non-profitable"?

JB: I think it would. But there are one or two places where there are good church buildings that are not used or used by very few people, and for a great deal less than the cost of establishing a new church in the suburbs these buildings could be renovated to suit the community purposes you referred to and could be made into efficient working units. Certainly it would require support, but really there is no indication that once we got a thriving community church going, there would not be support as well as interest in our programmes.



E: Do you think that there is a danger of us becoming too concentrated in not only the suburbs, but in southwestern Ontario, and, of course, the Maritimes? I am thinking of the other blocks, Quebec and the western provinces?

JB: Well, it's very difficult. History and geography have been interwoven for 100 years and we are where we are. The high cost of establishing work across the whole of the country is a formidable obstacle to major penetrations into Quebec or the west.

highs and lows

E: In the years that you've been Comptroller, Mr. Barbour, what has been your greatest satisfaction?

JB: I think that my greatest satisfaction has been in seeing the minimum stipend increase. Quite substantially in terms of dollars . . . though the increase has been eroded by the increase in the cost of living. But for a number of years now, there has been a substantial increase every year which has been off-set to some extent by inflation, but still amounts to a significant gain.

E: I think I can anticipate your answer to my next question, that is, what has been the greatest disappointment for you. I know that you were planning to retire at the end of this year and have advanced that date by six months to June, just prior to Assembly . . . and I think that this development has something to do with your feeling that the church is simply accepting a planned deficit of perhaps \$550,000 for 1979? Am I right?

JB: That's a leading question.

E: It sure is!

JB: I think so . . . I've been talking about the need for economies in expenditures, certainly since 1975 when I spoke at the Assembly about the need for fortitude to discontinue a programme if we wish to enter into a new field of work, and many of my reports and comments to the Administrative Council have been on the desirability of living within our income. I don't think we have responsibly faced up to the fact that, in the words of the old Scottish saying, you "cut your coat according to the cloth." Certainly, there's no way the Church, or a government . . . can take a deficit year after year . . . and we don't have any taxing powers.

E: Even governments are advocating the passage of "sunset laws" to re-examine or remove boards, committees or legislation that may have outlived their usefulness. Are you advocating something similar for our Church?

(continued)

JB: I think that we've lived in a climate in which we found ourselves - governments and universities, school boards, a few years ago, spending money on every desirable project. The criterion was "Is it desirable?" There was very little thought of "Can we afford to do this?" And the Church inescapably got caught up into this general state of optimistic affluence and spending. Some of the provincial governments have faced up to the new facts of life and the federal government too . . . in a modified way.

E: Who would have the insight and who would have the authority to instruct the spending boards and committees of the Church as to where they are to cut back?

JB: Well, I think that problem stems from our form of government. There is really no central authority except the General Assembly which can say to a board or committee that it *must* restrict its expenditures. The Administrative Council can *recommend* so to the General Assembly, but they, as a Council do not have the power vested in them to order a board or committee to cut back quite substantially . . .

When I worked within a corporation, ultimate authority rested with the President and Board of Directors. You had budget meetings when unpleasant decisions had to be made and finally the President would say, "Well the choice rests with me and this is my decision that this department's budget is curtailed." His only concern there was that he was reflecting the desire of his Board of Directors.

There's no one central person with that authority in the church.

E: It's a very difficult thing to ask Secretaries of spending boards to cut their own budgets because they are, naturally enough, going to defend the programmes as they see them being necessary, having developed them. This is where I can see the difficulty you allude to . . . it's built into our system. To me it would seem as if we would need either an "outside" authority other than Assembly, or a special commission of Assembly, or a special General Assembly itself called to deal with nothing else but the church's finances. We are going to be faced with necessary decision-making sooner or later. How do you react to that?

JB: Well, it's true that the Secretaries are in charge of a particular Board because they are concerned with that aspect of the Church's work . . . so, too, with the members of boards and committees. Once appointed they get immersed and interested in the work and anyone tends to feel that their own activity over which they've worked so hard and studied opportunities and possibilities is of the very foundation of the church, and to cut back in *their* particular work would be more disastrous than to cut back in someone else's area of endeavour. But, considering the times in which we live . . . and I think that we've got to pay *some* attention to the, at least, uncertain economic situation, there's no guarantee that our income is going to keep going upward and upward when there *are* significant strains in the economy.

There is no unanimity about economic trends, but there's certainly a good deal of uneasiness.

E: Do you think that I am over-stating your case then? Do you think that it could ever come to the point where we need a special Assembly? The United Presbyterian Church in the U.S.A. had to call for the resignation of their entire staff, or nearly, and then had to rebuild their bureaucracy, as you say, according to the cloth they had to cut. We are not at that stage yet. But is it a possibility without being alarmist to

project that with unrestricted budgets we are going to be in that kind of trouble?

JB: Well, I hope that we can avoid that by making cool and calm decisions at a time when we are not in a desperate crisis for money. It's much more efficient and much more economical to make the decisions before you're faced with a potential or a real overdraft at the bank. The time to make the decisions about economy is before the real crunch comes when there is simply no money at the bank.

E: Mr. Barbour, I detect that you are not so much alarmed, concerned or disappointed with the giving of our people, though I am sure that you would agree that we could do better. You are concerned with the way we are spending the money we are raising.

In other words, I am concerned that we not give a false impression in this interview that we are somehow indirectly castigating the people for their tightfistedness.

JB: Looking back over the Church over the last two or three years there has been a *very* substantial increase in givings because we have to remember that in every local congregation over the same time there has been a formidable rise in expenses.

E: Maintenance and so on?

JB: Just take two items. Insurance premiums have escalated, whatever company does the insuring. Heating costs have risen steeply, in some places more than others . . . Every kind of fixed operating cost has risen . . . Canada Pension, salaries, these things are inescapably going upward and congregations have responded. I meet a great number of ministers in my work and I get very encouraging reports from them as to the **total** life of the Church, not only the financial structure: the real interest and increased concern there is among the members . . . many report increased attendance, deeper commitment. That is why I feel that it is very important that we do not have a financial crisis that can in any way discourage this obvious . . . almost revival, that is spreading across the church in many, many places.

E: You would call the church then to look carefully at its budget, concentrate in a few areas and do these fewer tasks as well as we possibly can in terms of finances and manpower.

JB: Yes. I think it is better to do a few things well than to spread ourselves so thinly that we're not effective.

E: The task of the 104th General Assembly should be, as far as you're concerned, to decide if we are, and where we are, to do fewer things, better.

JB: The areas on which we should concentrate . . . I think too, there's a place for responsibly urging people to re-examine their givings in light of changing needs remembering the fact that habit plays such a part in what many give. Five dollars per week may have been responsible several years ago, but improved family circumstances and increased costs may call for twice that much or more now. Unless there is a major campaign or challenge not many people raise their sights, break their habit of giving and increase their support.

E: The 104th General Assembly has some hard decisions to face. I'm sure that the work that you've done for the Church has made it easier for them, with the data you have been able to supply, the information you have garnered. Thank you.★

the state of
the church

the state(~istics) of the church



by Douglas L. Crocker

BY THE YEAR 2028 there will be no members of The Presbyterian Church in Canada! In that same year, the membership of the Synod of the Atlantic Provinces will be 15,305. Projecting backwards, statistics "tell" us that in the year 29 A.D. there were over six million members of The Presbyterian Church in Canada. Each one of them made an annual contribution to the General Assembly Budget of \$299.55, in 1977 dollars.

Each of the above inferences can be drawn from graphs of the membership and financial information for the years 1966 to 1976 as contained in the Appendices of the Acts and Proceedings of the General Assembly (commonly known as the Blue Book) for the years 1967 to 1977. They are the kind of inferences that give rise to the saying: "There are lies, damned lies, and statistics." Over twenty-five percent of the Appendices consists of statistics. Are they or their implications going to lead us further from the truth than "damned lies?"

statistics

Statistics as a science deal with "the collection, classification, and discussion of facts bearing on the condition of a state or community." In the plural, statistics are "the numerical facts or data collected and classified." Statistics

can be represented on a time graph - a dot on the graph may represent the numerical state (as distinguished from the spiritual state or the vocal state) of the membership on a specified date. Such a dot is a "model" of the numerical state of the membership on that date. Since 1949, the term "model" has been used to indicate "a simplified description of a situation devised to facilitate calculations and predictions." The physician's records constitute a series of models of his patient (albeit quite partial models).

Statistics and the models constructed from them are usually out-of-date before they are published. Sir Stafford Beere has pointed out that governments usually pass legislation dealing with situations that no longer exist because they are looking at statistics and models of a past state. The best example of an up-to-the-minute model would be that presented by the monitoring devices presenting the medical state of an astronaut in space. Sir Stafford was developing a system to monitor the up-to-the-minute state of the Chilean economy prior to the overthrow of the Allende regime. With modern methods of communication, computers, and readouts on paper or television screens, it is theoretically possible to "see" the state of an individual or group. Further, various strategies can be tried on the model to remedy undesirable aspects of the situation. If a certain strategy effects a cure, it may be applied to the real situation, thus avoiding guess-work "cures" that may be worse than the disease.

(continued)

dollars

This article is limited to a discussion of the numerical state of the membership of the Church on December 31st of each of eleven years, and to income received during each of those years for "All purposes" and for the General Assembly's "Budget". Income is expressed in dollars, the state of which is of daily interest to most people. STATISTICS CANADA informs us it took \$160.80 in 1977 dollars to buy in 1977 what could be bought in 1966 for \$83.50 in 1966 dollars. This means that a 1966 dollar bought in 1966 what, in 1977 required \$1.93. To make a fair comparison between 1977 income and 1966 income we must multiply the 1966 dollars by a "conversion" factor of 1.93. *All reference to dollars in this article indicates 1977 dollars*, which will be the dollars used in the 1978 Blue Book. No comment is made on the validity of the figures presented by STATISTICS CANADA, other than to say that the validity of the Tables is affected by the validity of the Cost of Living Index (CLI) used.

membership

Section 125 of the BOOK OF FORMS regulates the keeping of the Roll of Communicant members. Sub-section (d) requires special revision of the Roll prior to moderation in a Call: such a special revision resulted in the removal of the names of one third of the members in one case recently. This illustration points to the possibility that there is a considerable lack of uniformity among congregations in their adherence to Section 125. When we talk about dollars-per-member and then make comparisons between Synods, the comparison may be quite invalid.

Even if the practice of keeping the Roll were uniform there is still the question of members per income-earner: some families with one income may have six or more members, while others have only two. Also, some congregations may have a higher ratio of "adherents" who contribute regularly. This is another factor which tends to invalidate comparisons that are on a per-member-basis.

Another difficulty is that of evaluating the membership in a manner corresponding to our evaluation of 1966 dollars. There is a tendency to do this in terms of dollars, time and talent. According to one speaker, "Presbyterians are put to shame by . . ." and he quoted the givings per member of another branch of the Church. Of course, we should not seek to cover any shame by debunking the comparison and thus evade the possible judgment: at the same time we must not use a dollars-per-member figure to embarrass a congregation of relatively low-income members who may be more obedient and faithful to God than all others.

The list of qualifications to any inferences about membership could go on and on: one that must not be overlooked is that which relates the decline of membership to the decline or growth in the population of the area being considered. This factor is not considered in the accompanying tables.

trend analysis

Through presbyteries and synods, the data provided by the congregations is compiled and published as Appendices to the General Assembly Minutes. Except for the indicated conversion of all dollars to 1977 dollars, the data in Tables 1 to 9 are from the Blue Books mentioned. For each Table, five graphs have been drawn (forty-five in all) each with eleven points, each point a model of the numerical state of that item of the Church's make-up at the end of a designated year. Sometimes the points are joined by straight lines; the recommended practice is to find the straight line which "best" fits all the points (it may pass through none of them). The least informative line is the one drawn from the first to the last point, which corresponds to taking the outdoor temperature of your city on 31st December, 1966, and again on 31st December, 1976, finding that both were -5 Celsius and inferring that the temperature had remained constant for ten years. A good example of this fallacy is in Table 1, All Purposes Total Column. The 1976 figure is about \$72,000 higher than the 1966 figure, a seeming upward trend of \$7,200 a year. Taking the other nine years into consideration the trend is DOWNWARD at the rate of \$113,000 per year. The yearly trend is indicated at the bottom of the column, with a minus sign for downward.

inferences from statistics

With all the provisos indicated above, we might well wonder whether we are engaged in a futile exercise. Perhaps. We think we have looked at five aspects of the Model (State) of the Church on eleven dates in the past, the most recent being a year and a half old.

Applied to the subject matter of this article, the question is: "Can we extend these trend lines beyond 1976 and predict anything?" The procedure is called extrapolation and when done for both past and future of our ten-year period, gives rise to the inferences with which we opened the article. Extrapolation is child's play even for a modestly priced calculator: it can Alley-Oop you back billions of years to the alleged origin of the universe or forward to the day when the last star collapses into its black hole.

At the bottom of Tables 1 to 9 is indicated the rate of growth or decline in the numerical value of the item and the year when the numerical value becomes nil. Table 10 is the result of ranking the Synods in order of placement as

indicated by the bracketed figure in each column. Giving eight points for a first place finish, seven for second, and so on, the final results are totalled and shown in the column on the extreme right of the Table. Could we infer that physical salt in the environment has something to do with the saltiness of the Christianity (or the Presbyterianism) of the Atlantic Provinces and British Columbia?

trend analysis in the bible

There are no dates given in the story of Gideon in Judges 7, so a trend analysis is not possible. The Lord's command quickly reduced his army from 22,000 to 300. He would have been quite depressed if someone had extrapolated a trend analysis for him. Elijah (1 Kings 19:10) was depressed when those faithful to the covenant had been reduced to one. Theologians have referred to Jesus as the final man in the remnant - indeed, on Good Friday, the trend line read zero.

The Chronicler (1 Chronicles 21:2) attributes David's desire to compile statistics to Satan: the Census was a Satanic plot against all Israel and a sign of disbelief in God's promise to Abraham.

According to the dictionary, a model is the likeness of something that is in the earth beneath, so their construction must be a violation of the second commandment. The Tables here presented and the Models constructed from them are no longer in the earth beneath; they were, between one and a half and eleven and a half years ago. But do Models of what a Church should be like come under the judgment? The enthusiasm of some about their Models seems to border on idolatry. Is there not something Satanic about the Babel of contradictory inferences based on statistics?

The promise of the political "outs" is that, if they were the "ins" they would "turn the economy around." "Turning around" is a good Biblical phrase; except that in the Bible it

is reflexive: the politicians, the economists and all of us should turn ourselves around. This is the pre-condition of deliverance. If models and statistical trends will scare us into action, into self-examination, then they are of some value, even if not completely valid scientifically.

what is the state of the church

A committee has been assigned the formidable task of "making a thorough analysis of existing reports" and making a "final report" to the 104th General Assembly. As a mathematician and a Commissioner to the Assembly that passed this motion, the proposal left me speechless: I do not remember whether I put up my hand in the negative, but I do remember that, if I had, I would have been in a very small minority.

Are there any reports that indicate whether the passing years reveal an increase in the number of people who know (experientially) what is designated by "Sin," "Salvation," and "Gospel?" I was recently in the company of a twenty-one year old, raised and confirmed in the Presbyterian Church, watching the movie "The Inn of the Sixth Happiness." As the young woman missionary was holding the aged, dying missionary outside the Inn, and quoting the 23rd Psalm, the youth asked me: "Is that a quotation from the Bible?" Statistically, that is an insignificant piece of data; but I wondered whether it was a model of many of the youth brought up in Presbyterian churches and schools, and perhaps indicates the State of the Presbyterian Church.

Statistics may have their place. But when Jesus wanted to go into Jerusalem he didn't ask his followers to chip in the price of a cup of coffee or even a day's pay so that he could buy a donkey for the ride. He said: "Go, tell that man I want his donkey." Finally, The Presbyterian Church in Canada should echo Habakkuk in the words of Job: "Though He slay me, yet will I trust in Him."



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TABLES 1 through 10 are listed on pages 18 and 19.

the state of the church

The tables below deal with membership and receipts, over a ten year period, with receipts being calculated *in 1977 dollars*. Similar tables for expenditures over the same period of time would be helpful and instructive, but space limitations prohibited including them in this issue.

	Year	Members	All Purposes		G.A. Budget		
			Total	Per M	Total	Per M	
Canada	1966	200,125	28,120,970	140.52	3,806,721	19.02	Table 1
	1967	197,872	29,157,799	147.36	3,775,158	19.08	
	1968	194,444	29,116,490	149.74	3,598,236	18.51	
	1969	190,355	28,335,631	148.86	3,468,955	18.22	
	1970	186,584	27,731,967	148.63	3,333,791	17.87	
	1971	182,559	27,943,354	153.06	3,287,953	18.01	
	1972	179,267	28,303,226	157.88	3,258,109	18.17	
	1973	176,367	28,183,094	159.80	3,145,237	17.83	
	1974	174,555	27,186,156	155.75	3,023,147	17.32	
	1975	171,791	27,347,552	159.19	3,026,907	17.62	
	1976	169,445	28,192,897	166.38	3,017,388	17.81	
		- 3,206	-\$ 112,783.35	+\$ 2.05	-\$ 85,345.94	-\$ 0.14	
	**	2028	2220	1896	2010	2096	
Synod of the Atlantic Provinces	1966	18,782	2,394,689	127.50	291,564	15.52	Table 2
	1967	18,879	2,597,052	137.56	293,530	15.55	
	1968	18,867	2,690,348	142.60	290,374	15.39	
	1969	18,868	2,592,347	137.39	282,053	14.95	
	1970	18,449	2,618,640	141.94	282,576	15.32	
	1971	18,248	2,698,464	147.88	287,155	15.74	
	1972	18,423	2,888,925	156.81	291,406	15.82	
	1973	18,316	2,795,813	152.64	274,380	14.98	
	1974	18,398	2,727,141	148.23	272,847	14.83	
	1975	18,419	2,808,615	152.48	285,322	15.49	
	1976	18,304	2,751,391	150.32	287,855	15.73	
	*	- 61	+\$ 31,066	+\$ 2.14	-\$ 1,004.30	-\$ 0.00	
	**	2272	1884	1903	2255	7432	
Synod of Quebec and Eastern Ontario	1966	29,241	4,408,343	150.76	599,087	20.49	Table 3
	1967	28,717	4,562,870	158.89	584,615	20.36	
	1968	27,848	4,481,283	160.92	560,851	20.14	
	1969	27,070	4,308,546	159.16	542,431	20.04	
	1970	26,324	4,183,442	158.92	516,150	19.61	
	1971	25,420	4,178,978	164.40	478,195	18.81	
	1972	24,288	4,176,805	171.97	481,185	19.81	
	1973	23,474	4,042,272	172.20	449,896	19.17	
	1974	23,299	3,989,906	171.25	426,795	18.32	
	1975	22,665	3,853,812	170.03	407,744	17.99	
	1976	22,224	4,013,456	180.59	394,178	17.74	
	*	- 746	-\$ 62,036.20	+\$ 2.39	-\$ 21,402.10	-\$ 0.27	
	**	2005	2038	1902	1994	2041	
Synod of Toronto and Kingston	1966	70,091	9,864,685	140.74	1,379,233	19.68	Table 4
	1967	68,897	10,294,792	149.42	1,364,753	19.81	
	1968	67,684	10,173,714	150.31	1,298,912	19.19	
	1969	65,227	9,805,738	150.33	1,248,898	19.15	
	1970	63,772	9,681,160	151.81	1,201,335	18.84	
	1971	62,616	9,984,260	159.45	1,199,516	19.16	
	1972	60,203	9,658,326	160.43	1,160,763	19.28	
	1973	59,250	9,781,534	165.09	1,130,294	19.08	
	1974	58,786	9,433,992	160.48	1,189,520	20.23	
	1975	57,653	9,608,086	166.65	1,074,517	18.64	
	1976	56,907	9,902,660	174.01	1,065,561	18.72	
	*	- 1,391	-\$ 44,066.87	+\$ 2.76	-\$ 30,320.54	-\$ 0.05	
	**	2016	2194	1914	2010	2320	
Synod of Hamilton and London	1966	54,826	6,770,348	123.49	1,021,796	18.64	Table 5
	1967	54,624	7,039,752	128.88	1,015,059	18.58	
	1968	54,092	7,266,563	134.34	966,101	17.86	
	1969	53,444	7,119,698	133.22	935,174	17.50	
	1970	52,556	6,834,712	130.05	895,146	17.03	
	1971	51,234	6,873,189	134.15	887,148	17.32	
	1972	51,781	7,165,084	138.37	889,670	17.18	
	1973	51,106	7,323,085	143.29	868,057	16.99	
	1974	50,383	6,844,217	135.84	827,891	16.43	
	1975	49,732	6,671,663	134.15	827,093	16.63	
	1976	48,772	7,111,979	145.82	822,858	16.87	
	*	- 603	-\$ 2,673.57	+\$ 1.50	-\$ 20,917.21	-\$ 0.19	
	**	2057	4589	1881	2014	2058	

** Line two indicates the year when membership or giving disappears unless the figure shown is less than 1977 in which case growth is indicated.

the state of the church

why people stay away from church

IN RECENT YEARS, government census-takers all over the Western world have noted a marked increase in the number of people who chose the category "no religious affiliation" or "none" when asked to designate their denominational or religious preference.

The Reverend J. Russell Hale, a Lutheran professor from Pennsylvania has completed an extensive, though by no means definitive, study of non-churchgoers. In a programme

for CBS Radio in the "World of Religion" series broadcast late last year, he identified twelve types of people who pointedly stay away from public worship.

Though his survey was made in the United States, and though a subject so complex can not be reduced to generalities, his report is worthy and of sufficient interest for presentation to our readers. Professor Hale's conclusions follow.

The *first category* I've identified as the anti-institutionalists. This category includes those persons who are defectors from the church on the basis of what they see to be as the church's pre-occupation with its own self-maintenance. That is, unnecessarily pre-occupied with leadership, organization, money raising and the like.

The *second category* I've called the boxed-in. These are persons who have once been church members and have left the church. They describe to me, in many colourful phrases, their feeling that when they were inside they felt overly confined, constrained, thwarted . . . Their independence was put in a straightjacket. They didn't have room to breathe.

The *third category* I've called the burned-out. These are those who feel that their energies have been utterly consumed by the church. They've been on the inside, they've been faithful, active participants in the work of the church, but they feel that the church has depleted their resources, their talents, their time.

The *fourth group* I've called the cop-outs. These are people who were never really committed to the church in the first place. These persons tend to have a lack of any deep feelings towards the church. One might speak of them as apathetic people who say, "I could really care less."

This *category* I call the happy hedonists. These are the people who find the fulfilment of their purpose in life in momentary pleasures. In particular, I found these people populating areas like Sarasota, Florida, and Orange County, California.

The *sixth category* I've called the locked-out. These are the un-churched people who feel the churches have simply closed their doors against them. They feel rejected by the church, or neglected, or in some cases, overtly discriminated against by the church. These folks are ones who perhaps more than any others express real hostility toward churches.

The *seventh category* I've called the nomads. These are the increasing number of people who wander from place to place

in American society. They're so much on the move that they seldom stay in one place long enough to call it a home.

The *eighth category* I call the pilgrims. These are very honest people searching for satisfying meanings and values in life. Many of them are among the youth, who simply say I'm not going to make up my mind too soon. But some others are middle-aged or older people who are still waiting for the last bit of evidence that will convince them that the teachings of the church are correct. And they're persons who would refuse to call themselves unbelievers. They just haven't found, yet, what they want to believe.

The *ninth type* I call the publicans. The publicans are the largest group in my sampling. These are the people who dimly perceive the church to be primarily populated by pharisees. They call them hypocrites, phonies, fakers; people living double lives; people whose behaviour simply doesn't square with what they say they believe.

The *tenth category* I call the scandalized. They look at the proliferation of all kinds of churches in the community and simply say, that if the churches can't make up their minds what is true they'd better settle their own differences among themselves before they start talking to us on the outside.

The *eleventh type* I call the true unbelievers, such as the classical type of the atheist, the agnostic, the humanist, the secularist. In general I say I found rather few persons who acknowledged themselves to be complete unbelievers. In fact, even when I do, they appear to be more of the pilgrim class, who are not finally decided on unbelief. They're hoping that somebody will give them an answer to their question. But they haven't found it yet.

The *final type* is a group that, for want of a better name, I simply call the uncertain. These are people who say very frankly, "I don't know why I'm not a member of the church. I just don't think about it that often. I get up on a Sunday morning and it never occurs to me that other people are going to church. I don't know why I don't go."



YOU WERE ASKING?

Q. Define unbelievers. Show the relationship to these terms: atheist, Jew, Roman Catholic, "Born Again Christian."

A. I make no pretense to give you a definitive answer but only to express my personal opinion.

An unbeliever is a person who believes a great deal of the Christian Gospel but finds that there are some things that he just cannot understand or accept - he is an unbeliever at this point.

An atheist is one who does not believe in God.

A Jew is one who accepts Jesus Christ as a prophet but not the Son of God.

A Roman Catholic is a Christian who belongs to the Roman Catholic Church whose head is the Pope (who is also the Bishop of Rome). Its creed comprises twelve articles and seven Sacraments.

A "Born-Again Christian" is a Christian who has experienced a conversion and regards this conversion as a personal experience with Christ.

Q. How can a lay person motivate the minister and session to be more interested in congregational needs?

A. I would suggest that you sympathetically and in a positive manner talk to your minister or to the elder of your district about what you believe to be the needs of the congregation. The minister and session may believe that they are deeply concerned about the needs of the congregation - you may have a different idea of what those needs are. It is much easier to stand off, to pre-judge and be critical of what is being done in a congregation, than it is to actually get down and do something in a very helpful and positive way. We do not all see the needs of the congregation from the same point of view. Service is always much more to be desired than criticism.

Q. Please ascertain whom it was who added to the bracketed comments (a leap forward in faith) in suggestion No.5 of the report of Dr. R. Singh as contained on pages 381-382 of the Acts and Proceedings of General Assembly, 1977. Is this not a contradiction to II Corinthians 6:14-17?

A. I have checked on your question in the Acts and Proceedings and the only person who could tell you who added the bracketed portion would be the Clerk of the General Assembly. I am of the opinion that no one added anything, but that is my opinion. I do not think that it contradicts the passage from II Corinthians.

Q. What is the doctrine of The Presbyterian Church in Canada regarding the homosexual?

A. Thank you for your enquiry and for the numerous Scripture passages you have quoted.

The Old Testament references to which you draw my attention are concerned with the practice of sexual relations between persons of the same sex, or the practice of homosexuality and not with the fact of being a homosexual as such. The passages from Leviticus take a pretty firm stand against it - stoning is the penalty. The passages from the New Testament are not uniformly helpful; the ones in Colossians and from Matthew are no help at all. However, the New Testament doesn't seem to make the distinction, as I believe the Old Testament does, between the fact of being a homosexual and of practising homosexuality. The New Testament takes the same stand against one as against the other.

As far as I am aware, no ordaining authority ever conducts an examination on one's sexuality - perhaps they should!

Unless the person to be ordained flaunts his homosexuality or declares it, there is nothing to be done. But when someone states his homosexuality and indicates his intention to be 'active' in his practise of it, then I would surely want to prevent his ordination. Anita Bryant has my vote on this matter, when she publicly states that she has nothing against the homosexual, but she has plenty against the practice of homosexuality and the advertisement of homosexuality in pulpit or classroom.

Q. Would you kindly correct a universal misconception in your column? It is the incorrect way that many use to refer to ministers. I am so impatient with the salutation Rev. Baker or Rev. Anderson, for example — that I hope the national nature of our publication will inform more than I could do on my soap box. Could you also tell us why we should use the correct method? I hope your advice reaches CBC as well as Anita Bryant!

A. I am so glad that you posed this question. It bothers me that people who ought to know so much better often introduce a minister to some other person or even at a public meeting as Rev. Baker instead of Rev. Mr. Baker, or Rev. John Baker or Dr. Baker. I am surprised that more ministers have not made this correction themselves. But like so many customs and traditions it does not seem to matter. It is poor English and sounds atrocious. I made an attempt to find out how long this custom has prevailed — but it goes back over a century. I hesitate to suggest that there are many other things I would wish the CBC would correct: Their announcers certainly should know much better. As to Anita Bryant, she has much to learn about proper English. May I hope that this simple statement helps you with your soap box.

SEND QUESTIONS TO: Rev. Dr. C. Ritchie Bell, 648 Main St., Lachute, Que., J8H 1Z1. Include name and address, for information only.

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Ray Marnoch is a young Presbyterian singer/songwriter, a member of St. Andrew's Humber Heights in Toronto who is presently working with native children in northern Saskatchewan. His self-confessed purpose in recording the album was "to enable Christians to be bold in faith and to trust in God's direction for one's life."

The songs are all originals except for three scripture passages set to music verbatim. One of these scripture passages, Psalm 105:1-3 would make a particularly good introit for a service of worship.

Marnoch's guitar playing is crisp and uncomplicated, deliberately simple so that anyone able to chord, (and the chords are provided with the lyrics on the jacket sleeve) can pick up the tunes quickly.

The major problem with Marnoch's music is that the message gets in the way of the medium. Two of the most interesting cuts, "Symbols of Faith," a song that strings together biographical vignettes of people (including the late Rev. Walter Welch) who have lived exemplary lives and "I Am What I Am," on Christian self-acceptance, bog down in being overlong and somewhat plodding melodically.

On the other hand, "In The Name of Jesus" is short, driving, approaches bluegrass in the use of harmony and stays in your mind long after the last note dies. "Maybe Jesus Needs Me" uses reverberation very effectively for the back-up voices (Rob MacQueen and Joan Herrler). The opening song on the "A" side opens with an over-startling shout meant to be a greeting, but soon straightens itself out and deserves its place of prominence.

There are signs of its being a first album here and there throughout, but The Presbyterian Church in Canada needs to do much more to encourage youthful talent such as Mr. Marnoch's. We have had enough "Kumbayas" and "Michael Row The Boat Ashores" to last several lifetimes. Originality is precious. Certainly it is worth more than five dollars' worth of encouragement.

JRD

LETTERS

(continued from page 7)

A Basic Misunderstanding?

This letter is in response to the article entitled "Holy Communion - Rated 'Mature'" by Mr. Fryfogel in the December issue. I was very disturbed by this article because it indicates a basic misunderstanding of the way and plan of salvation. If this is representative of current theology on this subject in our colleges, then the cause of Christ will suffer loss.

The statement was made that "we are in effect reborn or converted in the water of baptism" and John 3:5 was used to substantiate this statement. In this passage, St. John is differentiating two births; the natural birth (born of water) and the spiritual new birth (born of the Spirit). This is very evident from verse 6 of this chapter. Verses 16 and 36 of this same chapter tell us that salvation comes to us through faith in Christ.

This statement is also upheld by St. Paul (Eph. 2:8,9 and Romans 10:9,10). If salvation is by faith, then it is not by rite. How prone we are to ritualize spiritual truths. St. Paul further stated that he baptized few people in Corinth (1 Cor. 1:14-17) and that "Christ did not send me to baptize, but to preach the gospel." Was Paul mistaken or was his emphasis misplaced? I think not. He knew in whom he had placed his faith, and that was sufficient. (II Tim. 1:12).

Murray Martin,
Almonte, Ontario.

Engaged - Not Married

I have three comments in response to the November article concerning Communion for children. First baptism signifies, among other things, belonging to the covenant of grace, which extends "to you and your children," children being an extension of the parent until they reach the "age of reason". Second, membership in the church, or confirmation is for a person himself who confesses faith in Jesus Christ as Lord and Saviour. It is this confession which permits one to sit at the Lord's Table. Until a child confesses his own faith he is "engaged to be the Lord's" but not married yet, perhaps. Third, any session which permits a child to eat at the Lord's Table must realize the added responsibility regarding the child's spiritual growth. (The article, to me, lacked depth in its theological understanding of baptism, membership and Communion.) The above are only three things it missed.

(Rev.) Nan St. Louis,
Nottawa, Ontario

ED. NOTE: With this correspondence and the "Pungent and Pertinent" contribution from the Rev. Stephen Hayes, printed discussion on the subject of baptism and the admission of children to Holy Communion is closed.

"Yes and No to Dr. Hay"

I must say yes and no to Dr. Hay's article on Evangelism.

Yes: We must put an end to the sentimental religion that stresses experience rather than the knowledge and the understanding of God's revelation to man.

However, we must not put an end to Evangelism. Reformed Evangelism, "is defined as the setting forth of the good news of the gospel of Christ, and not on the basis of the results of that proclamation."

I must defend my hymnody that Dr. Hay attacks by referring to I John 4:12 "If we love one another, God dwells in us and His love is perfected in us." Is it so wrong to say that God is in our hearts? Yes Jesus is on the right hand of the Father but Calvin says "sitting means nothing more than presiding on the judgment seat of heaven." (Inst. II) Surely Christ's glorification is also in His ability to fill all things (Eph. 4:10). Surely it would be better to have God in our hearts than Satan (Acts 5:3).

The song "Down in my Heart," is defended in I John 3:21: "Beloved, if our heart condemn us not, then we have confidence toward God." The Elect can say: "We have therefore now no condemnation down in our heart."

Perhaps everyone is not an evangelist; however, everyone has a place in evangelism. Acts 4:29 shows us that it is not wrong to seek that God: "Grant unto (His) servants, that with all boldness they may speak (His) word." As for degrading the office of Ministry: history has shown us that it corrupts itself (we did have a Reformation.) Thus we can

not blame the degradation of the ministry just on evangelism.

Personally, I am thankful for those who evangelize, as many of those "babes in Christ" have brought people into our little church who had previously said to me: "Reverend, you would fall over if you ever saw me walk into your church!"

(Rev.) J. Codling,
Ephinstone, Man.

Negatively Written

As I read through some of the very negatively written pages of the March issue of the Record, especially the one on "Evangelism" by Prof. Hay, I felt compelled to write the following.

With apology to Prof. Chandran Devanesen from whom I took the idea of the first and last sentences: (from "Crucifixion")

Jesus looks down from the cross
with a heart breaking for all mankind,
in 1978.
His Church is divided as it was before,
and each argues that he is right.
Some say the creed ought to say thus
and thus,
while sinners pass by in their plight.
Each seems so negative in his approach,
the other is always to blame;
each claim the scripture gives guidance,
yet, the way seems never the same.
Jesus cries in agony, "Father, forgive them
for they know not what they do."

(Rev.) R.D. Duncanson,
Woodstock, Ont.

Gobble-de-Gook?


I would like to quote from the March, 1978 issue of The Presbyterian Record — Ed. note, p. 20: "I have greater faith in the power of discernment present in Presbyterians than I do in the power of one article to create confusion and alienation among them."

Having said this, and using my own powers of discernment, I would like to comment on the article "Evangelism" by David William Hay.


What a lot of gobble-de-gook! In my opinion, this article insults the intelligence of any Christian who holds to the full truth of the Bible. It is very destructive and certainly one wonders about the confusion of the author. Talk about throwing out the baby with the bath water — Wow!

(Mrs.) Cecilia Del Genio


(continued)




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A Rose-Coloured Lens

I have just finished a quick run-through of back numbers of The Presbyterian Record, motivated in part by my quest for the first article by Mrs. Sonnenfeld on the Eldership. Not that I found the second installment that gratifying but I was curious as to her point in presenting this chocolate-coated version.

My clearest memories of Assembly '77 are my impressions of, and dissenting views on, Dr. David Hay's interpretation of Overture 6, on the Office of Moderator, and from the stitched minutes that surrounds this overture, "Elders are not members of the higher courts by right but are added to ministers to take away all occasion of tyranny." And again: "Elders are ordained only to rule. It is UNFITTING that they should preside over ministers."

It struck me then, and nothing has developed since to change this opinion, that the main purpose of elders beyond the session is to provide an audience for the rhetorical teaching elders and their deep insight into the rules of procedure and such. It also helps to make it worthwhile for the Ladies Aid to make a little profit at the noon-time luncheon. But what else?

At a recent induction in our Presbytery we elders were present almost to a man. But at no time or point in all that ceremony was an elder given any opportunity to participate except to bow in prayer at the appropriate times!

Thank goodness for people with rose-coloured lens such as Mrs. Sonnenfeld wears. It must be nice to know your limitations and accept, like Paul, therewith to be content.

Mervyn Dickey,
Prescott, Ont.

Reprints Requested

I have just finished reading the article "And Death Shall Have No Dominion" by Dr. Burns, and thoroughly enjoyed it. As he writes, there may be arguments and questions by some over his statements, but I believe his article speaks to a large majority within our church, so much so that I would like to request that reprints be made available in booklet or tract form for distribution, if at all possible. I'm sure many would find comfort from it, and many others would find it at least informative. Could you look into it, please?

(Rev.) Angus Sutherland,
Dauphin, Man.

Praise for Project North

It was refreshing to finally see a prominent article in The Record that supported Project North and the aspirations of the Native People of the North. Congratulations to Dr. E.H. Johnson for a well-written and concise article and for being the first person (to my knowledge) to put into print in The Presbyterian Record the actual guidelines set forth by the 101st General Assembly, which show, without a doubt, that The Presbyterian Church in Canada supports the cause of Project North and the Native People of Northern Ontario.

It is a shame that in the past, The Record has not seen fit to publish the official statement of the Church on this matter, but has instead published such biased and un-Christian viewpoints as those expressed by the Rev. George Johnston and journalist Harry Mardon.

There has been a great struggle for favourable press coverage by citizens' organizations, church sub-committees, and southern native support groups all across Canada. The Presbyterian Record, a publication which should be providing that favourable coverage given the statements and direction of The Presbyterian Church in Canada, has instead simply aggravated the frustrations of those groups. Perhaps we can now hail Dr. E.H. Johnson's article as the turning point in getting The Presbyterian Record back on the right track in speaking out for justice and not, 'development at all costs.'

In conclusion, I would urge all readers of The Record and all church-goers to follow the lead of The Presbyterian Church in Canada by writing to their local M.P. asking that the construction of the pipeline not be allowed to proceed until the claims of the Native People of the Yukon are settled and implemented. It's the least we can do.

For more information on the Kelowna Energy Group and/or the Local Inter-Church Committee, please contact either myself at 1551 Lambert Ave., Kelowna, B.C., V1Y 4H4, or Sister Janet Marston at 807 Elliot Ave., Kelowna, B.C.

John Hillian,
Kelowna, B.C.

(Member of the Kelowna Energy Group — part of the Kelowna Inter-Church Committee.)

Ed. note: Surely one can disagree with a proffered point of view without resorting to charges of un-Christian bias. The Record "should" provide coverage for all responsible points of view within our church, charitably offered. The "pro" Project North forces have received a great deal of publicity — at least in the church press.

The Begging Christian — An Apoplectic Term

I wish to take issue in the use of 'begging' appearing in "ONLY BY PRAYER AND FASTING" on page 4 of the March 1978 issue: (It says in the 4th paragraph:)

"We can beg Him (God) to accomplish His will through us."

We have no right to beg Him, and He is not desirous to hear and listen to us begging. Throughout the Old Testament prophets were sent by God asking (literally begging) their own people to mend their ways so that they could have joy, riches, justice, friends and understanding in their country. But they refused to listen. At last God sent His own Son Whom they flogged and crucified and then God said:

"It is finished!"

(Literally: My will has been accomplished!)

And the people breathed out:

Finally we got rid of Him!

But they did not figure on the Resurrection Power, the Power of God that started to rekindle people's hearts to preach the Cross, the Power of the Shed Blood, and the Resurrection of Christ Jesus. Hallelujah!

We don't beg Him!

We gladly accept Him!

And He begs us to allow Him to establish the Body of Christ in this earth, and we respond rejoicingly:

"Thy will be done, O God, on this earth which I am!"

And even more:

"I will offer (up) in His temple sacrifices of joy;

"I will sing, yea, I will sing praises unto the Lord!"

"Into Thine hand I commit my spirit (my mind, my emotions, my will)

"O Lord God of truth."

and

"the truth shall make me free!"

And I depend on Your word that You will do it, Lord! Praise You Jesus! Praise You JESUS!! PRAISE YOU JESUS!!!

He is now showing us new ways in which to grow, namely through acceptance and praise. Hallelujah!

Sir, are you walking in the Light? Yes? Then let us get on with the job!

Sincerely,
in Love of Christ Jesus,
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Toronto, Ont.

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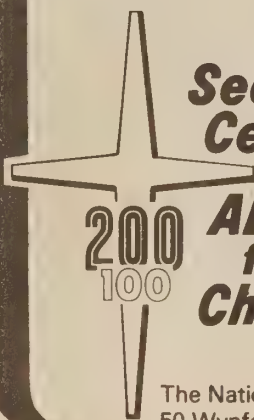
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NEWS

P.M. News from Hamilton

The "Presbyterian Men" of Hamilton Presbytery planned and conducted a series of five "Holy Week" services in five different churches, changing location each night. Five of the Presbytery's recently arrived ministers led in worship.

At each service a "Minute Man" (actually 3 men and 2 ladies) gave a brief witness on the theme "What Does Easter Mean To Me."

Average attendance for each service was over 50. Two hundred and seven dollars was raised for Inter-Church Aid and World Refugee Relief.

Young People's Newsletter

Press secretaries, editors of synod young people's newsletters are asked to join nationwide fellowship. Membership is free for the asking, and the group will be expected to send fresh copy on publication to all members. Materials can then be used with by-line in other newsletters, bringing Canadian young people much closer together.

Please write for details: National Fellowship Service, c/o Larry Lindner, 3371 Springthorne Crescent, Richmond, B.C., V7E 1Z8.

Help one hand to wash the other by acting now!

Emergency Aid To Refugees In South Lebanon

Church action for emergency aid, representing Anglican, Baptist, Lutheran, Presbyterian, Roman Catholic and United Churches announced today that some churches have already forwarded money for the relief of the estimated 250,000 refugees in Southern Lebanon. The Anglican Church has given \$5,000, the United Church \$5,000, the Presbyterian Church \$1,000, and the Baptist, Lutheran and Roman Catholic churches expect to contribute shortly.

The World Council of Churches has issued an initial appeal for \$200,000. The money will be used to purchase 18,000 blankets, 4,000 sets of kitchen utensils, 15,000 pairs of plastic sandals, and to meet purchase and distribution costs of food and medical supplies. An airlift of high protein food, dry beans, milk and food for children under four years of age is being organized.

The World Council of Churches has requested its member churches to urge their national governments to provide emergency financial and material aid support for UNRWA in Lebanon. The Canadian Council of Churches has responded to this request. The World Council emphasized that even after a cessation of the hostilities, the emergency relief would still be needed, because of the large-scale destruction inflicted on Southern Lebanon. ☆

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PERSONALS



A reception given by the congregation of New St. James Presbyterian Church, London, Ontario honoured Dr. and Mrs. Richard Stewart upon their retirement after 30 years of ministry. Presentations of a purse of money, a portrait of Dr. Stewart and other gifts were made. Dr. and Mrs. Stewart are residing in London.



Recognition and a reception were given Alex MacLennan on Sunday, February 19th, in tribute for his serving as an elder in the congregation for fifty years as of February 9th, which is also his 93rd birthday. He was presented with an engraved silver tray and a framed tribute certificate that ends with a Scots toast and was read to the congregation in his honour. In his name, fifty dollars were contributed to the Second Century Advance for Christ by the kirk session. Mr. MacLennan is a congregational trustee and, in the past, has also served as budget treasurer, national development fund treasurer commissioner to General Assembly, and representative elder.

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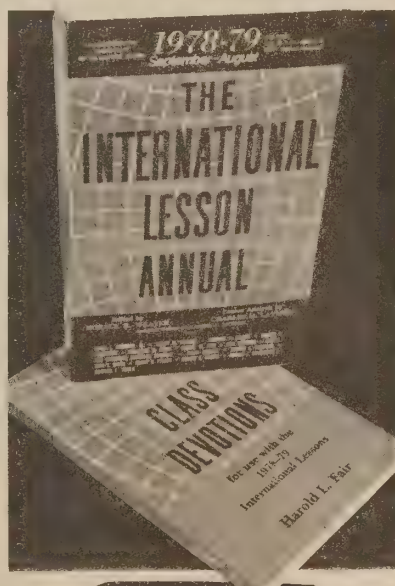
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CAMEOS



Calvin Presbyterian Church, Sudbury, Ont., entering its 25th year (Silver Anniversary), received a Sound System in memory of Mrs. Mina Archibald. Making the presentation to Rev. Arn Fraser is Mrs. Marion DesGroseilliers, daughter, and Mr. Joe Archibald, husband, and elder of the congregation. In the background is Mrs. Bev Lapierre, organist.



CHILDREN AND YOUTH of Iona Church, Dartmouth, N.S. almost filled a five gallon jar with pennies given during Advent for Inter-Church Aid, specifically for children of the cyclone-devastated region of India. Pictured is elder Mrs. Dorothy Graham with granddaughter Jessica Rose.



As part of its 100th anniversary celebrations, the inner city congregation of *Queen Street East Church, Toronto*, sponsored a reunion of young people who attended the weekly coffee house from about 1963 to 1972, plus people involved in the former Teen and Twenty Chapel contemporary worship group, who operated about the same time, frequently using Queen Street East Church as a base.

Shown above are Barry Smith, Ken Skidmore, Walter Ludlow and (far right) Larry Pinkerton, enjoying the music of a local blue grass group. In the background, Jim Brunswick chats with the minister, Dr. John Robson. Other events included a joint service with a Toronto Vietnamese congregation, an anniversary dinner and service featuring the moderator of the last general assembly, Dr. DeCourcy H. Rayner.



ALMA STREET PRESBYTERIAN CHURCH was host to the Annual W.M.S. London Presbyterian recently at which a skit entitled, "Tell Me Doctor" was presented at the morning session by the host club. Rev. Miss Leslie Landell was the guest speaker for the afternoon session. Pictured above are some of the executive — from left to right: Mrs. David Kernohan, Mrs. Ronald Ford, Rev. Miss Leslie Landell, Mrs. Don Nisbet, and Mrs. Duncan Gilchrist.

ST. JOHN'S CHURCH, RODNEY, ONT. celebrated its centennial year in 1977. Highlights were four special services conducted by four Presbyterian ministers who as boys were members of St. John's, Rev. D. S. Campbell, presently minister at Tara, Ont., Dr. H. G. Lowry, now retired and living at Burlington, Ont.; Dr. D. Glenn Campbell of Elmwood Avenue Church, London, Ont. and Dr. D. T. Evans, past moderator of General Assembly and presently superintendent of missions for the Synod of Saskatchewan. So many former members and friends attended the anniversary service at which Dr. Evans preached that the church was filled to capacity, and close to 200 enjoyed the congregational dinner afterwards. The present minister is Rev. William Scott. The celebrations included the compiling of a history and the choir entered a float at Rodney Fair in September, commemorating 100 years of witness in the community. The float, shown above, took second prize.

DEATHS

- ADAMS, CHESTER, elder for 28 years at St. Andrew's Church, Belleville, Ont., Jan. 31.
- ARNILL, WILLIAM R., 62, elder for 22 years at Erskine Presbyterian Church, Dundalk, Ont., and on the board of managers, Feb. 21.
- BERRY, MRS. WILLIAM E. (MARGARET), hon. life member of W.M.S., West Toronto Presbyterian, Ont., Feb. 22.
- BROWN, WILLIAM J., 80, elder for 28 years at Glencoe Presbyterian Church, Ont., Feb. 21.
- CROCKER, MRS. FLORENCE GERTRUDE, mother of the Rev. Douglas Crocker of Iona Presbyterian Church, Willowdale, Ont., March 24.
- CUTHBERTSON, GORDON, elder for 22 years at Leaside Church, Toronto, Ont., long time session treasurer and assistant editor of "The Leaside Presbyterian", Feb. 12.
- DENT, MRS. W. (NAN), 90, member of Knox Sixteen Church, Oakville, Ont., chairman of the board of managers and president of women's association at the time of her death, Feb. 16.
- DUVALL, MRS. FRANK (EVALEIN), 83, long time member of Knox Church, Burlington, Ont., and of the W.M.S., former Sunday school teacher, and active in the Ladies Aid, Feb. 28.
- HENRY, DOWARD A., 62, elder for 25 years at Leaside Church, Toronto, Ont., and was a member of the Assembly's Building Committee responsible for the Church Offices at 50 Wynford Drive, Don Mills, Feb. 26.
- HUTCHISON, ROSS R., elder, The Church of St. Andrew and St. Paul, Montreal, Que., March 6.
- KIRKHAM, MRS. MARJORIE, 81, charter member of Renfrew Presbyterian Church, Ont., Feb. 23.
- LONEY, MRS. E. RAY, member of St. Andrew's Church, Thunder Bay, Ont., hon. life member of the W.M.S., hon. president of the Superior Presbyterian and past president of the Manitoba/North-western Ont. Synodical, Feb. 28.
- LONGMAN, DAVID E. F., elder, St. Andrew's Church, Alma, Ont., March 15.
- MACHAFFIE, ARTHUR GORDON, senior elder and a past clerk of session, St. John's Church, Cornwall, Ont., March 15.



A MEMORIAL stained glass window has been installed in First Church, Portage la Prairie, Man. It was dedicated in memory of Glen William Moggey by Rev. H. L. Henderson. From left are Mrs. Beatrice Ferguson, memorials committee, Harold Moggey, Mrs. Ruth Gurke, Mrs. Helen Moggey, (members of the family,) with Rev. H. L. Henderson.



A PIANO, dedicated by Rev. James Evans in loving memory of Allan C. McEachen, was presented to the congregation of First Church, Regina, Sask. by Mrs. McEachen on behalf of his family and friends.

Forty hymn books also dedicated to the memory of Mr. McEachen were sent to the congregation of Carragana-Sylvania a gift from the Memorial Fund of First Church. Pictured are Rev. James Evans and Mrs. McEachen.

The church school children of *St. Andrew's Church, Victoria, B.C.* made their contribution to the Second Century for Christ campaign at a recent ceremony. Fiona Auld and Peter MacConnachie from the junior and senior schools respectively made the presentation of 250 one-dollar-bills in the shape of a "burning bush" to their minister, the Rev. Bruce Molloy, who accepted the gift on behalf of St. Andrew's Second Century Advance for Christ Committee.

On Easter Sunday, gowns for the junior and senior choirs of *St. Andrew's, Pickering, Ontario*, were dedicated by the Rev. Frank Conkey.

ELEVENTH ANNUAL MARRIAGE & FAMILY COUNSELLING INSTITUTE, August 18 to 25, 1978, at Iona College, University of Windsor, Ontario. Staff are from the California Family Study Center. Emphases include counselling couples, communication skills, adolescence counselling, sex therapy, counselling separated and divorced individuals and the use of relaxation in counselling. For clergy, social workers & others. For brochure write Iona College, 208 Sunset Ave., Windsor, Ont. N9B 3A7 or phone (519) 253-7257.

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MacPHAIL, MISS JEAN, 82, member of St. John's Church, Grimsby, Ont., life member of the W.M.S., March 17.

MacQUARRIE, JOHN DAN, 76, elder for 17 years at Kenloch Church, N.S., and a member of the board of managers, Feb. 25.

MARKELL, MRS. H.K. (ELLEENE MUNROE), member of Knox Crescent & Kensington Church, Montreal, Que., and wife of the Rev. Dr. H. Keith Markell, Professor at McGill University, Montreal, March 6.

McDONALD, JAMES, 74, elder for 34 years at Knox Church, Crieff, Ont., and for many years church school superintendent, Feb. 9.

McLEOD, THOMAS GRANT, 84, long time elder and member of St. David's Church, Kelowna, B.C., March 6.

MORROW, CHARLES ALEXANDER, elder for 22 years at St. Giles Church, Ottawa, Ont., March 3.

PALMER, MRS. KATE, 75, charter member and member of the Ladies Aid and the choir of St. Andrew's Church, Pickering, Ont., March 16.

PATTERSON, MRS. T.W. (BEATRICE), for 66 years a member of St. Andrew's Church, Brampton, Ont., March 20.

PIPE, JOHN LESLIE, 74, elder, Erskine Church, Hamilton, Ont., Feb. 23.

PURDON, GEORGE L., 70, elder for 15 years at St. Andrew's Church, Que. and rep. elder for St. Marc's French Presbyterian Church, Ste. Foy, Que., March 21.

SMITH, ANDREW, 89, elder, St. John's Church, Grimsby, Ont., Record secretary and long-time congregational treasurer, March 5.

SMITH, FREDERICK H., 38, elder at Knox Church, Milton, Ont., formerly at Westminster Church, Ottawa, Ont.

THOMSON, MRS. MURRAY (MABEL), 85, member of First Church, Regina, Sask., Jan. 31.

VAN DYK, HENERIK JAN, elder and trustee of Parkwood Church, Ottawa, Ont., March 9.

WILLIAMS, MRS. BESSIE, member of First Church, New Glasgow, N.S., and mother of Rev. Dr. J.H. Williams of Glenview Church, Toronto, Ont., March 29.

YOUNG, JOHN ALLAN, 96, elder for 48 years and clerk of session for 15 years up to 1949 at St. Andrew's Church, Quebec City, Que.

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THE KNOX COLLEGE Alumni Association is seeking contributions to two funds. The Alumni will be presenting a Portrait of the Rev. Principal Alan Farris to Knox College later this year. In addition, a Scholarship in Old Testament studies in memory of the Rev. Professor D.K. Andrews is to be given to the College. Contributions are welcome and may be sent to the Rev. Dr. R.D. MacDonald, Box 1239, Port Elgin, Ontario, N0H 2C0.

ST. ANDREW'S PRESBYTERIAN CHURCH, Norwood, Ontario, is celebrating its 100th Anniversary on Sunday, May 21, 1978. Rev. R. D. Duncan, former minister, will be the speaker; former choir members are returning and a reception and luncheon will follow the morning service. A welcome is extended to all people from St. Andrew's.

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CALENDAR

ORDINATIONS

Ford, Rev. Iris, New Westminster, Knox Church, B.C., Jan. 19.

Hodgson, Rev. Dr. Raymond, Burlington, Strathcona Church, Ont., Jan. 31.

Kettle, Rev. David, Willowdale, Trinity Church, Ont., May 7.

INDUCTIONS

Aicken, Rev. Allan J., Calgary, Knox Church, Alberta, March 3.

Saracen, Rev. Gerald, Moncton, St. Andrew's Church, N.B., Feb. 19.

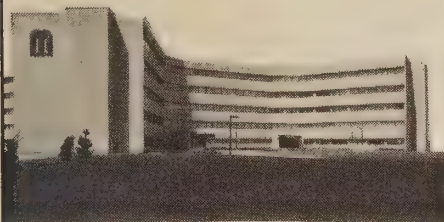
Whitehead, Rev. David A., Thorold, St. Andrew's Church, Ont., Feb. 26.

RECOGNITIONS

Talbot, Rev. Rodger, as Secretary for Research, Planning and Finance in the board of world mission, March 2.

Vietorisz, Rev. Louis, Ottawa, Calvin Hungarian Church, Ont., March 5.

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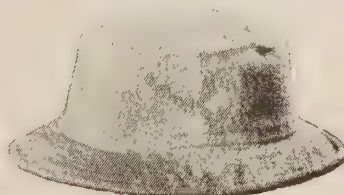
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a pox on normality

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." (Luke 4:18, KJV).

IT WOULD ALMOST SEEM, reading these words which Jesus took from the Old Testament prophet, that his work was to be done among normal people hardly at all! From Isaiah's old scroll, to Nazarenes gathered in the synagogue on the Sabbath, Jesus read this appointed passage, and went on to say, "This day is this scripture fulfilled in your ears." And the assembled people wondered at the words which fell from the lips of their village carpenter's son.

Luke, who recorded the incident, believed to be a Greek doctor, was naturally interested in the lot of the disadvantaged and rarely missed an opportunity for noting cures attributed to the One who had gained the reputation of a Great Physician. Miraculous or otherwise, Luke recorded them, ranging as they did from leprosy and blindness to that catch-all, "spirit-possession." Not once did he report that Jesus met with failure except because of the failure of the people's own belief.

In those pre-hospital and pre-modern-medical times, how welcome the sight of One coming down a dusty road with such a treasury of gifts in store! Sulfa drugs and surgical techniques have hardly improved the chances! Ours remains a world wherein are handicapped and disabled. Their crosses are by no means confined to the ancient woes of deafness, dumbness, and blindness. Nor to these *plus* mental retardation and the tolls of aging. In addition to such infirmities and disabilities, we must reckon today with the handicaps of those who lack sufficient food and drink and freedom. Swelling the ranks are all the rest of us who feel that our own good health and prosperity is sufficient proof of our superiority.

People with ears who cannot hear are by no means extinct! How few of us really *listen* to our handicapped neighbours! A blind caller to an "Open Line" radio show recently complained that other people commonly treat him not only as blind but also deaf and simple-minded. Newspapers and magazines often print stories expected to thrill us and fill us with determination, stories of seemingly impossible tasks being performed by handicapped persons and difficult feats done by the disabled.

But Leonard Bowman in *The Importance of Being Sick* points out that "Despite the success stories, hero stories and examples of what is possible for the handicapped person, the more common story is one of struggle, repeated frustration, and shattered self-respect." The world seems to be built and

managed by people without any recognizable disabilities. The author tries to kindle in us an awareness of the fact that the biggest problem of disadvantaged persons is not that of unemployment or economic insecurity, but *our* superior attitude that makes the disabled feel truly disadvantaged.

It was *after* he had written in *Paradise Lost*, "Who best can suffer best can do," that Milton was struck blind. But it was *after* Jeremiah had asked (15:18), "Why is my pain perpetual, and my wound incurable, which refuseth to be healed" (KJV), that his hard-won insight enabled him to say (31:31), "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel."

Psychiatrists tell us that some of us today are overcome by "the will to be sick" and "the will to die." They also advise us that some of strong spirit are filled with "the will to recover." It is very wearing constantly to be trying to "pull ourselves up by our own bootstraps." Bowman reminds us that Christian believers have something more; that the call of Christianity is to share in Christ's overcoming of the realm of death where failures and inadequacies dominate; to share too in the bringing in of the realm of God, where justice and love are set free by a God who forgives and who loves enough not only to heal the blind, deaf and lame, but to forgive the sinner.

Prayer

O God, whom we still believe to be a God of power and wisdom and love, whose will we believe to be for your people's good, but whose ways, being as far above ours as the heavens tower above our earth, are so difficult for us to comprehend, hear our enfeebled cries, renew our fading strength and revive our cooling spirits. Increase our faith in him who himself was made perfect by what he suffered, and through his self-commitment to your will became Victor over the cross and death itself, to be exalted to a place of glory at your right hand. Help us, physically dwarfed and mentally incapacitated, to grow spiritually through the faith he inspires. We ask it in his Name and for his sake. Amen.

BY D. GLENN CAMPBELL



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PRESBYTERIAN
RECORD

JUNE, 1978

In presenting both Dr. Smart's open letter, and Dr. J.C. Hay's open reply simultaneously, The Record has deviated somewhat from past policy. The Editor defends this decision since this issue will be available at Assembly when decisions regarding the professorial appointments will be made.

an Open Letter to the Board of Knox College

Dear Sirs:

I wish to raise with you a very serious question about the new policy on appointments to professorships which seems to have been adopted recently without any discussion in the church although it may have serious consequences for the church. Its only public expression has been in the advertisements concerning the two professorships now under consideration. I was shocked to see that the possession of a Ph.D. had been made a requirement for anyone to be considered as a candidate. High scholarly attainment is essential for a professor, but neither is this guaranteed by the doctoral degree nor is it necessarily absent in persons without that degree. Has it occurred to anyone on the Board or in the church that this new policy had it been in force between 1925 and 1975, would have excluded from the Knox faculty the most competent teacher of theology our church has known, Walter Bryden? It would also have excluded the immediate past principal and professor of church history, Allan Farris. A Karl Barth could be appointed to the chair of Reformed theology in Gottingen in 1921 without a Ph.D. degree but today would be disqualified for a chair in Knox!

What is happening here is that Knox is shifting from the older British tradition (now changing) that until recently was somewhat sceptical about the Ph.D. and looked more at the general competence and fitness of the candidate, valuing highly his experience in the church, since he would be training men for the ministry of the church. The shift is to the American academic tradition which makes the Ph.D. obligatory and tends to exclude from consideration any scholar who has taken time to combine experience in the pastorate with his continuing studies. The result is that many teachers go directly from graduate school to a professorship without any personal experience of the problems of the pastorate though they are to be responsible for training men and women for the work of the pastorate. Even the Ph.D. who dares to go from graduate school into a pastorate risks being forgotten when appointments to chairs of theology are under consideration. My plea is that this shift in policy is of such importance that it ought not to be made without thorough discussion in the courts of the church.

My friends know that I am neither an enthusiast for all things British nor a critic of all things American. We have much to learn from both. But in this matter, not only is the older British tradition a wiser one but it is likely to be fairer to Canadian scholars. I fear that right now the new policy is operating to exclude highly competent Canadians from professorships and to give precedence to graduates of prestigious American schools, perhaps without experience in either teaching or pastorate. Can we afford to downgrade experience in the ministry in this way at this juncture in the church's life?

Knox Board was not considerate of Canadians four years ago when another chair was open. The chair of systematic theology

was advertised with a salary of \$14,810 specified, an amount that any Canadian scholar knew meant sheer poverty for his family if he had to purchase a house in the Toronto area. I pleaded with several members of the Board to settle the question of adequate salary with the Assembly before proceeding to an appointment. Fairness not only to Canadians but to all candidates surely called for the position to be advertised at the higher salary level. This was not done.

At the present time the chairs of church history and homiletics are under consideration. One would expect that the Board, having made two appointments of non-Canadians in the last three years, would be eager to find Canadians competent to fill these positions. One would also expect the Board to remember that the two church historians who served the church so well in the last 52 years had neither of them a Ph.D. in church history either when they were appointed or at any subsequent date. They were appointed mainly in recognition of their general theological competence, their promise as scholars and their ability to provide theological leadership for our Canadian ministry. Have we had any Ph.Ds their equals in this half century? Dr. Bryden's one publication before appointment was in the field not of church history but of New Testament, yet he became more competent in the areas of church history and the history and philosophy of religion than any other Canadian scholars, among them many Ph.Ds.

I ask the Board to consider whether or not it is now operating with criteria which would exclude from consideration a Canadian who possessed the qualities of ministry and the competence for theological achievement and leadership of a Walter Bryden, if perchance we have one such in our midst. I know at least two outstanding ministers, capable of teaching homiletics effectively, who are disqualified by their lack of a Ph.D.

The argument usually put forward is that we must follow this new policy if we are to hold up our heads in the university community: the universities now demand the Ph.D. Poor Maurice Hutton, Charles S. Cochrane, and a host of others who made University College a place to be remembered, had only the M.A.! But theology is a discipline before all else *in* the church, *of* the church and *for* the church. We are letting the academic interest take precedence over the interest of the church, which could be fatal to theology in the church.

I have in the past always opposed any narrow Canadianism in appointments and I still oppose it. Our colleges must have the most competent teachers available. But I fear for the future of theological scholarship in our Canadian church if what seems to be the present policy continues to favour the interests of non-Canadian candidates for chairs in the College.

Sincerely,
James D. Smart, Ph.D.

and an Open Reply...

Let me say immediately: I appreciate Dr. Smart's concerns. But I do *not* appreciate his tone, his judgments, or his arguments. Dr. Smart refers to "the new policy on appointments" which "seems to have been adopted recently without any discussion . . ." New? This requirement was in operation when Prof. R. Lennox was appointed in 1969, Prof. James Farris in 1967, and very clearly with my own appointment in 1963. And indeed it was operative implicitly in 1952, when Allan Farris was made Professor of Church History. It was anticipated that he would do work beyond his Th.M., which he did — in Edinburgh, Chicago, and Geneva.

Dr. Smart suggests, at least by innuendo, if not overtly, that the requirement of a Ph.D. somehow mitigates against pastoral experience as a qualification for appointment at Knox. Why? I brought 15 years of pastoral experience and a Ph.D. to my teaching task. And so did he. Moreover the search committees at Knox without exception have made pastoral experience an essential requirement in addition to the Ph.D. And they have done more than that. I have been on four search committees in the last four years (at Knox and TST) and each committee has sought from the candidates a clear articulation of the relationship between their discipline and the tasks of ministry. A Ph.D. does not guarantee the capacity to do that. And let me tell you — neither does pastoral experience.

And there is the even stronger claim, that eliminating the Ph.D. requirement is somehow fairer to Canadian scholars. Again, why? Are there no opportunities for graduate studies in Canada? Toronto (to say nothing of McGill) has been offering doctoral programmes for over 30 years, and TST since its beginning has had a very sophisticated graduate programme. And all of this at a fraction of the tuition costs of *all* American graduate schools. Or is it a peculiarity of Canadian scholarship, theological or otherwise, that it cannot tolerate exposure to the rigours of doctoral studies?

And I take strong exception to his claim that the Knox Board was "not considerate of Canadians four years ago when another chair was open". Not considerate! I was on that search committee too, and I remember only too clearly the extent to which Allan Farris and I went to try and persuade a Canadian to accept that post. But moreover, if \$14,810 (or the salary of 1978) means "sheer poverty" for anyone who has to purchase a house in the Toronto area (and it does!) why is it not also "sheer poverty" for a Scotsman, or an American? Do they know how to live more cheaply than a Canadian? Well — we've always suspected the Scotsman. But an American?

In his original letter to the Knox Board, virtually identical to this open letter, Dr. Smart appealed to the example of our "Montreal College", which has managed to appoint Canadians. Well, not quite so, unless Charles Scobie's accent is to be ignored. And a strange court of appeal in any case, considering the fact that all the Presbyterian appointees there have been Ph.Ds. And stranger still, when you know that the bottom line for full professors is \$30,000, with a 10% increase expected this year. And that in Montreal, where housing costs are scarcely in reach of Toronto's.

June, 1978

Or is it really a question of the degree of commitment to the scholarly task in the service of the church that makes a man, or woman, — Scottish, American, or Canadian — willing to accept such appointments in spite of the totally inadequate salary level. Although that salary level at the moment is putting a serious strain on that commitment. Indeed the salary may be the real scandal, and I'm sorry that Dr. Smart has not seen fit to devote his considerable talents to its elimination.

And then there is the claim that "theology is a discipline before all else *in* the church, *of* the church, and *for* the church". Granted! Wholeheartedly! I'm totally committed to that proposition. But would someone please tell me why my Ph.D. — or his — is to be taken as mitigating *against* that commitment rather than as a sign of it.

Let me make one judgment of my own, in the midst of these reactions. I believe firmly that the most competent church historian Knox College has had since 1925 was not Walter Bryden, but Allan Farris. He was much more aware of historical methodology, more rigorous in its application to the data and more effective in communicating all of this to his students. And Allan Farris developed that sensitivity initially not under Walter Bryden but in his Ph.D. studies at the University of Chicago Divinity School under such historians as Jaroslav Pelikan and Brian Gerrish.

So Karl Barth, or Walter Bryden, or Allan Farris (why not a David Hay?) would, by today's criteria, be refused appointment to the Knox Faculty. Nonsense. The argument has a certain glitter to it, but it is totally without substance. Ph.Ds. simply were not operative as a universally (note that the older British tradition is "now changing") recognized criterion for graduate appointments. The great probability now is that the Karl Barths and Walter Brydens of today *have* Ph.Ds.

There are other signs of scholarship. Writing is an obvious one. Or even public lectures through which one is exposed to informed judgments. But where are the Walter Brydens, sans Ph.Ds., who have given these kinds of public evidence of their actual or potential scholarship?

Well, who knows. There may be a Walter Bryden out there without a Ph.D., or publications, or public lectures. But if there is, how, I pray you, are we to recognize him? And if, by criteria undetermined, we should find him and appoint him, who will protect this fledgling Barth (or Bryden) from the inevitable encounters with his academic colleagues, all of whom have Ph.Ds. And many of whom enjoy international reputations in their disciplines. For Knox is not the academic ghetto it was in Bryden's day. Comparative judgments are unavoidable, for the same students who sat in his classes will also sit in theirs. And who will stand between him and the probing searching of the Ph.D. candidate who will inevitably be knocking on his door?

I must presume that Dr. Smart's central concern is the appointment of Canadians to the faculty. Well and good. Strangely enough, in the face of this reply, I share that concern and I regret the polarization which this correspondence encourages. It is a fitting subject for debate, and worthy of argument. But it is worthy of better arguments than he has managed to produce. And in the process of the argument I hope we'll not lose sight of the contribution our non-Canadian faculty have made and are making: their contribution to Canadian scholarship, their total commitment to the life and work of the *Canadian* Presbyterian Church, and their willingness — no — eagerness — to harness their formidable gifts to the preparation of men and women for ministry in the *Canadian* scene, are surely cause for gratitude rather than complaint.

Sincerely,
J.C. Hay,
Acting Principal, Knox College.

Two Tyrannies

"Toronto elementary schools should be exempt from teaching religion in the Judeo-Christian context so they can introduce a broader program of religious instruction, a report to a Toronto school board committee recommends.

The staff report on values education will be presented to the school programs committee today."

THE ABOVE PARAGRAPHS come from a news item in the Toronto Globe and Mail. They are not quoted here to provide a launching pad for criticisms of the schools — in Ontario or elsewhere — today.

They point to a larger and more serious malaise afflicting not just Ontario but western civilization itself.

As the western world turns in ever widening circles from the Judeo-Christian heritage that has hitherto provided its moral core, two attitudes offer themselves as less rigorous guides.

With all ties to the transcendent Centre weakened or removed, faith, order and morality become either the product of consensus or something completely personal.

"Values education" is, by and large, an attempt to impose a morality by consensus. "What's good for society is good for you — clarify your goals, what you really want, and decide how to attain them within the framework of acceptable behaviour." At its best, it is a higher form of humanism: at its worst it is the comfortable tyranny of the peer group, progenitor of an ant-hill society. In either case it is a denial of the individual's uniqueness and responsibility — a deliberate blurring of the divine image. "None of us is as smart as all of us." Phooey!

God so loved the world that He did not send a committee. Consensus must be sought in the life of any society, any institution (our church included) but it must not be elevated to the stature of revelation nor must we assume that the Spirit always speaks collectively.

The young people see through the sham of making an absolute of any society's dicta. In a recent survey conducted in response to the discussion in Toronto papers only 2 of 41 high school students in Peterborough expressed the opinion that right and wrong are more than expressions of individual preference.

They see all too clearly that when morality is an adjunct of custom or fashion, and when customs and fashions change, right and wrong can hardly be anything else than a matter of personal choice.

"Do unto others as you would have them do unto you." Why?, they ask. "If I can do it and am good at getting what I want, why worry about others? If it feels good, do it!"

This is the tyranny of the jungle, of the beast in man.

Of course faith must be internal, personal, to be real and to issue in genuinely loving and unselfish acts.

But the tyrant self-will or self-centredness always looks for the angle, and asking "What's in it for me?" reduces life to a game of "get it while you can."

Only the much distorted, often muffled, frequently compromised message "I am . . . the Truth . . ." "You shall know the Truth and the Truth shall make you free" provides freedom from these tyrannical options. Christ gives the individual human the only real dignity that no society, no organization, no government can bestow or take away. Christ provides the only power to liberate the human in society, to allow that person to really care for the world beyond the prison of the body.

"As I Walked Through the Wilderness of This World"

THIS YEAR MARKS the 300th anniversary of the creation of "Pilgrim's Progress." Part I of John Bunyan's masterpiece was begun during the third year of his second prison term.

The son of a devout tradesman, a tinker, he followed his father in faith and in craft. Two years in Cromwell's army and his Baptist nonconformity joined to provide ample enough reason for suspicion in the minds of the Restoration monarchists. Accordingly he was to serve a total of twelve years in jail for the crime of preaching without a licence.

His guileless, transparently allegorical style is, to some eyes, as dated as his trade. But he was obviously inspired, and the words he wrote bear the power of the infused Spirit today. His book continues to be printed in many languages, for the edification of many, who, pilgrims all, continue to find it a guide and help on life's journey. ☆

FROM THE MODERATOR

PRESBYTERIAN
RECORD

JUNE, 1978
VOL. CII, No. 6, ISSN 0032-7573

THIRTEEN CANADIAN Presbyterians served the church in the New Hebrides before World War I made travel impossible. By then the churches in Australia and New Zealand had been represented for some years, and they still share in the work today.

The Presbyterian Church of the New Hebrides became autonomous in 1948, exactly 100 years after the Rev. John Geddie arrived from Canada. It is the largest church there, with five Presbyteries and a General Assembly. The government has taken over the medical work and the schools, although the church does maintain one high school, a farm school, a technical training centre, a Bible College and a theological college. New Hebrideans administer all of these.

Presbyterians in the Synod of the Atlantic Provinces raised as a special project \$5,517 for the building program of the Bible College on the island of Tangoa. When I turned the sod for the new staff house I handed over that money, together with \$1,000 from the Missionary Heritage Project in Pictou County, one that is supported by both United Church members and Presbyterians.

Mrs. Rayner and I spent three memorable days as guests of the principal of the Bible College, Rev. Dr. Titus Path, and his gracious wife, Wawa. One day was spent travelling on a church launch, the *William Anderson*, up the west side of the largest island, Santo. There at Tasiriki we dedicated a new church in memory of the Rev. John Goodwill, the Nova Scotian who was the first to settle permanently on Santo.

We shall never forget the church service at Lenakel on Tanna, the island from which missionaries were driven twice. The congregations overflowed into the outdoors, and three choirs sang in turn, each in their own dialect. On Tanna an American farmer serves the church by promoting better agricultural methods, and a New Zealander is on staff at the Christian Institute of Technology, where young islanders are taught carpentry, plumbing, masonry, motor mechanics and other practical skills. One of their projects is to place an abattoir (deep freeze unit) in each village to preserve meat and fish.

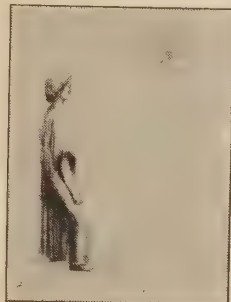
Let us remember in our prayers our sister church in the New Hebrides. ☆

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COVER STORY

"I see myself now at the end of my journey; my toilsome days are ended. I am going to see that head that was crowned with thorns and that face that was spit upon for me."

— John Bunyan "The Pilgrim's Progress"

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PUNGENT & PERTINENT

The Psychologists' Act 1977



by
Robert C. Murcar,
Mississauga, Ontario

IN AUGUST OF 1977 the Ontario Psychological Association proposed to the Ontario Government that it enact a Psychologists' Act defining what a psychologist is and what he or she can do. The purpose of this piece of proposed legislation is presumably to protect the public from quacks and from those not deemed qualified to practise psychology. If it were to be passed, this legislation would, in fact, place the control and regulation of all kinds of psychological services under the jurisdiction of a newly formed College of Psychologists. Their definition of psychological services is so broad that it includes every conceivable kind of counselling from vocational counselling to in-depth psychotherapy. It also includes practice on the human nervous system as well as the ability to prescribe certain kinds of medication in certain situations. Of course some groups such as clergymen, teachers and doctors could be exempted from the Act within carefully defined limits. A clergyman, for example, would be exempted in his counselling if in fact he received no fee or contribution for his services and if he belonged to an "established church." Anyone else who offered advice for a fee would be in violation of the law and subject to the penalties of the law. It is true that the proposed legislation might not be interpreted in such a narrow and dogmatic way, but the fact is that the potential for that kind of interpretation is clearly contained in the legislation. If it were deemed necessary, I suppose this legislation could outlaw the advice a parent would give his/her child. Undoubtedly, this is not what the psychologists have in mind, at least I hope not. It would, however, create a monopoly for psychologists and indirectly it would be of financial benefit to them.

Assumed Expertise

For me this proposal highlights some very important considerations. First of all, it is the height of arrogance or assumed omnipotence for *any* group to act as if they have all the answers to the psychological ills of mankind. My experience in 17 years as a pastoral and marriage counsellor has convinced me that human beings are a very complex and complicated breed. We are only fooling ourselves if we think that we fully understand the human mind and/or the human body and the relationship between the two. There is just no single answer to man's complexity and no single group possesses all the techniques to deal with it. We still "see through a glass darkly" in this area. It is also arrogant to assume that an M.A. or Ph.D. in psychology equips a person to help people. These degrees are predominantly and primarily academic in nature and may not in fact include any actual training in working with people in a therapeutic or helping way. To know the insights into human functioning is one thing. To be able to use these insights in a healing way is an entirely different matter. The two do not necessarily go hand in hand. At present, being registered as a psychologist means nothing more than that a person possesses a degree in psychology and was able to pass oral examinations for registration. It says nothing about the qualities that are essential in using this information in a way beneficial to people, nor does it say anything about a person's ability to relate to another human being — to me the basic ingredient of counselling or therapy. An analogy to this would be that training in preaching does not necessarily make a preacher. What makes a preacher is a person's ability to take what they have

learned and use it in preaching in such a way that a meaningful communication takes place between preacher and hearer.

Needless Restriction

Secondly, this proposal would virtually wipe out many legitimate counsellors who are very competent in their art, but who are not registered as psychologists. Or, if it did not in fact wipe them out, it would effectively place them under the control of one group. There are many, many disciplines involved in helping people in social service fields. Psychologists constitute but one and to give them this kind of power and authority is foolhardy, dangerous and monopolistic.

Built-In Danger

Thirdly, it seems to me that this proposal, if enacted, could be a serious threat to privacy and civil liberties. Presumably the government would have some say in setting up this College of Psychologists and in so doing would thereby have some power over them. If the College had powers to seize records of confidential interviews, it seems conceivable that some of this information might become available to government agencies. One has only to think of the recent upheaval over the Royal Canadian Mounted Police seizing mail because they felt it was in the interests of national security to do so. Or again, the Nixon administration in the United States seizing confidential information from the office of a psychiatrist in California because they wished to "get something" on Daniel Ellsberg who was then seen as a threat to



Barsanuphius

I have a minister friend who is always getting new ideas. Mind you, he goes a little far sometimes. Like the time he decided to have a special "Celebration Service" with balloons, new music and the works, with popcorn for the kids.

My friend is also a terrific organizer and knows just how to get people involved in planning an event. First of all he set up a special celebration committee with various sub-committees. The celebration committee had general oversight of the whole project. Its members were made up of all the sub-committee chairpersons. The sub-committees, however, were to do all the real work.

Among the sub-committees there was a balloon committee, a poster committee, a special music committee, and a committee to do anything they had forgotten at the time they set up the other committees.

Each committee spent six weeks preparing a job description. The balloon committee, for example, met twice a week for six weeks to work out their job description. As they saw it, their responsibilities were:

- 1. To determine the colour, size, and number of balloons to be purchased.*
- 2. To select the store where they would buy the balloons.*
- 3. To actually purchase the balloons.*
- 4. To transport them to the church.*
- 5. To distribute them. (They further recommended that two task forces be set up. The first would blow up the balloons and the second would tie the ends.)*

The planning went splendidly. The other committees worked with the same kind of vigour and dedication as the balloon committee.

The evening before the service they all met for the final planning session. Several hours were spent in determining possible areas of conflict between the jurisdictions of the various committees. Blowing up the balloons took a lot longer than they had anticipated. The result was that they all worked so hard and they were so late going home that all but one of the committee members overslept and didn't make the actual Celebration Service the next morning.

The minister was somewhat disconcerted when only one committee member showed up, but he and his wife had been ex officio on all committees, so they took over.

As members of the congregation arrived each was given a balloon, a poster banner, and a copy of the "Happy Song" to sing during the processional. Then they were sent outside to line up and wait for the signal to begin the celebration procession.

When all was ready the minister nodded to the organist to give the signal.

The organist struck three crashing chords on his banjo.

Silence. Nothing happened.

Again, the minister nodded. Again three crashing chords.

Nothing.

Wondering how, after all that committee work, the congregation could get it muddled up, the minister rushed to the door and looked outside. To one side was a pile of abandoned placards. Five hundred balloons were floating skyward. And the last of the procession could be seen entering the other church down the street.

My minister friend was not discouraged. He had the answer for the problem. With himself as chairperson, he and his wife and the organist set up a search committee to go and look for the congregation!



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Christ And The Media

LLOYD ROBERTSON'S

PERSPECTIVE

THAT LOVEABLE CURMUDGEON, Malcolm Muggeridge, is at it again. In a new book titled: "Christ And The Media," Muggeridge is as we might expect . . . fascinating, infuriating, provocative and impressively erudite all at the same time. His credentials for holding forth about the media are impeccable. For almost his entire working life, Muggeridge has been in the media business, in one form or another, with pen and voice and face. Acknowledging that the media are the greatest single influence in our society today, he plunges forth with the view that it is an influence exerted irresponsibly, arbitrarily and without reference to any moral, intellectual or spiritual guidelines of any kind. To him, the media create a fantasy world that is in total contrast to the reality of Jesus Christ. The media's world is transitory while the reality of Christ is eternal and Muggeridge is bothered by the public acceptance of the fantasy world and the perception that it is somehow real. In fact, he believes that media are playing a major role in the disintegration of Western civilization and are involved in a mighty brainwashing operation, albeit unconsciously, whereby all traditional standards and values are denigrated to the point of disappearing. No portion of the media, or for that matter the people who work in it, can be spared from the Muggeridge broadaxe. From the lowest dregs, like "Penthouse" and "Forum" to the dizzy heights of Clark's "Civilization" and Bronowski's "Ascent of Man," Muggeridge complains of a "consensus orthodoxy" . . . a common thread he sees running through all. He admits the utmost difficulty in naming a handful of media people whose views are not absolutely predictable on matters like abortion, the population explosion, politics and economics.

It is true that no matter how benign the communicator's intention, no matter how even-handed he or she may attempt to be, some of the individual's root philosophy may intrude upon the program's tone. This is a gray area in the minds of media people but all agree that a viewer's readiness to accept the pro-

gram objectively is a substantial part of the equation. Muggeridge's reaction, however, is totally *subjective*. He chooses to forget that the media serve a wide range of society and many varieties of religion, including Christianity, and cover many different branches of Christianity itself. Does a Christian in the media have any right to use the powerful instruments of television, radio and newspapers to proselytize on behalf of his or her beliefs? Unless it's done through a free-wheeling opinion column, I think not. The media must keep themselves open to all points of view — from atheists to papists. Those of unshakeable faith will not be moved by those aspects of the media they may regard as being influenced by the Devil. Certainly Muggeridge himself is a living testimonial to that view.

In his chapter dealing with the so called "Fourth Temptation," Muggeridge structures an hypothetical situation which might unfold had television been a part of life in Christ's time. Jesus would be approached by a key network mogul and offered prime television time to proclaim and expound his gospel. The setting would have been a lush atmosphere with fountains playing, gladiators in full rig, organ music and, of course, a good chorus line. Jesus would reject all of this because he was concerned only with truth and reality while the TV mogul was concerned only with fantasy and images. Nonsense Malcolm! It is altogether possible Christ would have seized the opportunity to speak to millions at one time and would have simply demanded that the setting be changed to conform with his message. The disciples might have provided human interest, and the presentation taken place in the open air and in perfectly natural surroundings. Even if he had rejected the offer, Christ would have been pursued by enterprising reporters and cameramen would have been lying in wait for the "exclusive" picture.

In his denunciation of TV news in general, Muggeridge trots out the tired example of the cameraman cueing the demonstrators to shout their protests when his camera is loaded with

Wasted Space?

I have just received *The Record* for April and by some strange quirk I opened it first at *Perspective*, by Lloyd Robertson. After reading this article I have to wonder why so much space is given over to an accounting of Mr. Trudeau and his accomplishments or otherwise of the past decade. I don't mean by this that the church should be insulated or isolated from the world, but surely the very limited space of *The Record* could be given over to other topics many, many of which cry out for the intervention of the church. Of course, Lloyd Robertson may be the voice (official) of the church in these matters discussed in *Perspective*; even so, I still believe *The Record* could use its space to better advantage.

On the same day as I got this issue, the *Toronto Star* carried more than three full pages devoted to Mr. Trudeau in one way or another. It also carried an article by Tom Harpur which every church person, every responsible citizen should read and consider carefully. I suggest, Mr. Editor, your limited space would serve the church far better if it were devoted to such things as Mr. Harpur discusses, the problems of the absence of youth from the churches, their confused sense of moral values, etc.

Although this appears to be critical, I do say you are a worthy successor to Dr. Rayner. Best wishes for a long and satisfying tenure.

V.J. Raymond,
West Hill, Ont.

Cruelty and Creation

May I be permitted to add what is, I hope, a constructive word to the seal hunt controversy. I spent almost eight years in Newfoundland and though that may not be considered a long period, it was at least sufficient to allow me to have contact with people who had been at "the front" taking part in the annual seal hunt. I was also

present at the annual drive of pot-head whales and their later slaughter on the beach. From reports, and from my own observations, I have to confess that in both operations there is much cruelty involved only too often. Probably this is to be expected among the mammals, the human and cat families have a cruel streak in them, and it is not by calling something that is cruel "a way of life" that the problem can be helped.

It may be though, that if we remember our New Testament, we shall find a more constructive approach to the whole situation. First, we have to accept the fact that God is interested in the fate of even the seemingly unimportant among his creatures. Christ assures us of this when he tells us that God sees even a sparrow fall (Matt. 10:29). Paul takes this argument up when he says that the hope is that creation will enter into the glorious liberty of the children of God, (Rom. 8:19-21). The hope, of course, comes from Christ's statement, as it is unlikely that God would be interested in the fall of a sparrow if he had no plan for the redemption of all creation.

So the son of God is left with the thought that in some way, so far not well understood, God plans to use his people for the spreading of the good news of the redemption of people AND the rest of creation.

Surely, then, the follower of Christ can not use any part of God's creation, man, creature, plant, perhaps even the earth itself, other than in the light of this amazing thought.

(Rev.) Allan M. Old,
Regina, Sask.

Armed Forces Day June 25, 1978

The Canadian Armed Forces are now served by more than ninety chaplains from five Protestant Churches — Anglican,

Baptist, Lutheran, Presbyterian, and United. These men exercise their ministries in interdenominational settings, although each is able to make his special denominational emphases.

They serve members of the Forces in their various circumstances and their dependants and others who live on the bases. On all major bases the chaplains function, largely, as parish ministers; some of them accompany units when they go on field training and engage in other special exercises. Our chaplains also serve members of Canada's peacekeeping forces in Cyprus and in the Sinai.

The chapels on the bases function as interdenominational parish churches, with programs similar to those of ordinary parish churches. Each year the congregations of these chapels make substantial contributions of money to the mission programs of the Churches and to interdenominational agencies.

As chairman of the Committee on Chaplain Service in the Forces of the Canadian Council of Churches I can report that the chaplaincy is serving the participating Churches well by their witness and by their pastoral care of persons and families. They are, of course, accountable to their own Churches, and, through this Committee, to all the participating Churches.

I can also report that the chaplaincy has the support and the encouragement of the Department of National Defence, from the Minister down, and that there is recognition at all levels that the primary role of a chaplain is one of ministry and mission.

(Rev.) J.A. Davidson,
(CD, BA, BD, DD),
Chairman,

Canadian Council of Churches'
Committee on Chaplain Service
in the Forces.

(continued on page 21)

film and rolling. Dear Malcolm: society and the media that reflect it have changed and become much more sophisticated over the years. I recently heard a reporter tell his audience that some demonstrators in front of the B.C. Legislature in Victoria waited until the cameras arrived on the scene before they started chanting. Their attempt to use the media was duly reported. Muggeridge's clouded vision does not allow him to see that most media people find the greater and more rewarding professional challenge in getting at the core of the truth in a story and not simply painting an attractive or controversial picture.

It's a shame about this Muggeridge book. "Christ And The Media" contains the seeds of some stimulating thought but by poor documentation and massive overstatement the author kills his case. His book would benefit from the restraint he demands of the media. He is too angry by half.

"Christ And The Media" is available in paperback at \$6.95. It is published by Hodder and Stoughton and is distributed in this country by the Musson Book Co.



evangelism:

Countdown and Outgoing

A Reply to Dr. David Hay's
"Evangelism: Rundown and Upcoming"

by Edward McKinlay

I REMEMBER READING somewhere that an elder commissioner to the General Assembly of the Church of Scotland, when asked by a brother commissioner, "What's your minister's name?", replied, "*We don't have a minister, we have an evangelist!*" (The "evangelist" was the late Tom Allan.)

The story illustrates the confusion existing in the minds of some regarding the work of evangelism and evangelists. I am sorry to say that I don't think that the two articles on evangelism, in the March and April issues of *The Record*, do anything to dispel that confusion . . . on the contrary, they add to it! Who, after reading these articles can claim to be enlightened on the work of evangelism in biblical times or in our own day?

Precious few, I'm afraid. The problem with the two articles is this: the author betrays a sceptical attitude not only towards the excesses of evangelism, which is proper, but towards evangelism itself. He appears to be suspicious of any and all who engage in, or who advocate the work of, evangelism. To him, evangelism does not conjure up the picture of the faithful people of God going out in obedience to the Great Commission: instead, evangelism appears to consist of mass meetings, sentimental-type "Gospel" music, illicit psychological pressures, the manipulation of the unwary, all combining to produce the right climate which will result in "decisions for Christ" by the dexterously-managed crowds.

What needs underlining is this: Dr. Hay is talking not about evangelism *per se*, but rather about the barnacles that have attached themselves to evangelism, and which have little resemblance to biblical evangelism. After all, what *is* evangelism? Is it not simply the spreading of God's Good News by God's People for God's Glory in obedience to God's command? Does not the New Testament plainly teach, that once having found the Good News of the Gospel, it becomes incumbent upon the finder to share that Good News with others? Thus, in the New Testament, evangelism is not primarily concerned with methodology, nor with techniques for persuading the unwary against their will: it *has* to do with the telling of God's Good News rooted in the crucified, risen, and exalted Christ to those who are strangers to the covenant of grace. In other words, evangelism in the New Testament has to do with the Church sharing the Truth of God with those outside.

The Methodist style of evangelism may not suit us Presbyterians for reasons we believe to be theologically sound. We may wish to place greater emphasis on the objective truths of the Gospel whereby the Creator, the Living God, sent His Son into the world for us men and our salvation. We may believe that there needs to be more emphasis on the *Gospel itself* than upon the *response* to the Gospel, but we won't be so naive as to suppose that the human response is unimportant in God's scheme of salvation. Without the response the offer is rejected, the gift spurned. However, a truly biblical and reformed evangelism will always stress that the response of the individual ought always to be to the proclamation of the message, never to manipulation by the messenger.

The Ministry of Evangelism

The fundamental reason why the Church *must* engage in the work of evangelism and "do the work of an evangelist," is exactly the same reason why we must worship . . . must read the Bible . . . must love our neighbour — it is an inescapable biblical imperative. One only has to turn to the Acts of the Apostles to be immediately confronted with the centrality of the ministry of evangelism. It did not occupy the only place in the sun: "the apostles' teaching, fellowship, the breaking of bread, and . . . prayers" were also central in the life of the church, but one simply cannot escape the emphasis on the evangelistic thrust into the community, resulting in thousands being added to the church. Naturally, new converts were instructed in apostolic doctrine, encouraged to worship regularly, and urged to give their gifts, but the centrality of evangelism in that church is unmistakable. Thus the Church in every age, in greater or lesser degree, has gone forth preaching the Gospel to every creature for the simplest yet profoundest of reasons — the Word of God leaves us no choice!

It would be easy to conclude, after reading Dr. Hay's articles in *The Record*, that evangelism was some kind of foreign substance imported into the life and work of the church by some alien forces, bent on the distortion of the Gospel — the villains of the piece being those boundless cads — the Methodists! Dr. Hay also implies that the Reformed Church would be wise to demonstrate a healthy scepticism towards such evangelism, thus forgetting some of the great names in evangelism in the church who were *not* of the Methodist tradition: people like George Whitfield, Spurgeon, D. P. Thompson and Tom Allan in Scotland, John McNeill in our own church, and Dr. James Kennedy in the United States. Perhaps Dr. Hay might protest that his intention was NOT to condemn evangelism *per se*. Maybe not, but the simple fact is, intentionally or unintentionally, he has left the impression that what he is really attacking is evangelism pure and simple, and that we Presbyterians ought to beware of that brand of evangelism that has the name of John Wesley attached to the label. (Incidentally, there is much more to John Wesley than "the life of God in the souls of men": there is also the glory of God in the hearts of men, as a reading of his *Journals* soon reveals.)

The Strategy of Evangelism

For this, we naturally turn our attention to evangelism in the Book of Acts. The biblical strategy here makes it abundantly clear that evangelism is the work of the whole church, declaring the whole Gospel to the whole world. It is an error in judgment to affirm, as Dr. Hay does, that "the way in which the laity will share in outreach will be by introducing others into and fostering the life of Christ's Body," as if this was all that lay-persons ought to do with respect to the work of evangelism. Lay-persons (and clergy for that matter) should seek to bring the outsider into the Church, but this by no means exhausts their responsibilities as far as outreach is concerned. Acts 8:1 makes this clear when it states: ". . . they were all scattered throughout the region of Judea and Samaria, EXCEPT THE APOSTLES . . ." Whom do we find then doing the work of evangelism? Not the apostles who remained in Jerusalem, but men like Phillip whose evangelistic ministry is so signally successful, in Samaria of all places! The conclusion cannot be gainsaid: Acts 8 teaches that the work of evangelism among the Samaritans was not inaugurated by the apostles (or elders), but by men set apart "to serve tables," by laymen! Evangelism was not clergy-dominated in the first century, and it ought not to in the twentieth century either. The work of the clergy, the "pastor-teacher" as Paul calls him, is eloquently pleaded by the apostle in Ephesians 4:11ff, where he maintains that the pastor-teacher's task is "to equip the saints for the work of ministry for building up the body of Christ." It is an unbiblical notion to limit the work of evangelism to the clergy: their task is to train the people of God in understanding the Gospel and articulating the same, so that evangelism becomes the work of the whole Church of God. In this way the church is built up. It is a myopic view of evangelism that seeks to limit it to those persons ordained to the Word and Sacraments.

The Church needs to organize its resources in training God's people to "declare the wonderful deeds of Him who called you out of darkness into His marvellous light." (I Peter 2:9) (Note the work of "declaring the wonderful deeds . . ." is the work of "God's own people," i.e. his church.) I agree with Dr. Hay that this work ought not "to be entrusted to the veriest babe in Christ;" it should be entrusted to those called and trained for such a task, and that will include lay-persons as well as the clergy.

(continued)

The Urgency of Evangelism

is so explicit in the New Testament, I am amazed that we so easily neglect it. "Go therefore and make disciples of all nations . . ." urges Jesus in Matt. 28:19: "Go into all the world and preach the Gospel to the whole creation," is what we find in the Longer Ending in Mark 16:15: "You are witnesses of these things," says our Lord to His followers in Luke 24:48: "As the Father has sent Me, even so send I you," is the testimony of John 20:21. Acts 1:8 has, ". . . you shall be My witnesses in Jerusalem, and in all Judea and Samaria, and to the end of the earth." Indeed The Book of Acts is the story of how the Young Church took seriously its commission to "do the work of an evangelist." Thus in the New Testament, the urgency of the work of evangelism stems from the urgency of Jesus Himself as He bids us, "Go . . . tell!" The Book of Acts makes clear that the church that evangelizes is the church that grows, and that the church that does *not* evangelize is the church that withers on the vine. However, it needs to be stated that the urgency of evangelism does not, *in the first place*, stem from the desire for church growth, (in itself a desirable thing,) but rather from our need to be faithful to God and obedient to His command to evangelize. However, in a day of diminishing Church and Sunday school rolls in the midst of a growing population, is it not time for second thoughts about what one man has called "our guilty silence?" Our declining church membership, and the marked growth in some other denominations, together with the Christian compassion that ought to beat in our hearts for the disinherited of the kingdom — those who have not claimed the riches of His grace — these plus the repeated emphasis to "go . . . tell . . . go and make disciples . . . do the work of an evangelist," ought to spur us to rise up as men of God and have done with lesser things. The command, brethren, is, "Go and make . . . !" not, "Sit and wait!"

We exalt, and participate, in the worship of God, and that is right for it is central. We stress the Sacraments as precious gifts given to nourish the Church, and so they do. We rejoice in the teaching of the Church grounded in Holy Scripture as a means of grace, and so it is. We urge our people to live the Christian life, and so they should. But when are we going to give a central place, as does the Bible, to evangelism? When are we going to take as seriously as the other commands, the imperative to "go and make disciples of all nations?" The ever-living Word of God speaks to us now when it says: ". . . we are not doing right. This is a day of good news . . . now therefore come let us go and tell . . ." (2nd Kings 7:9)

It is not enough to criticize others because of their methods of doing the work of evangelism. Well might they reply, that they prefer their way of **DOING** evangelism, to our way of **NOT DOING** it!



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Amazing Grace

by J. R. Tennyson

IT HAS OCCURRED TO ME that the institution of the pre-meal grace has been a long neglected study, especially if those which are offered prior to a meal involving a large group are considered. Having attended innumerable banquets and church suppers in my youth, I then intensified my observations of the "Grace Phenomenon" by spending my university days in the residence of a theological college where every dinner was preceded by a "few words." It gradually began to dawn upon me that the grace is perhaps the most amazing self-revelatory device since the Rorschach ink-blot test. The presentation of one's nobler thoughts in the presence of a mob of hungry people seems to be enough to un-nerve individuals otherwise possessing the resolve of Attila the Hun. I find it amazing that any sort of recognizable sentiment is forthcoming, but come it does. I have, in the past, heard graces varying from a low rumble at the front of the hall to prepared harangues which would shame St. Paul. The most lengthy of these are certain to appear when one is the hungriest. The most dreaded of this type are those which begin . . .

O Lord . . . (pause)

Let us not forget . . . (pause)

Thy blessings . . . (pause)

in the form of good food . . . (grand pause)

and so on. These I have termed "Bun Grabbing Specials" as they are marked by the surreptitious collecting of the warm rolls by those at the back tables.

There are times, however, when I suspect that the dramatic pauses in the narrative are not caused by the solemnity of the occasion, but because the speaker is madly attempting to collect his thoughts. Some times this process fails and we are treated to a form of pre-repast glossolalia, for example, "Bless this - uh - meal for its" . . . pause . . . "rather our use and our - er Thy service . . ." and so on to its painful conclusion. This is the category in which I find myself. It's the sight of those twitching, hungry fingers on the back of the chairs that does it every time.

The most entertaining graces are those which I term "Medley of Old Favourites." These rather charming productions are a fusion of the standard lines which stick in the "gracer's" mind. Hence we hear things like:

Unto the Maker of all good things

We thank Thee for this food

And thus to Thy service

Bless it to our use

In this world where many go in want

These are always interesting because they form a sort of oral quiz — can you complete each in its original form?

If asked to say grace myself I usually attempt to decline — after all, I don't need my idiosyncracies displayed for all to see. But there have been times when presented with certain meals, especially those prepared in a university dining hall when I was tempted to accept and to begin "O Lord, who in Thy days on Earth didst change the water into wine, perform again, in this secular age, a . . ." But were I not struck dumb on the spot, I'm sure that my popularity with a certain clerical segment of the population would diminish somewhat.

A visiting member of the clergy can always be depended upon to give a stellar performance before any meal or banquet. The visiting divine rises and bows his head; a hush falls over the assembly as the minister prepares to invoke the Deity — a touch of the Infinite in our most earthly of occupations. Unfortunately the mechanics of said occupations have *not* felt the touch of the Master's hand, and the kitchen noises rise to an unfortunate prominence. "Let us Pray" says the visiting dignitary as he prepares to say a few simple, eloquent, and, he hopes, impressive words. This is the cue for a voice from beyond to carol forth "Are them potatoes done? I told you to put them on earlier . . ." Often the kitchen help themselves invoke the Deity in a sort of counter-point, but I needn't go into that here, but let us say that this is sometimes rather hard on the composure of those sitting nearest the kitchen door during these brief moments of meditation.

There has been over the centuries such a profusion of these impromptu bits of religious poetry that it seems inconceivable that more — if any — collections of some sort have not appeared. The Church publishing houses could capitalize on these gems with a series of books. Titles immediately suggest themselves: *The Art of Grace* (or if one feels clever, *State of Grace*) to be followed by *The Joy of Grace*, and, finally, *The Fanny Farmer Grace Book*. A small book dealing with graces of a lighter tone could appear under the title *Good Gracious*. And it is this seal of media approval which is precisely what the grace needs. If the Canadian public can be convinced to buy, brush, use and consume what the newspapers tell them to, surely something as common as the grace can be rocketed to popular success. No longer will the guest cringe over the possibility that he/she will be asked to "say a few words . . ." No longer will he/she wonder what to say. We can, I am sure, look confidently towards the time when the "grace of the day" will precede the "soup du jour" on the most prestigious of restaurant menus.



Presbyterians

— A Layman's Response

THE FEBRUARY ISSUE of *The Record* served a very useful purpose in making known to Presbyterians throughout Canada the problems with which the Quebec congregations are confronted. The articles are informative, thoughtful, unbiased and forward-looking. However, one thing was lacking. That was a layman's view of what today's developments mean for our church.

In general, the authors of the articles and the editorial were looking beyond the immediate future. They were concerned with the Church's approach to the spreading of God's word in Quebec years hence.

As a layman, I have no quarrel with that. However, in order to reach that future there must be immediate survival. All the planning for ten or twenty years hence will be useless if there is no Quebec base from which to work. Along with the majority of laymen, I have only the sketchiest idea as to the meaning, in practical terms, of a "prophetic stance" for the church or the significance of a "prophetic role" as opposed to a "pastoral role" for ministers. But along with many other laymen, I am concerned with the problems within congregations which must be solved if they are to continue, problems such as: How do we attract ministers to fill our vacant pulpits in the face of our language legislation, lower membership, and dwindling financial resources? How do we meet our monetary commitments with decreasing membership and continuing inflation? How do we find men and women to replace the elders, the finance and maintenance committee members, the church school teachers who have left?

Before seeking solutions, perhaps we should examine probable future developments within the Province of Quebec. Many business firms have left Quebec, with a consequent transfer of personnel, and others will follow. Many retired English-speaking men and women who planned to spend the rest of their lives in Quebec have grown weary of what they consider to be unnecessary irritations and have moved elsewhere. Men and women approaching retirement, and others younger, have decided to

make the same move as soon as leases terminate or houses can be sold. Young men have given up positions in Quebec which earlier appeared to assure them of successful careers and have moved to Toronto or Calgary or Vancouver to seek employment. Others will follow their example. Because of the Quebec language legislation and the political climate, very few English-speaking people are moving to Quebec to replace those who have left. All of these developments have had a seriously adverse effect on English-speaking congregations of all denominations. It is a bleak picture and one which will probably become bleaker before it improves.

Improves? Yes, I think there is hope for improvement. Not this year or for some years hence, but I am confident that a change will come. Conditions will never revert to what they were ten or fifteen years ago but there will be changes sufficient to halt or even reverse the anglophone drain. The main reason for this is that money talks.

The economic picture in Quebec is anything but rosy at the present time. Taxes are higher than in any other province (much higher than in Ontario, for example) and the Provincial Minister of Finance has expressed the opinion that the economy cannot stand any major tax increase. And, of course, the transfer of businesses and the departure of individuals decrease the tax base. If this continues, the economy of the province will be seriously damaged and the Parti Quebecois government will be hurt politically. This is a message which eventually gets through to any political party. After the language legislation has become established as a fact of life, I feel sure that the regulations will be eased enough to make business firms and individual anglophones feel less threatened. Then, too, in a democracy, governments change. There is no immediate prospect of the Parti Quebecois being voted out of office but it will happen sooner or later. No other party, if elected, would attempt to wipe out the present language legislation, but there would undoubtedly be some modifications.

in Quebec

by Gordon S. Anderson

But what of the difficult years in the immediate future? What about ministers to fill Quebec pulpits? I do not view that situation as hopeless. Since the earliest days of Christianity there have been men and women willing to take on difficult tasks and there are few ministers today who are not stimulated by a challenge. A great challenge exists in Quebec and I am convinced that there are ministers who will accept this challenge. The approach to them must be positive and there must be a strong indication of vigorous congregational support.

Money? First, a negative reaction; then some positive ones. It may be necessary, in the short term, to reduce appreciably the Quebec allotment to the General Assembly budget.

Within each congregation it will be necessary to examine more thoroughly than ever before each item and sub-item in the congregational budget. These should not be examined merely on the basis of their desirability. Each item should be approved only if it evokes an affirmative answer to a question something like the following: "If this item is eliminated or reduced, will the worship of God in this congregation or congregational work in the larger realm be seriously impeded?"

It may be necessary for some congregations to amalgamate. It will be necessary for every member of every congregation to make some hard decisions. Each person will have to reach some conclusions as to precisely what the church means to him or her and the extent to which he or she is prepared to contribute money, time and effort to ensure its continuance in Quebec.

In the last resource and stewardship campaign at St. Columba-by-the-Lake in Pointe Claire, the congregation of which I am a member, adherents and members responded to the needs in a highly positive manner. Despite an appreciable loss of members, the total amount pledged was greater than in any previous year in the congregation's 25-year history. However, with continuing inflation and decreasing membership, it is improbable that a record of this nature can be repeated for more than a few years in this or any other congregation.

One unlikely solution is the practice of something largely unfamiliar to most Presbyterians. That "something" is sacrificial giving. I do not know anyone, including myself, whose contributions to the church constitute a genuine sacrifice. I suggest that if all of us practised sacrificial giving (and this is equally applicable to Presbyterians in all parts of Canada), the church would be revitalized beyond imagining.

A difficult problem which must be dealt with is that of the members who do not carry their share of the financial burden. Every congregation counts among its number some who contribute more than their share, many whose givings represent a reasonable proportion and some whose offerings are minimal. In the latter category I do not include folk on a fixed income whose dollar-a-week is a genuine "widow's mite." I refer to those with a good income who enjoy a high standard of living and who are able to indulge most of their desires for personal pleasure but whose church contributions are, relative to their gross income, a paltry pittance. These people must be jolted out of their complacency. They must be made aware of the needs and what is required of them if the church is to survive. After recovering from the initial shock, most of these members will respond in a positive manner. A few may ask for their certificates and, if they do, they will not be greatly missed.

There are people who view any consideration of money in a religious context as a profanity. I suggest that such people have not thought the matter through. It is true that money is an instrument of the market place and that it is capable of great misuse. Nevertheless, money honestly earned represents hours, days and weeks in the life of the person who earned it. When contributing money to the church we are, in a very real sense, giving part of our lives. For this reason the story told by the weekly envelope is, in my view, a reliable indicator of what the church really means to us. In this respect, the actual amount in the envelope is unimportant. What is important is the proportion of gross income which it represents.

As for diminishing membership rolls, one solution might be a well-organized mission effort, distasteful though this seems to be to many Presbyterians. There are thousands of Quebecers, both French and English, who have drifted away from their church affiliations. With a sustained mission drive it should be possible to attract some of these people to the Presbyterian Church. The Mormons, with their bilingual missionaries, have proved that it can be done. Their membership in Quebec has grown from near zero five years ago to 4,000, half of whom are French-speaking. They expect to double this number in the next five years and they have big plans and expectations for the years after that.

The Presbyterian Church in Quebec is facing very difficult times. The situation is far from hopeless, but survival and the moving on to the goals envisaged by the writers in the February Record will require the use of unusual means applied with vigour and determination.



PRESBYTERIANS HAVE A REPUTATION very often of being humourless. In the late seventeenth century, when opposition was arising in England to Charles II, those who sought to limit his powers came to be known as Whigs, a Scottish word which designated a person who drank whey which puckers the mouth. This was supposed to be characteristic of Scottish Presbyterians, particularly the Covenanters who had been battling Charles' ecclesiastical policies. That is, Presbyterians, in the modern vernacular, were supposed to be "sour pussers," without any sense of humour. One can perhaps understand the Covenanters' attitude since they were being harried, persecuted and even killed for their faith. But is the accusation generally true?

One cannot but wonder at times. Some time ago, the present writer had a letter published in *The Record* on the subject of "pie pointing," as a somewhat satirical comment on a statement by Dr. Louis Fowler in what was then his column. Dr. Fowler and I have always tended to pull each other's leg occasionally, and this was a good opportunity for a little persiflage. To my astonishment, however, there was quite a reaction. Some ministers wrote me humorous letters on the subject, which pleased me. But I was surprised when a letter was passed on to me by the editor which came from a member of a former congregation of mine, attacking me and the editor for allowing any humour into the pages of *The Record*! Shortly afterwards, I received a letter from a relative stating that at her Bible study group the preceding week, the ladies were all wondering about the deep theological point I was trying to make in my letter. And I have had quite a number of similar reactions. Have Presbyterians *no* sense of humour these days?

But what *is* a sense of humour? If one looks at the matter carefully, it seems to be a sense of proportion. It is a recognition that something is out of line, is ridiculous in the light of reason, nature and the divinely established order. And it is the capacity to laugh at it, even at ourselves and our own foibles and failings. But a sense of humour needs to have even more than this as an ingredient. It would seem to be a requirement that a sense of humour ultimately finds its origin in an inner happiness, if not joyousness, so that the one laughs not in a scornful nor in a sneering way, but sees something as funny, as something perhaps ridiculous and so laughs at its incongruity. The person who is depressed, who is sick, who is suffering, who is afraid, has no sense of humour; the only response to the incongruous or the ridiculous is a groan or a sigh.

The question then arises as to whether Presbyterians ever have this sense of humour, or do they merely groan and sigh. Coming from a family where a sense of humour was rather strong, I would say that many Presbyterians, although not all, are blessed with this gift. A missionary whom I once knew used to say that a good missionary needs three things: a sense of calling, a real conviction of the saving power of Jesus Christ, and a sense of humour. But if the last were missing, the effectiveness of the other two would be seriously curtailed. And as one looks at some Presbyterians who have been very effective preachers and effective evangelists such as John McNeill, one-time pastor of Cooke's Church, Toronto, or the English Presbyterian, Billy Nicholson, one can realize that a sense of humour is by no means foreign to a deep desire and urge to bring men and women into the Kingdom of God.



Someone may object, however, that while those of former generations could see the funny side of things, everything is so serious today that we cannot afford time for humour. "Life is real and life is earnest," so humour is out of place in a sinful and evil world. Things are really much worse now, they say, than they used to be. Not only do we face the disintegration of the environment through man's misuse of it, we are threatened with the atom bomb and all around us we see the decline of moral standards which point to the imminent collapse of our civilization and culture. Perhaps this view was expressed some years ago when a graduating student at McGill University was asked to smile so that his sister could take a picture of him in his cap and gown. He replied: "Things are so bad in the world that I have nothing to smile about."

Yet if we look back in the history of the church, we can hardly say that the Protestant Reformers of the sixteenth century lived in an easy time in which all was going well for them. Furthermore, they can hardly be called blind optimists, nor can they be said to have refused to take a stand for what they believed. They, however, had a sense of humour, although we seldom think of them as being particularly happy or joyful people.

Martin Luther has perhaps been given greater credit than most for having a sense of humour, a characteristic which stands out in some of his writings even today. But if we look at some of the writings of John Calvin, we find a less boisterous, but certainly a real sense of satirical humour even in the *Institutes of the Christian Religion*, where, for instance, he describes the overly legalistic Christian in his search for self-denial. (3:10:1ff; 19:7,9) His pamphlet on the need for an inventory of all relics, also manifests a rapier-like sense of humour and ridicule. For,

Have Presbyterians

No Sense of Humour?

by

W. Stanford Reid

as he says: "We have never been forbidden to laugh, or to be filled, or to join new possessions to old or ancestral ones, or to delight in musical harmony or to drink wine." (3:19:7) And John Knox followed the same pattern, for in his *History of the Reformation in Scotland* and other writings his sense of humour repeatedly comes to the surface, as it also does in some of his actions.

But what is the basis of their sense of humour, or for that matter of any Christian's? Ultimately it was a strong sense of the sovereignty of God. True, they were involved in violent controversy at times, even faced with the loss of life. Yet they were convinced that the Lord God omnipotent reigns over heaven and earth, for the salvation of his elect for whom Christ died. Therefore, they could take seriously the Apostle Paul's statement that all things work together for good for God's people (Rom.8:28). They could sit rather easily by the things of this world, even its sins and conflicts, for they knew that all was under divine control.

What is more, they had adequate biblical precedent for so doing. The psalmists repeatedly call for men to rejoice in the Lord and to glory in his sovereign goodness and grace. But the writer of Proverbs comes out even more strongly when he points out that "a merry heart does good like a medicine," and he that has "a merry heart has a continual feast." (17:22; 15:15) Nehemiah even goes so far as to say that the joy of the Lord is the people's strength (Neh.8:10). Some may say that joy is different from having a sense of humour. In some ways it may be, but it is very much at the base of a sense of humour, for when one can rejoice and have a merry heart, certainly one is thereby enabled to see the funny and ridiculous things that man does in his ignorance, inconsistency and pomposity.

As we look at the New Testament we can also see signs of humour here and there. True, our Lord was "the Man of Sorrows" and yet one cannot help feeling that he was also a cheerful person who attracted both young and old. Indeed the first recorded miracle is his changing of the water into wine at a wedding feast. If he had been a solemn, and sad person, we can hardly imagine him either being invited or attending such a gathering of joy and laughter. When we turn to a passage such as John 9 which gives us the account of the healing of the man born blind, again we find a somewhat sardonic humour as John describes for us the efforts of the Pharisees and the lawyers to get around the fact of Christ's miracle. And if we add to that Christ's speaking of the joy in heaven over one sinner who repents and the Apostle Paul's call for Christians to rejoice constantly, we can see that joy should be our constant practice. I once heard one of our ministers preach on Philippians 4:4: "Rejoice and again I say unto you rejoice," without cracking a smile all the way through the sermon. On leaving the service, one person remarked that he should try some of his own medicine.

Yes, the Bible constantly stresses the importance of joy and merriment. It does not mean that we are to merely laugh when important issues are before us, when we must stand firm for the truth of the Gospel. But it does mean that we should have a sense of balance, a sense of proportion, see things as they are and not build mountains out of mole-hills. Thus, even in what at times may seem very dire circumstances, we can still have a merry heart, can still see the humorous side of things, because we know that God is still sovereign and all things work together for good to them that love him. (Rom.8:28)

What is more, a Christian who has no joy, no sense of humour, is a very poor advertisement for the Gospel of God's grace. It is an old adage that one catches more flies with honey than vinegar, and it is equally true that a merry heart makes a cheerful countenance (Prov. 15:13), which attracts people. A "sour puss," on the other hand, only drives them away. If we wish to display our Christianity, one of the best ways of doing so is to manifest the joy of the Lord which is our strength: then others will want to know what gives us our happiness, our light-heartedness, or what Francis Assisi called our hilarity, and we shall have the opportunity of presenting to them the glorious message of the grace of God in Jesus Christ.

Have Presbyterians no sense of humour? It would be a sad thing for our church and for the Gospel if they should lack such an essential. Above all others, those who stand in the Reformed tradition which stresses the sovereign grace and love of God, should have the joy and light-heartedness which God gives to those who are his people — and that means a sense of humour!

DR. REID is a Professor of History at the University of Guelph, Ont.



Graduates 1978



DAVID A. (SANDY) BEATON is a member of St. Andrew's Church, Windsor, Ontario. He holds a B.A. from the University of Windsor and an honours M. Div. from Knox. He, his wife Jean and their two sons, will take up ministry in Blenheim, Ontario.



JOHN D. BLUE from St. Peter's Church, Madoc, Ontario, has been appointed to Cochrane, Ontario, with his wife Carol Anne. He holds a Diploma in Biochemical Technology from Algonquin College, a B.A. from Trent University and an M.Div. from Knox College.



RAYE ALLEN BROWN and his wife Eleanor Anne will be taking up work in the pastoral charge of Tabusintac, New Jersey and Bartibogue in Miramichi Presbytery, New Brunswick. His home congregation is St. Paul's Church, Ottawa and he holds a B.A. from Carleton University and a M.Div. from Knox College.



J. MORRISON CAMPBELL, his wife Louise and their four children will be going to Centreville, Ontario, under appointment to the board of world mission. His home congregation is St. Andrew's, Hespeler, Ontario.



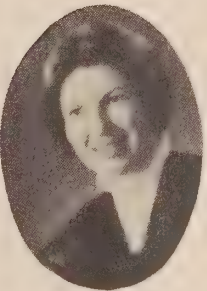
NANCY L. COCKS from St. Andrew's Church, Swift Current, Saskatchewan, has been appointed to Kirkfield, Ontario. She holds a B.A. in history from the University of Saskatchewan, and a M.Div. from Knox College.



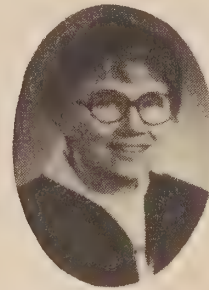
NOBLE B. H. DEAN has been appointed with his wife, Brenda, and daughter to Erin and Ospringe in Brampton Presbytery in Ontario. He has a B.Sc. in psychology from the University of Toronto, and a M.Div. from Knox College. Wexford Church, Toronto is his home congregation.



WILLIAM ELLIOTT holds a B.A. in French and German from McMaster University in Hamilton, Ont. and a M.Div. from Knox College. His home congregation is St. David's Church, Vankoughnet, Ontario. He has no appointment at this time.



KAREN FITZSIMMONS is a member of Knox Church, Oshawa. She is married, holds a B.H.Sc. from the University of Guelph and is not taking an appointment at the present time.



IRIS M. FORD from the congregation of Knox Church, New Westminster, B.C., has been working in the North Waterloo Extension Charge since February 1st of this year. She is a graduate of Ewart College (1954), has a B.A. from the University of Winnipeg, and a M.Div. from Knox College. She has also attended the Claremont School of Theology in California.



NORA A. GORHAM from Rosedale Church, Toronto, is married and has two sons. She is a graduate of St. Andrews, Scotland, holding a B.Sc., and a M.Div. from Knox College. No appointment has been made for her at this time.

Not pictured . . . S. Duncan Fryfogel, B.A., M.Div.



RAYMOND HODGSON has been accepted with his family, wife Catherine Joyce, two daughters and two sons, for overseas work under the board of world mission. He holds a B.A. in history, a M.A. and Ph.D. in religious studies from McMaster University in Hamilton and a M.Div. from Knox College. His home congregation is Strathcona Church, Burlington, Ontario.



FRED HOWARD-SMITH will move with his wife, Janice, and his son and daughter to Port Cartier, Quebec, where he will minister to the congregation of The Church of the Good Shepherd. He has a B.A. in sociology from Laurentian University and a M.Div. from Knox College. His home congregation is Knox Church, Sudbury, Ontario.



CAROL ELIZABETH JOHNSON, a member of St. David's and St. Martin's Church, Ottawa, Ontario will go to Lakefield and Lakehurst congregations in the Presbytery of Lindsay-Peterborough. She graduated from Carleton University in Ottawa with a B.Sc. and holds a M. Div. from Knox College.



REGINALD JOHN McMILLAN from Parkview Church, Saskatoon, Saskatchewan is engaged to be married in June and will travel with his new wife, Dale, to Dauphin Manitoba to minister to the joint charge of Dauphin and Winnipegosis. He holds a B.Sc. in electrical engineering from the University of Saskatchewan.



WILLIAM MORROW from the congregation of St. Andrew's Humber Heights, Toronto, Ontario, will move with his wife, Ruth, to take up an appointment in Brandon Presbytery to the charges of Elphinstone, Okanais and Rolling River, Manitoba. He has a B.A. from Trinity College, University of Toronto.



KEN OAKES has been a representative elder from St. Stephen's congregation, Weston, Ontario, for the past two years. His home church was St. Columba, Vancouver, B.C. He has been appointed to St. James, North Yarmouth and Knox, Belmont, Ontario, and with his wife, Irene, has begun his work there.



D. PATRICIA (PRÉSSWELL) STRUNG is a Registered Nurse, a graduate of Hamilton Civic Hospitals School of Nursing. Now, with her husband, a member of St. Andrew's Church, King Street, Toronto, her home congregation was St. Paul's Church, Ingersoll, Ontario. She will not be taking an appointment at this time. She has a M.Div. from Knox College.



BERT VANCOOK from St. Paul's Church, Ingersoll, Ontario, is a graduate of Wilfrid Laurier University with a B.A. in English and a M.Div. from Knox College.



FRANK VANDERZWAN will travel to Saskatoon, Saskatchewan, to begin extension work in College Park. He has a daughter and a son and his wife's name is Judy. Eastmount Church, Hamilton, is his home congregation and he graduated from McMaster University with a B.A. and from Knox College with a M.Div.



JIM WYLLIE from the congregation of Riverside Church, Windsor, Ontario, will go, with his new wife, Anne, to take up work in Tyne Valley, P.E.I. He has a Diploma in Advertising from the St. Clair College of Applied Arts and Technology in Windsor, Ontario, a B.A. from the University of Windsor, and a M.Div. from Knox College.



GEORGE LEONARD ZIMMERMAN from Central Church, Hamilton, Ontario, will be returning with his wife Marsha Ann to take up work in their home city at Roxborough Park Church. He holds a B.Sc. in mathematics from McMaster University, a Bridge Watchkeeping Certificate from the Royal Canadian Navy, and a M.Div. from Knox College.

Knox College



ANN-LOUISE HALL from St. Andrew's, Owen Sound, Ontario has a B.A. in religious studies from the University of Toronto and the Diploma in Christian Education from Ewart College. She plans to work in Toronto this fall.



C. JOYCE HODGSON from Strathcona Church, Burlington, Ontario holds a B.A. in religious studies from McMaster University. Married to the Rev. Dr. Raymond Hodgson she and her family of two boys and two girls will go overseas under an appointment to the board of world missions.



FRANCIE PENTE-LOW has as her home congregation Duff's Church, Puslinch Ontario. She plans to finish her work toward a university degree next year. She holds the Diploma in Christian Education from Ewart College.



JOAN SMITH, a member of Durham Church, Durham, Nova Scotia, plans to finish work on a university degree next year.

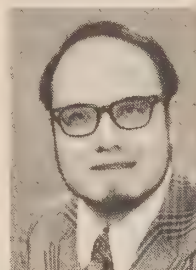
Ewart College



TONY BOONSTRA, B.A., B.Th., is a graduate of Calvin College and McGill University. He has a wife, Bonnie, and six children. He has been appointed to do extension work in Parksville, Vancouver Island.



DONALD GARTH CARSON, C.D., B.Th., of Knox Church, Ottawa, Ontario is a graduate of McGill University and will go with his wife, Lucienne, to Killam and Galahad, Alberta.



GUY F. CHOLTUS, L.E.S., B.Th., is a graduate of McGill University and will do further study. Guy hopes to do French work in Quebec in the near future. He is married, his wife's name is Jeannine and has three children.

Presbyterian College



CARRIE DOEHRING, B.Mus., B.Th., is a graduate of McGill University and has been appointed to Rockwood and Eden Mills pastoral charge, Ontario. She is married to Mr. Mark Jones.



DAVID S. HEATH, B.A., is a graduate of Carleton University. He has been appointed to Briarwood Church in Montreal where he has served as a student. He has a wife, Sandy, and three children.



TERENCE P. HIBBERT, B.A., B.Th., is a graduate of Sir George Williams and McGill Universities. He has been appointed to Coquitlam, B.C., with his wife, Nancy, and two children.



MARK R. MCLENNAN, B.A., B.Th., is from St. Andrew's Church, Arnprior, Ontario. He is a graduate of Trent and McGill Universities. He is going with his wife, Susan, to the West Park pastoral charge, Red Deer, Alberta.



MARGARET RUTH SYME, B.A., B.Ed., M.A., is a graduate of Mt. Allison and McGill Universities. She has five children and a husband Bob, who is a minister in Montreal.

(continued from page 9)

Beating A Straw Man

One cannot but wonder in reading Dr. Hay's March and April articles on "Evangelism" just which evangelicals he has taken as being so consistently defective. Are we receiving Dr. Hay's 'lowdown' on the Rev. Ike, the late Kathryn Kuhlman, the 700 Club and Rex Humbard, or of what the learned doctor conceives to be genuinely representative of evangelicalism? That Dr. Hay has not taken care to make this fundamental issue clear leaves the whole article suspect.

If Dr. Hay is meaning to imply that P.C.C. evangelicals are tolerant 'en masse' of religious subjectivism, committed slavishly to use of the altar call (which, by the way, as the 'anxious bench' was the child of American frontier religion and not

the Evangelical Revival), in thrall to the ditties of "Ira D. Sankey and all of his kind", and oblivious to the dangers of "personalizing" away the apostolic preaching of the cross, then he is simply in error. Obscured from view by his article is the fact that very many evangelicals have deep concern very similar to that of Dr. Hay about such matters. What we have heard from Dr. Hay then, is the standard "harrumphing" diatribe against evangelical "fanaticism". It says little for the audiences of Halifax and Toronto, gathered heretofore, that they have not challenged these remarks as unfair and misleading.

It is high time that the critics of evangelicalism admitted what is obvious, but so damaging to their invective — that evangelicalism is no more monolithic and homogenous than is their own (in Dr. Hay's case, high church) viewpoint. Evangelicalism cannot be 'sacked' en masse any more than Scoto-Catholicism can be 'sacked' en masse. To wittingly fail to make vital distinctions here is to beat

only a straw man. May we not look for a more judicious treatment of evangelicism from Dr. Hay than we have seen heretofore?

(Rev.) K.J. Stewart,
Murray Harbour North, P.E.I.

Meaty Reading

At a time when so much is published for milk-fed Christians, Dr. Hay's articles have provided a sumptuous and nourishing feast.

Enid and Willard Pottinger,
Ottawa, Ont.

Information Please

In order to keep contact with Presbyterians living in the Yukon, Northwest Territories and other northern regions it will be appreciated if the names and addresses of such relatives and friends in the North are forwarded to the Rev. George Johnston, Superintendent of Missions, 3504 - 112th Street, Edmonton, Alberta, T6J 1H9.



YOU WERE ASKING?

Q. In your opinion is the Sacrament of the Lord's Supper open to those who are not members of the Church?

A. This is the substance of the invitation I have extended during the 49 years of my ministry. "To this Service and Sacrament all Christians are welcome. Without distinction of denomination we invite all those who revere Christ as the Son of God to join us as we remember His sacrifice, as we rededicate ourselves to His service, and as we renew our fellowship with His Church. This is His Table, not ours." Certainly I would hope that all who join in the Communion will wish to unite with the Church, but in my opinion if one wishes to partake of a Communion and believes in Jesus Christ, he should not refrain from doing so.

Q. Is it or is it not within the rights of Presbyteries to opt out of General Assembly approved appeals? I often wonder where my boundary of response, as a simple layman, lies.

A. This has been a vital question since I was ordained in 1929 and I am sure for longer than that. It is my opinion that a Presbytery has no right to opt out of an approved appeal of the General Assembly. In my own experience, whether the Presbytery I was working within approved or disapproved of such a General Assembly endorsed appeal, my session has always approved of carrying out the appeal in the congregation. I fail to understand how you can have good government within a Church if every Presbytery is going to decide for or against an approved action of the General Assembly.

Q. What do you suggest we should do with persons who, unless everything goes their way, threaten to resign?

A. There is only one thing to do with any person in any group or board or committee or session who is constantly holding the threat of resigning over the group — accept the resignation at once. Many years ago Allan S. Reid taught me this rule of thumb. Said he — "Once a person starts 'resigning' they are of absolutely no further use to that group. My strong opinion is, accept the resignation the very first time it is offered. That will do more to strengthen the others in their work." I have lived long enough now to know that he was right. People who offer their resignation are old enough to know what they are doing — so help them to further their desire and accept their resignation without further ado and get on with the job. I have found where groups will not do this, it is only a matter of time before the person or persons resign again and again and each time they become more and more absorbed by their own exaggerated importance. Allan was right: they are of no further use to the group.

SEND QUESTIONS TO: Rev. Dr. C. Ritchie Bell, 648 Main St., Lachute, Que. J8H 1Z1. Include name and address, for information only.





REVIEWS

books

BARTH'S CHURCH DOGMATICS,
Index Volume with Aids for the Preacher.
(Published by T. & T. Clark, Edinburgh.)
Cost \$22.90, available from Presbyterian
Publications, 52 Wynford Drive,
Don Mills, Ont., M3C 1J8.

It is generally acknowledged that Karl Barth's Church Dogmatics is the greatest theological work of the twentieth century. Between 1932 and 1967 Barth published 13 volumes of the Dogmatics totalling over 9000 pages. Under the editorship of Professors G.W. Bromiley and T.F. Torrance the complete English translation has been available for several years.

Now we have this comprehensive index volume to the Church Dogmatics. The Scripture Reference index is 171 pages in length, testifying to the exegetical basis of Barth's theology. There is also a Names index and a Subject index. The last section of the book consists of excerpts from the Dogmatics which are appropriate to the Church year.

For those who possess the Church Dogmatics this volume is indispensable. For others, it will be an incentive to add the Dogmatics to their library. To read straight through may seem an intimidating task.

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Would that all ministers possessed the Dogmatics. Barth wrote for them. He himself said during a radio broadcast shortly before his death: "My whole theology, you see, is fundamentally a theology for pastors. It grew out of my own situation when I had to teach and preach . . . " (Final Testimonies, pg. 23.) Through the use of this volume preachers will find the Dogmatics consistently enriching to their ministry.

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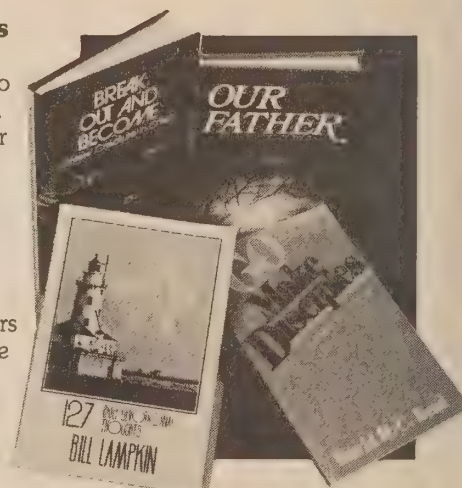
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He's fourteen months old.

Pablo's emotional growth.
measures just half his age.

Roberto is nine. He can't read or write.

But he's good at stealing, lying, running away.

And smart — he doesn't trust his own mother.

Anita loves hers.

— they call her mom crazy

but in the midst of oddness and confusion.
she cares.

Can these bones live?

Can a child be born again?

How big is a mustard seed?

Breathe on us, Lord.

Out of nothing, make a whole new child.

Call him good.

Tender green shoots? Yes. Thank you, Lord.

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P-6-78

NEWS

Knox Convocation

At the 134th annual convocation of Knox College the speaker was Dr. Peter Richardson, principal of University College at the University of Toronto. As a graduate of Knox College who had not entered the ministry he spoke on "Confessions of a Drop-out."

A tribute to the late Professor D.K. Andrews was given by Professor Emeritus David W. Hay. Acting Principal J. Charles Hay referred to the great loss that the college had suffered in the death last July of Principal Allan L. Farris. To date \$37,000 has been received for the bursary fund in his memory.

Twenty-three men and women received the diploma of the college, and 21 had the degree of Master of Divinity conferred on them. The Rev. Garth Basil Wilson of Toronto was given the degree of Doctor of Theology after qualifying for it.

The honorary degree of Doctor of Divinity was conferred upon the Rev. William J. Adamson, minister for 28 years of St. Giles Kingsway Church in West Toronto; the Rev. Robert H. Armstrong, minister of St. Andrew's Church, Wingham, Ont., and the Rev. R. Forbes Thomson, minister of St. Andrew's Church, Guelph, Ont. for the past 21 years.

The travelling scholarship was awarded to William Morrow, who also won six other scholarships.

Enrolment at Knox College has doubled in ten years, in 1977-78 there was a total of 128 students registered with the college.



Knox Presbyterian Church, Yorkton were hosts Feb. 24-26th for the Synod of Saskatchewan Young People's Conference on "Communications". The Rev. Derrick Dick combined duties of host with those of theme speaker, providing two addresses during the weekend, and musician, coming to the rescue with his guitar when the organ broke down for the Sunday Service.

The young people, from as far away as Swift Current and Winnipeg, participated in many activities to study "Communications", including discussion of taped excerpts of religious broadcasts, preparing Christian T.V. commercials or discussing violence on T.V., listening to theme addresses, participating in a simulation game of "Bird Calls", discussing "Father and Son" communication in Cat Stevens' popular song, and reacting to a short science-fiction parable, "The Innovator".

On the lighter side, the young people expended excess energy in such seasonal activities as snow-fights and skating, along with sing-songs, and the traditional "Sharing of Gifts" Saturday evening. The latter was a time for them to share their talents singing, acting, dancing, playing or whatever with the group. The highlight was "The Melodrama", an hilarious skit put on by the Yorkton group, with the aid of some imports from Saskatoon.

The weekend was rounded out with some introductory games, lots of great eating, free time, devotions, Sunday Worship, evaluating, and visiting with the billets, not to mention the making and renewing of friendships which always highlights these events.

In the photo, the Rev. Dick leads the "Male Chorus".

Diane Reader Jones

P.M. Choir Entertains



THE PRESBYTERIAN MEN'S CHOIR provided inspiration and entertainment at the Moderator's Breakfast, held this year at St. Mark's Church, Don Mills. Dr. Rayner spoke to the gathering of over 200 people on the theme "Called By God's Grace."

History Anyone?

The General Assembly's Committee on History have announced the winners of the 1977 History Prizes.

A twenty-five dollar cheque and an inscribed scroll have been awarded to the committee which wrote "The Dissenting Church of Christ at St. John's, Newfoundland," and to the committee that authored the "History of St. Andrew's Presbyterian Church 1791-1975, Niagara-on-the-Lake, Ontario."

The Committee on History welcomes submissions from individuals or committees for the 1978 competition. Rules are available from your minister.

"Joyful Sounds" in Bermuda



THE JOYFUL SOUNDS CHOIR from St. Andrew's, Humber Heights, Toronto, under the direction of Mrs. Sheila Kirkland, visited Bermuda Easter Week. They took over choir duties at St. Andrew's in Hamilton, Bermuda, leading in Palm Sunday worship with the Rev. Leslie S. Smith. They also gave a well attended and warmly received concert at Astwood Hall and had opportunity to tour many of the island's beauty spots.

Class Reunion



THE CLASS OF '38, Knox College held their 40th reunion at their alma mater on April 12th. Pictured above are: (front row, left to right) Robert A. Sinclair, Wilfred F. Butcher, W. Ernest Smyth; (back row, left to right) George L. Douglas, Alex F. MacSween, Stanley E. Smith, Thomas S.M. Bryan, J. Reynolds Esler, Robert H. Armstrong. Absent: Fred C. Knox, Joseph E. Taylor.

Mass Evangelism Held Ineffective in Promoting Church Membership

Two studies conducted by the Institute for American Church Growth in Pasadena, California indicate that mass evangelism is not an effective method of promoting increases in church membership.

Separate studies of the effects of a 1976 Billy Graham crusade in Seattle and the "Here's Life, America" campaign held in several cities by Campus Crusade for Christ found that relatively few of the people who indicated that they had made "decisions for Christ" followed up on those decisions by joining local churches.

The study of the Graham crusade's results found that more than 53 per cent of the decisions registered were by Christians "rededicating" their lives to Christ. Of the non-churchgoers who made "decisions for Christ," nearly 85 per cent did not join churches.

Of the hundreds of thousands of "decisions" registered by the Campus Crusade effort, 97 of every 100 were never incorporated into a church.

Data for the study of the Graham crusade was obtained through questionnaires returned by 265 pastors in the greater Seattle/Tacoma area. Asked to evaluate the crusade's relationship to the growth of their churches one year later, 17.3 per cent reported a positive effect while 82.7 per cent said no effect.

Dr. Win Arn, president of the Institute for American Church Growth, noted that the study of the Graham crusade's effects also found that more than 8 of 10 of the persons who had joined churches after attending the crusade already had friends or relatives attending the churches they joined.

According to Dr. Arn, that means that "large numbers of new Christians now in churches were invited to the crusade by friends or relatives. Following the decisions, there was a natural 'door of entrance' into that same local church."

He suggested six steps to produce more effective mass evangelism:

- Change the goal from registering decisions to making disciples and responsible members of the church.
- Precede each crusade with adequate church-growth training for pastors and key lay leaders.
- Elevate the importance of the local church in mass evangelism.
- Encourage and train the laity to evangelize.
- Develop and utilize natural bridges of evangelism through friends and relations.
- Structure a year-round strategy of effective evangelism in participating local churches.

(Reproduced from *The Cumberland Presbyterian* — February 1978 issue.)



PERSONALS



Miss Pauline Brown returned to India March 28, 1978. She will be working, at the beginning of her term at least, in Jobat-Indore area Central India. Miss Brown completed her Master of Health Sciences degree at McMaster University. Miss Brown, while studying in Hamilton, attended South Gate Presbyterian Church. In January South Gate's minister Rev. M. Bailey and session planned a special mission day in the congregation. The focus of the day was Miss Brown and her ministry as a medical missionary in India. Rev. Earle Roberts preached the sermon and Miss Mary Whale spoke about Miss Brown's work in India — and of the influence of medical missions in Christian work in India. A Lunch followed the service. A number of friends from South Gate and from the area were able to have a time of fellowship with Miss Brown and each other. Pictured above are Miss Brown and Rev. Bailey.

Rev. Dr. Ray Hodgson has been appointed for one year as Ordained Missionary to Jarvis Ontario. Dr. and Mrs. Hodgson have been appointed as Overseas Missionaries and it is expected that they will take up an overseas appointment in 1979.

Mrs. John (Luella) Albin, (organist and choir leader of Caledonia Church, Caledonia, Ont., was honoured recently on the occasion of her 25 years service as organist and choir director. Luella became organist at 17 years of age and has served with great dedication. She has also directed numerous pageants and Junior Choir presentations. Recently she was the guiding hand behind a three-day presentation called "Thanks Mac" — a musical and dramatic tribute to the Rev. Norman McMillan who served the church in Caledonia for 39 years and is now retired.

Mrs. Albin was for many years the pianist for the Haldimand Choralairs. The choir has sung at Expo, in Texas and, more recently, in Wales.

Mr. and Mrs. Dale Willson and their daughter Carie, left for Nigeria April 13. They arrived April 14. Mr. and Mrs. Willson have been appointed as agricultural missionary to the Presbyterian Church of Nigeria for work at the Itu Agricultural Farm.

At its Spring Convocation on May 8th, Acadia University conferred on Rev. Dr. Kenneth G. McMillan, General Secretary of the Canadian Bible Society, the degree of Doctor of Divinity Honoris Causa. Acadia is a secular university of Baptist beginnings. Dr. McMillan's contribution to the Christian life of Canada was recognized by Knox College (Presbyterian) of the University of Toronto in 1963 when it granted him a D.D. degree. In 1974 the historic Anglican College, Wycliffe, also awarded him the degree of Doctor of Divinity.



Chaplain R.A.B. MacLean, left, was presented with the Queen's Jubilee Medal by Commodore A.C. McMillan, Base Commander, CFB Halifax, centre. Captain Bernie Roberts, right, looks on.

Padre Bob MacLean was one of ten Canadian Forces Protestant Chaplains to be thus honoured and the only Presbyterian. One seventh of the C.F. Personnel received the Queen's Jubilee Medal.

Padre MacLean was promoted to the rank of Major, 1 March 1978.

"Peace brother" is not a meaningless phrase to three Presbyterian Canadian Forces Chaplains. On April 19th the three will be simultaneously serving United Nations Peace Keeping personnel of Canada. Padre R.A.B. MacLean of Halifax succeeds Padre S.D. Self of North Bay as Chaplain to the Canadian Contingent United Nations Emergency Force, Middle East at Ismalia with a fast turnover in Cairo Airport, 19 April. Padre W.C. MacLellan of Calgary is serving with the United Nations Forces in Cyprus from 2 April—30 Oct. 1978. Padre MacLean's dates are 18 April—25 Oct. 1978.



St. Andrew's Presbyterian W.M.S. Spencerville honoured Mrs. Herbert Cook at their Easter Thankoffering with an Honorary Life Membership Certificate presented by Mrs. Donnie Thompson and the president, Mrs. Gloria Purcell. Her son, Dean, and her granddaughter, Mrs. Carol Shannon, also made a presentation of an Honorary Life Membership pin, a gift from the family.

Left to right: Mrs. Donnie Thompson, Mrs. Carol Shannon, Mrs. Herb. Cook, Mrs. Gloria Purcell and Mr. Dean Cook.

On Sunday, April 16, 1978, which was observed as Laity Sunday in Knox Church, Burlington, the session presented an engraved plaque and framed sketch of Knox Church to Harold M. Griffith, retired president of Stelco. Mr. Griffith was a longtime elder of Knox Church and a member of the Trustee Board. They now live in Toronto. The sketch was drawn by an artist of the congregation — Mrs. Patricia Kirby (Coutts).

The Board of World Mission paid tribute to two of its staff who are retiring after a number of years of service in mission. The Rev. R. Malcolm Ransom and the Rev. Paul Chan will retire in the summer of 1978.

Mr. Ransom has served the Board of World Mission since 1942 as a missionary: in China, as mission secretary for the General Board of Missions and as Mission Education Secretary for the Board of World Mission. For a few years within this time he was a parish minister — but even in those years he was active in the G.B.M. as Chairman of the Mission Education Committee. While Mac Ransom has had a marked influence on mission education within the Presbyterian Church — he has been active ecumenically. He has worked on Mission Education committees and projects of the Canadian Council of Churches. He has been on the executive of the Committee on Mission Education of the National Council of Churches in the U.S.A. where he has contributed to the involvement of Mission Education programmes used in Canada and the U.S.

Rev. Paul Chan has served in the missionary work of the Presbyterian Church for forty-one years. His father was the first Chinese missionary in Montreal. Paul followed in his father's footsteps after his theological education which was taken in China at Canton Theological Seminary. Mr. Chan has seen the Chinese congregation grow and serve Chinese people in Montreal in many ways. The Chinese Presbyterian Church is an educational, cultural and recreational centre reaching from its spiritual base to meet human needs. Rev. Paul and Mrs. Chan have set high standards for ministry.

Miss Margaret Kennedy has returned from India where she has served for thirty-eight years — mainly in Central India — now known as the Diocese of Bhopal. Miss Kennedy has been asked by the Board of World Mission to work in Mission Education for approximately one year from her return from India. She spent two months in the spring doing deputation in British Columbia and Alberta. She returned to Ontario in early May where she had a number of speaking assignments including Presbyterian College convocation. She received the degree Doctor of Divinity Honoris Causis from Presbyterian College. She also spoke at the graduation of Ewart College.

On Missionary Sunday, Rev. Roy A. Taylor and Mr. Ainsley Roseborough of Knox Church Sudbury, were made Life Members of the W.M.S. (W.D.). The presentations were made by their wives. Mrs. Dorothy Taylor, President of the Algoma Presbyterial, and Mrs. Winnie Roseborough, (nee Ripley) former Deaconess and President of the Florence Graham, W.M.S. Group of Knox Church. Guest speaker for the weekend Missionary programme was Miss Diana Wadsworth, who is on furlough from the girls' college in Jhansi, India.

The Rev. Dr. and Mrs. D. Glenn Campbell of Elmwood Avenue Presbyterian Church, London, Ontario, have recently returned from a trip to Scotland, the trip a gift of the congregation. While in Scotland, Dr. Campbell was invited to share in the ordination of the Rev. E. Lorna Mitchell, in St. Ninian's, Edinburgh. Rev. Mitchell is known to Canadian Presbyterians, having taken summer mission field appointments for two years at Stokes' Bay, in the Bruce Peninsula, Ontario.

Miss Diane Petrie and her daughter Catherine Helen will return to Taiwan May 17. She will continue in a project among tribal people working in educational and curative program on tuberculosis.

Miss Diana Wadsworth completes 10 months furlough at the end of June. She will return to Jhansi, India, where she will continue in her work in education at the Helen MacDonald School and in the Diocese of Lucknow.



The congregation of St. James and Knox Bouladerie, N.S., honoured Mr. Dan M. Patterson with a testimonial dinner at which time he was presented with a plaque and a purse of money. Mr. Patterson, who is still active in the work of the congregation has been a member of the choir for 50 years, treasurer for 35 and an

elder for 34. Letters of appreciation were received from the Moderator of the 103rd General Assembly, and from the Moderators of synod and presbytery.

Pictured are (left to right): Mrs. Laurie Kaiser, his sister, Mrs. Patterson (Caroline) and Mr. Dan Patterson.



MR. CHARLES BENHAM, above, right, was honoured by the congregation of Knox Church, Grand Valley, Ontario for his many years of service, 26 of them as an elder. Making the presentation of a plaque is Mr. Alex Black, clerk of session.



FOUR MEMBERS of Tweedsmuir Memorial Church in Orangeville, Ontario, were honoured with Life Membership Certificates from the Canadian Bible Society. Left to right: Mr. Blake Fairbairn, Mrs. Earle Cook, Mrs. Edith McNeilly, and Creola Simpson, a student at Ewart College.



THE REV. ROBERT SINCLAIR was honoured by the congregations of First Church, North Pelham, and Rockway Church, Ontario, on the occasion of the 40th anniversary of his ordination. Mr. and Mrs. Sinclair are pictured above with the congregations' gift, a combination clock, barometer and thermometer.



APPIN, BURNS' MOSA and Melbourne, Ontario congregations honoured the Rev. Douglas Lennox and his family on the tenth anniversary of his ministry among them. Pictured above are (left to right): Margaret, Catherine, Mrs. Lennox, Rev. Lennox, John and Paul.

CAMEOS



WESTMOUNT CHURCH, London, Ontario, recently dedicated a new P.A. system. Shown above are the donors of the system, Mrs. Alice Brockington, and Mr. Don McTaggart, an elder whose volunteer labour completed the project. The congregation has also been fortunate in being able to complete an addition to their building dedicated last year.

A service of Thanksgiving and Dedication was held on March 29 at *St. Enoch's Church, Hamilton, Ont.*, to dedicate the new Keates pipe-organ.

Rev. Byron Nevin, Moderator of the Presbytery of Hamilton, conducted the service and Rev. David Marshall, minister of *St. Enoch's*, preached the sermon. The organ was played by Mr. James A.G. Martindale, L.T.C.L., organist of *St. Enoch's*.

Melrose Park Church, Toronto, observed its 40th Anniversary on the 2nd April, 1978, with Dr. Iain G. Nicol, of Knox College, as guest preacher. During the service the Flag Bearers of H.M.C.S. Vanguard presented the flags. Rev. Gordon Haynes now is their Padre. *Melrose Park* now is considered H.M.C.S. Vanguard Home Church.

At the March communion service in *Knox Church, Dutton, Ont.*, the minister, the Rev. David Stewart, dedicated a silver chalice.

It was presented by Mrs. R.C. Drager and her family in memory of Mr. Drager, a valued member of the session, board of managers and choir of *Knox Church*.

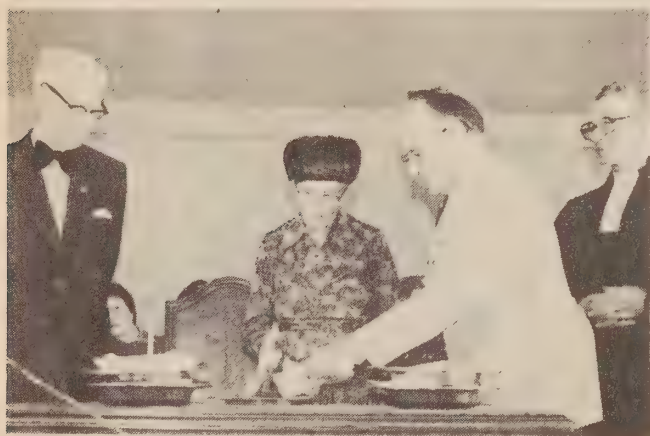
D.W. Ford, clerk of session, accepted the gift on behalf of the congregation.



A STAINED GLASS window depicting the Apostle Paul was dedicated in *St. Andrew's, Campbellford, Ont.*, on Easter Sunday.

The window was dedicated to the glory of God and in memory of W.J. Harold Dunk, a former clerk of session, Sunday school superintendent, representative elder and mayor of *Campbellford*.

Members of the Dunk family are shown with the Rev. Dennis Freeman, minister of the congregation.



ON THE OCCASION of their 81st anniversary as a congregation, the people of *Chalmers Church, London, Ontario*, "burnt the mortgage" on their new building.

Pictured above are (left to right): Mr. H.J. Brown, clerk of session, Mrs. E.N. Stanfield, the oldest active member (who had the honour of burning the mortgage on the old "downtown" church years ago), Mr. W. Aplin, chairman of the board of managers and the minister, the Rev. J.H. Marshall.



THE 1st PICKERING COMPANY of the Boys' Brigade in Canada dedicated their new Company Colours at a special service in *St. Andrew's Church, Pickering, Ont.*, April 9.

Shown are (left to right): George Malcolm, David McCulla, Derek Christ and the Rev. Frank Conkey.



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DEATHS

KERR, THE REV. DAVID McMASTER, a retired Presbyterian minister and former M.P.P. in the Ontario Legislature died in Toronto, April 19, at the age of 77.

A native of Northern Ireland, Mr. Kerr was ordained in 1936. He served three congregations in the pastoral charge of Shakespeare, Ontario, before being called to Waterloo, Ontario, in 1938. He was minister of Royce Church in Toronto from 1942 to 1955.

While ministering in Toronto, Mr. Kerr served on the board of education and was elected to the Ontario Legislature in 1951 and 1955. He was on the provincial parole board for close to ten years before he retired in 1970.

He leaves his wife, Helen, daughters Muriel Hackett, Thelma Middleton and Sylvia Parker, and a son, Scott.

LOCKE, THE REV. ORVILLE G., the minister of St. Andrew's Church, Lindsay, Ontario, since 1960 died after a brief illness in his 64th year at the Ross Memorial Hospital on April 12.

A native of Elmvalle, Ontario, he obtained the B.A. from McMaster University and graduated from Knox College in 1947.

Over a period of 31 years he served pastorates in Holstein, London and Lindsay, Ontario. He was Moderator of the Synod of Toronto and Kingston in 1967 and was Clerk of London and Lindsay Presbyteries. He also served on the Senate of Knox College.

Active in community affairs, he served for 12 of the past 14 years on the district high school board.

Mr. Locke is survived by his wife Dorothy (Atkinson), a daughter Doreen (Mrs. Bruce Harris of Markham), a son Larry of Vancouver, B.C., a brother, and three grandchildren.

ASHMORE, GEORGE CHARLES, 100, elder and oldest member of Knox Church, Fingal, Ont., March 10.

CLARK, WILLIAM RENNIE, 92, elder for 40 years, St. Andrew's Church, Hamilton, Ont., March 21.

DICK, THOMAS M., elder for over 50 years, Knox Crescent and Kensington, Montreal, Que., a trustee and member of the board of management, served on the board and senate of The Presbyterian College and the Administrative Council, March 24.

FARQUHAR, ALEXANDER, 96, elder for 53 years, Knox Church, Elora, Ont., March 28.
FOERS, MRS. RACHEL, member, Athelstan Presbyterian Church, Athelstan, Que., April 5.

HOPE, MRS. ISOBEL, member, Gloucester Church, Ottawa, Ont., life member of W.M.S. and Gloucester Auxiliary of W.M.S.

KIDDLE, MISS A. BEATRICE, 54, member, St. Giles Church, Calgary, Alberta, choir member and secretary-treasurer of the church school for 32 years, March 30.

LOBBAN, GEORGE JAMES, 82, member, St. Andrew's Church, Scarborough, Ont., April 19.
MACKENZIE, ELLEN E., 84, member, Knox Church, St. Catharines, Ont. for over 39 years, April 13.

MACKENZIE, MRS. D.W. (FRANCES), 85, member, St. Paul's Church, Victoria Harbour, Ont. for 72 years, honorary life member of the W.M.S. and long time president, choir member, and active in Ladies Aid, Feb. 25.

MacLEOD, NORMAN M., 69, elder, Kenyon Church, Dunvegan, Ont., March 27.

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BUDGET RECEIPTS

Receipts from congrega-
tions for the budget of General
Assembly totalled \$632,446 on
April 30, as compared to \$549,-
161 for the first four months of
1977.

The W.M.S. (W.D.) contribut-
ed \$93,750 and the W.M.S.
(E.D.) \$10,000 in that period.

Expenditures to April 30
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MARSHALL, JOHN ALBERT (JACK), 85, elder for 20 years and member for 62 years, Knox Church, St. Catharines, Ont., April 1.
MCKINNON, MURDOCK, 89, member, St. Paul's Church, Victoria Harbour, Ont. for over 50 years, recording secretary for 20 years, Feb. 17.
MORRISON, CLARENCE G., 82, elder, St. Andrew's Church, Framboise, N.S. for 39 years and clerk of session for 10 years.
MUNN, EDGAR W., 85, elder, Carmel Church, Hensall, Ontario for nearly 30 years, April 10.
SUTHERLAND, LAWRENCE HUNTER, 79, senior elder, Knox Church, Fingal, Ont., clerk of session for many years.
URQUHART, MRS. A.S. (MARGARET), 62, founder member, Knox Church, Halifax, N.S., former church school teacher, youth leader and member of The Ladies Guild, April 3.
WARREN, ARDEN W., 86, elder, St. Paul's Church, Caintown, Ont. for 38 years, clerk of session for many years, March 16.

CALENDAR

ORDINATIONS

Bailey, Rev. Harry, Abbotsford, Calvin Church, B.C., April 16.
Blue, Rev. John, Madoc, St. Peter's Church, Ontario, May 4.
Dean, Rev. Noble, Scarborough, Wexford Church, Ont., May 17.
Lockerbie, Rev. Miss Caroline, Lethbridge, St. Andrew's Church, Alberta, Jan. 29.

INDUCTIONS

Aicken, Rev. Allen J., Calgary, Knox Church, Alberta, March 3.
Hanley, Rev. Donald B., Kingston, Strathcona Park, Ont., April 18.
Munshaw, Rev. William G., into the pastoral charge of Lucknow and South Kinloss, Ont., April 2.
Wray, Rev. Robert J., St. Catharines, West St. Andrew's Church, Ont., April 30.

RECOGNITIONS

Bailey, Rev. Harry, Abbotsford, Calvin Church, B.C., April 16.
Lockerbie, Rev. Miss Caroline, Fort Macleod, St. Andrew's Church, Alberta, Jan. 29.
Russell, Mr. Don, as Christian Education Director for Knox Church, St. Catharines, Ont., March 12.

DESIGNATION

Cameron, Miss Lorna, designated as Deaconess of First Church, New Glasgow, N.S., May 17.
Robinson, Mrs. Linda, designated as Deaconess of the Presbytery of Calgary-Macleod, at Grace Church, Calgary, Alberta, March 19.

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George Vais, 26 Wordsworth Way, Winnipeg
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men's Missionary Society (W.D.), 50 Wynford
Drive, Don Mills, Ont. M3C 1J7.

ANNIVERSARIES

150th — St. Andrew's Church, Guelph, Ont., April
30th, (Rev. R. Forbes Thomson)

145th — St. Andrew's Church, Cobourg, Ont., May
7, (Rev. S.A. Hayes)

129th — St. Andrew's Church, Barrie, Ont., May 7
(Rev. H.E. Waite)

125th — Knox Church, Westport, Ont., April 16,
(Douglas Henry, student minister)

50th — Westminster Church, Ottawa, Ont., April
9, (Rev. W.I. McElwain)

*Erratum: We regret that the
picture of the reception
given Mr. Alex MacLennan on
page 28 of the May Record
neglected to mention his
congregation, St. Andrew's,
Windsor, Ont.*

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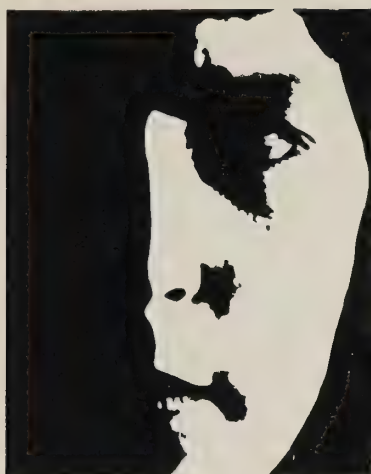
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Back-Slapping or Back-Sliding?

Jesus: "They shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the Kingdom of God." (Luke 13:29, KJV.) "My house shall be called of all nations the house of prayer" (Mark 11:17, KJV.)

TO DETERMINE HOW LARGE NUMBERS of people feel about any one of a host of different subjects, polls are taken, surveys held, and results published. Some feel that these "flesh out" facts of which we are already, and sometimes painfully, aware. A survey recently conducted in a large Canadian city has apparently confirmed some long-standing suspicions. The city's populace was shown to be decidedly "racist."

The survey included schools and churches and indicated that serious problems originate among those professing Christianity, and that not only were these people Canadian but many of them even Presbyterian. It's a wonder that the holy ground about the burning bush had not broken forth in volcanic eruption and the bush's fire spread to an all-consuming conflagration! Surely, at least, the heavens could have rolled with thunder!

It could have been nothing less than the thunder of the God who made us all of one blood to dwell together on earth (Acts 17:26). The disbelief and pain must have been akin to that of the cross for our Lord who had so vividly impressed upon his people the necessity of love! The failures of Christians have frequently been sufficiently conspicuous.

The humiliating survey was of only one city, and the sin of Old Testament Sodom did not bring about the destruction of all ancient urban centres (Genesis 19:24). Large cities, however, are usually representative of people's thinking even in far-flung parts of a nation. We only pray that our survey does not indicate Canadians all think along such prejudicial lines.

Attempts to bring Christians and non-Christians together in "brotherhood" gatherings and breakfasts may only be the frantic efforts of the desperate to "plug the dike" before the deluge. Certainly, we have long known residential developments and country clubs with rules restricting admission to "whites." Jesus, a not-too-white Middle-Eastern peasant and a Jew would almost certainly be "black-balled." Nobody has been so stupid as to bring this up in the midst of all the back-slapping and compliments that prevail briefly once a year.

Daisuke Kitagawa is an American, Japanese-born clergyman, an Episcopalian who has served on the World Council of Churches. In a book, *The Pastor and the Race Issue*, he suggests that "Any fantasy, including that of racism, is an evasion of the will of God." Some may feel he could have written still more strongly.

He says that ministers in London, England, once assured him that the reason West Indian people did not feel welcome in English churches was not because of discrimination, but was, rather, a reflection of coldness displayed to other people in general, and suggests the same problem is characteristic of American churches.

Imagine that! "A reflection of coldness to other people in general!" *Christian* churches? Are Christians really trying to give the lead? It's difficult for Canadians to accept the answers of "average" people to such penetrating questions. Shrugging off our normal attitude to the Canadian Indian, we commonly deplore the lot of the American Black. Shutting our eyes to our own racial problems resulting from a freer immigration policy, we decry South African *apartheid*. Refusing to face up to our own "wasplishness," we condemn Britishers for blaming immigrants from the Far East and the Caribbean for genetically weakening the blood lines.

Alas, but the Canadian church has often been anything but Christian! Paul would earnestly remind us (Galatians 3:27f., RSV), "For as many of you were baptised into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus."

Prayer

God of compassion, who made us in your likeness and able to aspire to the fulfilment of your will, forgive the loss of devotion that leads repeatedly to straying in our wilderness. Make us less concerned about the specks that cloud others' vision and more deeply aware of the logs that block our own. Patiently teach us to understand, help, and bear the burdens of one another. May the distance by which they fall short of our ideals become one measure of our love to them. Redeem us who have been invited to be your people, and help us, that through your own forgiving Spirit, even we may one day lift up voices in praise of you, along with those who come of every nation and people and tongue. Through your grace to us in Jesus Christ our Lord. Amen.

by D. Glenn Campbell



THE PRESBYTERIAN CHURCH IN CANADA
FINANCIAL STATEMENT

Year Ended December 31, 1977

INCOME

FROM

Congregations and Women's Missionary Societies	\$3,352,000	
Investments and Estate Incomes	416,000	
Bequests and Gifts for current use	228,000	
Miscellaneous Income	50,000	
		\$4,046,000

EXPENDITURE

Board of World Mission — Including		
\$1,527,000 — Grants to Congregations,		
Institutions, Field Workers in Canada	\$2,665,000	
\$ 741,000 — Overseas Field Work expenses		
Grants to Colleges	\$ 425,000	
Educational and other communications work	631,000	
Pension and other Benefits	372,000	
Cost of General Assembly and Committees	164,000	
General Administrative expenses	160,000	
Other expenses and allocations	39,000	
		\$4,456,000
Excess of expenditure over revenue before		
undernoted items		\$410,000
Deduct		
Transfer from unexpended appropriations	\$ 75,000	
Profit on Book of Praise	50,000	125,000
DEFICIT FOR THE YEAR		\$285,000

A Challenge To Us All

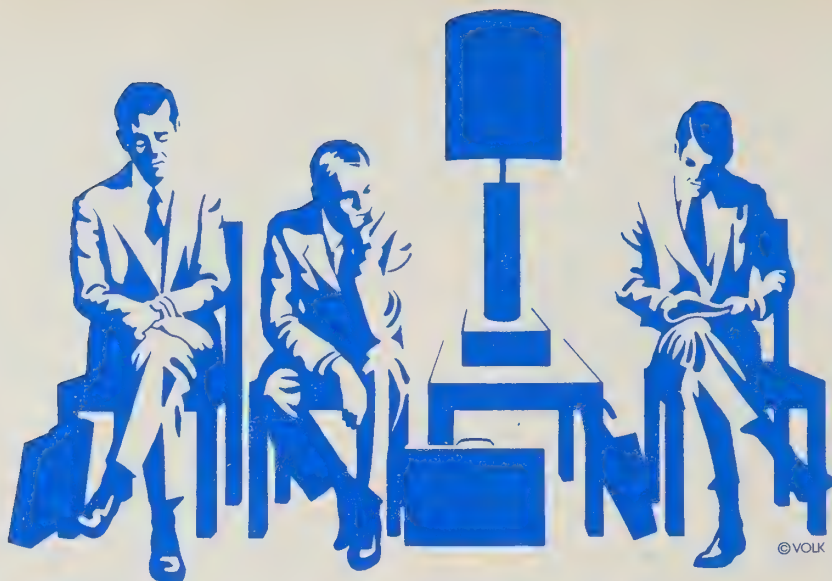
J.B. Barbour,
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THE MODERATOR



PRESBYTERIAN
RECORD

JULY-AUGUST, 1978



THAT MAXIM OF CHILDHOOD, “big boys don’t cry” carries with it as much significance for those growing up male in to-day’s world as it did when first used by some stone age psychologist. It is beyond question a devastating form of emotional blackmail, designed to instantly stop any flow of natural feelings. Whether you see the statement in the literal, metaphorical, or symbolic sense it does not reduce or alter in any way the implications of the message.

For most men it is a lesson driven home at a tender age, long before the ability to either reason or question. But then who would question the wisdom and good intention of a loving mother and father? Have they not in turn been lovingly taught by their parents? The success of this psychological impediment, if “success” is the right word, can be measured by the fact that most men carry this inhibition forward into their adult life. It very soon becomes an integral part of the psyche, calling forth at all times a dry-eyed, stoic, controlled reaction to emotional experiences in personal, family and community life.

The statement “big boys don’t cry” has been passed down to successive generations accompanied by a whole series of similar learned inhibitions. Of course it would be nonsense to suggest that four little words bear the responsibility for imposing restraints on all male sensitivity. If the point has not already been made, I hope by now it is starting to become clear that the issue is of much greater import than the selection and isolation of one single statement; one to be viewed as a male “hang-up.” The real issue is society’s rigid definitions of masculinity. I believe there are few men who realize the limitations this attitude imposes on their attempts to live a truly Christian life.

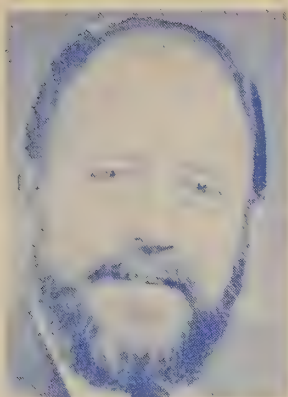
Charlotte Clinebell in her book *Meet Me in the Middle* describes so well the emotional bind that entraps men. Ms. Clinebell talks about a marriage counselling session where the husband is looked upon as being cold, distant, and devoid of feelings. As the husband struggles to discover if he has any feelings whatsoever, suddenly into clear focus comes the memories of many childhood occasions where he learned to suppress all feeling signs of “weakness” and vulnerability. Charlotte Clinebell’s final sentence provides some real insight on the effects of

BIG BOYS Don’t Cry!

misguided conformity. She writes, “The admonitions, ‘don’t cry’ and ‘don’t be afraid’ and ‘be a man’ also meant . . . ‘don’t feel’.”

That kind of sensitive understanding of lifestyle restrictions by this authoress, prompts me to suggest a slight change in the famous lines by Robert Burns, “O wad some Power the giftie gie us, to see oursels as *women* see us.”

Probably most of us know the parody on that famous old hymn, “Take my life and let it be, consecrated Lord to Thee” that makes it read, “Take my *wife* and let her be, consecrated Lord to Thee.” On the two occasions when I have heard this parody quoted, I have sensed a ripple of embarrassment throughout the assembled group. Not, as one might think, because of an uneasy feeling about tampering with the wording of a revered hymn. Rather the uneasiness stemmed from the fact that this bit of jesting had revealed an uncomfortable truth. Christianity and the Church do not appear relevant in terms of male values in today’s society . . . that set of values which uses power, money and career achievement as a yardstick. Somehow going to church and giving thanks for God’s blessings just does not get on the list of socially approved “man-type things to do.” For your average “jock” it does not constitute part of the rules for masculine behaviour.



by Hamish Livingston

Join with me for just awhile in a flight of fancy. Imagine that society has been working on a new set of rules for masculine behaviour. Imagine still further that an amendment has been passed stating that henceforth behaviour will be defined as "human" rather than "male" or "female." Such things as openly demonstrating compassion, love and concern and getting in touch with one's feelings are now O.K. As a result, men are liberated in much the same way as blacks have been in coming to believe, to really believe, that "Black is Beautiful." Since "Feelings are O.K." many men now respond to a long-felt desire to attend a service of worship. This they do without seeking the approval, spoken or felt, of their peer group. A flurry of activity has commenced among churches with declining membership. The church moves from the comfortable pew to the wonderful, exhilarating, crowded pew, man has kicked aside the mores of the day and released himself from the emotional straight-jacket.

A flight of fancy? Certainly. But it is one born out of the prayerful hope that it is not an impossible dream, out of a belief that these high-flying thoughts can be brought down to earth to become manifest in reality. Is there really that much distance between dream and reality? I think not. Surely great things will happen when men can muster enough raw courage to drop their defences and react with a total range of feelings. Surely great things will happen when men understand that inasmuch as they deny feelings of charity, so in like manner they do also deny the chance to grow in His likeness. God wants all men to strive for completeness. Otherwise, like a car that fails to fire on all cylinders we travel through life under-powered, hesitant and experiencing a very rough journey.

Where when and how, then, can we learn to grow and express our wholeness, our male humanness, the potential and perfection that God both sees in us and seeks from us?

Before I try to provide some answers to the "where," "when," and "how," there may be those who feel this article addresses only an emotionally crippled and poorly functioning minority. I would respond by saying that I believe there are many men who have emotional needs — great needs born of

much uncertainty and insecurity in a world that provides little or no opportunity for sharing or caring. This belief is supported by the comments of friends who have manned telephones on one of the many evangelical T.V. phone-in programs. To their surprise, they found themselves in deep conversations with young men, old men and middle-aged men; educated, uneducated; rich and poor; yet all searching for understanding and help. So truly it seems that a cry for help is issuing deep from the hearts of all men. They want to gain the capacity to feel deep sorrow and to receive comfort; to reach out in confusion and be met by the strong grip of one who will help; to shout and jump for joy and be joined by those who want to celebrate their happiness.

So how can the liberating process begin? How practically to achieve the kind of wholeness God wants Christian men to have?

Start by forming small groups. Try for a good spread in ages. Both young and old have something to say to each other. Be prepared to share some inner feelings but start slowly, for it must be remembered that getting in touch with feelings should be a comfortable and unforced exercise. A non-threatening beginning for newly-formed groups could be a discussion of the many roles men are playing (or think they should be playing). Are they at variance with true feelings and Christian belief? This effort would enable the whole group to learn and understand together how Christ wants us to be, as opposed to society.

The next suggestion could serve as a jumping-off-point for a new series of groups. Many men, having taken the initiative in forming initial groups, may feel good about leading a new group through the early stages. The suggested subject matter to grapple with this time, however, would be more complex and harder to deal with: "How do you promote Christianity amid today's set of values?" This is a key issue that confronts us daily. What better response could there be than for men to make a beginning by sharing personal concerns with each other, and in an atmosphere of Christian fellowship seek out answers? These answers are needed as much by the Church as by individuals. The Church needs help since it is obvious that traditional phrases and ideas have lost much of their power to move men.

Small groups are not the only way to provide opportunities for men to reach out for their Christian potential. The development of meaningful one-day workshops is a priority on my agenda. I see them being structured to respond to the needs of men at different stages of life. A workable suggestion would be a workshop to help the 25-40 year olds in their efforts to establish worthwhile standards and values. This is the group that has been making decisions against a backdrop of social unrest, materialism, bribe-taking, inflation and a disillusioning set of amoral acts, exemplified by "Watergate," but much more pervasive than one American political tragedy.

Another example would be a workshop which speaks to the father's role as a parent. I believe that many younger men would welcome and support such an effort. This idea would not focus on improvement in dexterity with safety-pin and diaper. It would be a looking at and recognizing of the father's particular responsibilities within the family.

There could be many more workshops with goals of personal and spiritual growth. However, I believe that none of these ideas and suggestions will gain real acceptance unless men approach them with the assurance that the ladies understood what is being attempted, and supported them in their quest.

MR. LIVINGSTON is an associate secretary with the board of congregation life with responsibility for men's work.



On The Importance of Being Earnest

NO SINGLE ISSUE before the 104th General Assembly generated more tension in debate and in the vote than the third recommendation of the Report of the Board of Knox College — the nomination of Dr. Calvin Augustine Pater to the Chair of Church History.

By a very narrow margin indeed, the nomination was upheld.

The focus of the debate centred on the fact that Dr. Pater, an American of Congregationalist background, would be entrusted with the task of teaching church history, and more specifically, Canadian Presbyterian Church history, to future ministers of our church. The Chairman of the Knox College Board maintained that scholarship is truly international and that a diligent search *had* been made for the best candidate. Dr. Pater's credentials were, to the satisfaction of the search committee, better than any others, including the Canadians who had been nominated. Those opposing the nomination, while not questioning Dr. Pater's academic qualifications, felt that greater weight should have been given to a sensitivity toward, and familiarity with, the Canadian situation.

Now that the nomination has been made, approved, and accepted, the church should rally behind and give its support to

Dr. Pater and the faculty of Knox. May it be that in future years Presbyterians will look back and shake their heads in wonder that they came so close to losing one of the leading scholars and teachers in our church.

This said, one cannot help but wonder if future nominations to chairs and to all executive positions within the church, (including, I hasten to add, the editorship of *The Presbyterian Record*), should not be carried by a two-thirds majority to be upheld. No responsible Presbytery would allow a congregation to call a minister with less than a two-thirds majority. Our history as a denomination is rooted in the principle that the rights of minorities must be safeguarded. Certainly this was in the forefront of the thinking of those who stayed out of Union in 1925. We have traditionally had a concern for consensus in seeking the will of God, and sometimes this quest must take precedence over the attaining of a simple majority vote.

We welcome Dr. Pater and at the same time hope that no future Assembly saddles a College Board, an incoming Professor, or an Administrative Secretary with the psychological burden of approval by a close vote.

Backward Christian Soldiers

SEVEN SEEMINGLY INNOCUOUS recommendations to Assembly from the Inter-Church Relations Committee were referred back to Presbyteries for study and comment by a vote of 63 to 56. The import of these recommendations, themselves the product of consultations with representatives of the United Church of Canada, lay in a call for close co-operation and continued consultation in matters of mutual interest and concern to the two denominations, and in the request that "the two churches seek to initiate the necessary changes in their present practice in order to bring about a mutual reception of ministers". Since Presbyteries would retain their authority in processing a call, and since any minister of our church must affirm the ordination and induction vows, even this, the most potentially contentious recommendation, could hardly be considered a compromise of the Presbyterian polity or identity.

Yet they were referred back, and that after discussion in which all the old biases and fears were dragged out of the cellars like rusty relics from past battles and displayed to the Assembly like trophies.

The committee made it emphatically clear that in no way were the discussions with the United Church, or the recommendations themselves some sort of prelude toward a merger effort. "Organic union is not the ecumenical model for our time," said Dr. Donald Corbett, speaking to the report. Members of the committee had indeed discovered just how much the two sister denominations had grown apart since 1925, though sharing much in common from the past. The paths along which we have travelled have diverged more than both sides had anticipated.

Yet the United Church felt that they could approve the same set of resolutions and we did not.

Why?

The question becomes even more puzzling since earlier the Assembly passed a similar recommendation to the one quoted above, though the discussion on the earlier recommendation centred around the Australian union. It reads: "That the United Church of Australia and the United Church of Canada be considered when the General Assembly reviews, revises and updates the list of Churches which the Assemblies of 1948 and 1961 established as the list of Churches from which The Presbyterian Church in Canada can call ministers directly. That this review be done by the Committee on Inter-Church Relations in consultation with the Committee on Doctrine, the Board of Ministry and the Board of Education."

The answer must be that it was the United Church of Canada, specifically singled out, that engendered the opposition.

Surely we are not going to fight again 50-year-old battles. Surely the scattered incidents of misunderstanding or ill-feeling do not off-set the many places and ways in which Christian co-operation has been manifest between the two denominations. We may differ theologically and in attitude on many issues, but we are a Reformed Church with communion open to all believers and so are they. We come from the same family. We share much of our history. Are we to define an identity meaningful to our time and place by retreating into a plaid shell, there to pick at old scar tissue and play the game of holier-than-thou?

It would be an act unworthy of Presbyterians, but more especially, unworthy of Christians.



**The
Presbyterian Church
In Canada**

Bequests Received

Year Ended December 31, 1977

**PRESBYTERIAN
RECORD**

**JULY/AUGUST, 1978
VOL. CII, No. 7, ISSN 0032-7573**

General

Christine Robertson McVicar, Renfrew,
Ontario

Robert Francis Bevers, Scarborough,
Ontario

D.G.H. Wright, Oakville, Ontario
(Additional)

Chas. Harper, Thornhill, Ontario

Robert Smith Aitken, Teeswater,
Ontario

Maurice N. Ward, Little Current,
Ontario

E.M. McCormick, Galt, Ontario
(Additional)

Elizabeth L. Hardie, Victoria, British
Columbia (Additional)

Florence I. Bucke, St. Thomas, Ontario

Rosie Mabel Poyser, Regina, Saskat-
chewan

Hilda Marion Ada Neatby, Saskatoon,
Saskatchewan

James Henry Beaton, Sunderland,
Ontario

John Ebenezer Wolfe, Guelph, Ontario

Allan Leonard Farris, Toronto, Ontario

Katherine Bell, Toronto, Ontario

Annie E. MacDougall, Dundas, Ontario

Amounts for Specific Purposes

Hugh Jr., Mary and Elizabeth Thomson,
Parry Sound, Ontario

David Donaghue, Dundas, Ontario

Edith Margaret Gallop, Stratford,
Ontario

Mary Frith Astwood, Hamilton,
Bermuda

Endowment and Restricted Funds

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Ontario

Pension Fund

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Margaret Martin Anderson, Toronto,
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Robert Francis Bevers, Scarborough,
Ontario

Katherine Bell, Toronto, Ontario

Charles Harper, Thornhill, Ontario

TOTAL \$681,442

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pamphlet "A CHRISTIAN MAKES A
WILL". ☆

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COVER STORY



The Moderator of the 104th General Assembly, Dr. Jesse E. Bigelow, 61, has been minister of Westmount Church, Edmonton, Alberta, for the past 17 years. He is a graduate of McGill University and The Presbyterian College, a former navigator in the Royal Canadian Air Force, and has been Vice-Chairman of the Administrative Council. A full portrait of our new Moderator will emerge as he contributes his column month by month.

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PUNGENT & PERTINENT

A Letter to South African Churches

THE FOLLOWING MESSAGE has been sent by the North American and Caribbean Area Council of the World Alliance of Reformed Churches to the churches in South Africa. The Area Council sent each of the bodies mentioned in the last paragraph a \$250.00 donation to support their work against apartheid within South Africa. The South African Council of Churches has become a major vehicle for anti-apartheid activity since the latest round of bannings and the Federal Theological Seminary, the only integrated seminary in South Africa, has had its lands and facilities confiscated. The Area Council has suggested that congregations of its member churches consider further donations to these organizations. They can be sent to:

*South African Council of Churches,
P.O. Box 31190,
Braamfontein,
Transvaal, South Africa,
2017*

and directed to the support of either or both of the institutions.



We greet you, in the Name of our Lord, the King and Head of the Church, to assure you of our community with you in the Gospel of liberation, peace and justice manifested to the whole world by the coming of Jesus and his epiphany.

We represent the Reformed Churches, Presbyterian and Congregational, of the North American and Caribbean Area Council of the World Alliance.

Together, you and we are bound inescapably to witness to the rule of God revealed in Jesus, already present in the power of his spirit, and our great hope for the future. Under this rule all peoples have a right to freedom. Without genuine liberty human life cannot fulfil its divine destiny. In every age Christians have had to defend this right against all sorts of tyranny, and once again we have to proclaim it in your land and in our countries — the

Caribbean nations, and Canada, and the United States of America. Our peoples, white, Indian, black, Inuit, like your own peoples, white, Bantu, Coloured, and Indian, share under God the right to equal development, equal dignity and opportunity as persons, equal political responsibility and duty to the common good, and the right to share equitably in the natural resources of the lands we each inhabit. We hope that these rights may be universally acknowledged, and we pledge to you as fellow Christians our concern, our prayers, our support.

We affirm again our belief that there is one God, one Lord, one Spirit, one Faith, one Church in the whole world. Your communion is ours too. Our destiny is to be yours also, that is, to be sons and daughters of one heavenly Father, "heirs of God and joint-heirs with Jesus Christ." This is

the basis for our sympathy with those who suffer among you, those whose liberties have been curtailed and who are deprived of a fully human context for daily life in obedience to the Gospel imperative — to love God above everything else, and to love the neighbour and the enemy for his sake and their own. Our Churches and yours recognize that we must seek to exemplify the meaning of the Gospel in our own life and work and relationship.

In view of our understanding of Scripture and tradition, it is not possible to approve the policy of Separate Development for the Homelands; the repression of legitimate dissent and protest, and the restrictions on the daily work, habitat and lifestyle of the Black people and those who suffer with them in South Africa.

Barsanuphius

Recently, newspaper reports quoted the Moderator under the heading, "Presbyterians Are Dour No More."

"The image of the dour Presbyterian minister with a prissy wife is a myth that ought to be dispelled."

The Moderator's announcement certainly seemed to be correct. But in order to be sure, I conducted my own intensive investigation and have concluded that all the dour ministers with prissy wives are indeed gone.

All, mind you, but one! I found one! This last dour minister must be nameless, but he exists. The last of a vanished breed.

Actually he is not dour by nature, nor is his wife naturally prissy. I have known them as young, enjoyable, vital people. But he is, above all, a traditionalist. "All the old values are passing," he told me.

"Change and decay in all around I see, so I have decided that there should be one dour Presbyterian minister left. No one else being willing, I have decided to make this my life's work. It's like Latin in the Mass. If I were a Roman Catholic I'd surely stick with Latin. As a Presbyterian minister I'm determined to show my respect for tradition by being dour. It will remind people of the old days."

"How about your charming wife," I asked, "is this all right with her?"

"My wife is completely with me. I told her of my decision to be dour and she agreed that this could be a very specialized and creative ministry for me. Not only that. When I asked her if she was willing to be prissy, she replied without hesitation. 'Darling, I'll be as prissy as can be, if you think it will help your work'."

My friend has had some problems with his new way of life.

The first time they tried out their new personalities, all the people thought his wife was dour and he was prissy. But they soon got that sorted out. He became as dour as dour could be. As one of his parishioners rather wistfully remarked one Sunday as he emerged from the morning solemnities, "He is a dour of the word, not a hearer only."

My friend has had a great outward success at being dour. But he confided to me that he was having trouble with a recurring temptation. "It's a confounded twinkle I keep getting in my eye. One or two of my elders have noticed it lately and it's ruining my image." Then, leaning closer to me, he whispered in my ear, "A twinkle in the eye you know, is absolutely deadly to dourness."

At that point I was transfixed by a sudden momentary twinkle in his eye, and an ever so slight upward curve at either end of his lips. This was followed by an unexpected and acute attack of the giggles, then total laughter, his whole body shaking.

When he recovered after a few minutes, he somewhat furtively pleaded, "Please don't tell my wife what just happened. She's having a terrible time being prissy and she's got to believe I'm absolutely dour. I've got to set a good example. I'll get over this twinkle in my eye one of these days."

I promised to keep his secret, and apart from telling his story in this column, I'll keep his secret forever.

My dour minister friend and his prissy wife are a great success in their work. The congregation are always giving them gifts, suitcases, cars, tickets to somewhere else. They all say, "Maybe someday he will get a call to a place where his talents will be more largely used." But I suspect he will stay where he is and will live unhappily ever after. And even if that twinkle in his eye should become chronic, let all of us who know him treasure that last dour Presbyterian minister, as long as we have him with us.

We share with you the duty to witness constantly to the Gospel; to be peace-makers and to be active in seeking by every legitimate means to change these elements in economic, social and political systems that offend the Gospel as it is set forth in Scripture, in the great Catholic tradition, and in the Confessions of the Reformed Family of Churches.

In order to give some further point to our fellowship with you, we are requesting our member Churches to give financial assistance to the South African Council of Churches and to the Federal Theological Seminary of Southern Africa. Moreover, we urge you to instruct us how we may deepen and make useful our community in the one Church. We eagerly await such communication from you and ask you to address it to the Secretary of the North American and Caribbean Area Council.

God's blessing be upon you all during 1978.

May liberty be restored to all your peoples!

Ed. note for supplementary information: In response to a request from the Toronto Committee for the Liberation of South Africa, (a group unrelated to the organizations mentioned above,) a donation of \$750.00 was made by the Committee on Inter-Church Aid and World Refugee Relief on behalf of The Presbyterian Church in Canada. Additional donations of \$1,000 for the fund for persons "banned" under South African law, and of \$400.00 for educational and Christian Council work have also been made.

This submission made by Brian Fraser, minister of Glebe Church, Toronto and a Presbyterian representative on the inter-church Task Force on Corporate Responsibility.



Ah . . . Summer

LLOYD ROBERTSON'S

PERSPECTIVE

FROM THE FIRST STIRRING in the maple in early March through the often uncertain spring days of April and May to the promise of June with its warm sunshine and luxuriant flora we have arrived at last. Summer is upon us and the long wait seems worthwhile. While summer may not be everyone's favourite season, Canadians are quick to heed the message, tacit but ever present, that this is a season to be savoured and enjoyed to the fullest . . . and not just because it's a pleasant time for tennis, golf, boating, swimming and travelling. We are all aware that its golden lifespan is brief. The stark reality of that fact was expressed years ago by Canadian poet William Campbell . . .

This short Canadian summer
Whose every lonesome breath
Holds hint of autumn and winter,
As life holds hints of death.

However as one who appreciates the four seasons this northern country brings to us, I can't abide Campbell's melancholy attitude. Most of all summer presents opportunity . . . to take a holiday and travel, to relax, to contemplate. In making travel much easier, summer allows us to explore again the variety of the Canadian landscape . . . the awesome grandeur of the north and west, the comfortable alcoves of green and rolling farmland in Ontario and Quebec, the vitality and sophistication of Toronto and Montreal and the old world charm of the Maritimes and Newfoundland. While it's easy to complain, (and too often Canadians sound like honour graduates of the gripe and groan school), it's more fruitful and certainly more interesting to meet our problems face on and attempt to deal with them. Is it my imagination or is there a perceptible movement toward that process now?

Too often we are the last to appreciate what we have. For example, while rummaging through some files the other day I turned up a perspective of Canada written by an Irish journalist. His name is Patrick O'Donovan and a few years ago he was commissioned to make a series of television programs on various parts of the Commonwealth. In writing about his experiences he said he had been exposed to the usual clichés regarding

Canada . . . how we are torn spiritually between the United States and Britain and condemned by provincial fragmentation. He had heard how the climate was too great a challenge for people in general. "Yet," said O'Donovan, "If it is not an earthly paradise it does have qualities that set it apart. Its foreign policy is unselfish and its quality of life is still gentle. It is singularly tolerant. Its history is a great deal more innocent than most great nations. It became British by an act of the purest expression of power. The battle near Quebec is one of the great balletic battles of history and few have mattered more. General Wolfe was an indecisive little man who was given one of the best and most professional expeditions to command ever fielded by the British. And the Navy took it into the heart of French Canada up the St. Lawrence river. He almost frittered it away. He was a little less than the gentle, poetic general of legend. He indulged in some unnecessary "frightfulness" against the French settlers as a preliminary and then he stormed the heights of Abraham and won a ten minute battle that changed the history of a continent.

His opponent, the Marquis De Montcalm, was a more charming person but perhaps even less experienced in high command. He should have won, but fortune shone outrageously on the British that morning. Both generals were killed. Both died with one eye on history and Canada began its austere journey towards a sovereignty which only now is beginning to express itself in a strong and individual character among the nations."

It must be noted that O'Donovan wrote this Canadian impression long before the election of the Parti Quebecois and the embarrassingly public squabbles over which government should represent Quebec abroad . . . the federal or the provincial. You may disagree with some of O'Donovan's conclusions but surely it's interesting to observe again someone on the outside looking in who finds us a great deal more complete and assured than we find ourselves.

Something to contemplate as we savour the Summer of '78.



LETTERS

Disappointing Confessions

I would like to express my disappointment with the address which was delivered to the one hundred and thirty-fourth Annual Convocation of Knox College.

The subject title of the speaker's address was "Confessions of a Drop-out." As I perceived it, the subject dealt with by the speaker, who is an ordained minister of The Presbyterian Church in Canada, related to the speaker's personal ambivalence towards both the pastoral ministry and also to the role of the Church in today's world which falls short of the Church of the New Testament. And so we heard the confessions of a drop-out who is indeed fulfilling his calling in relation to the academic world.

The speaker was honest, and straightforward in his approach and is to be commended for this. However, I for one felt somewhat cheated, and questioned as to whether this was the correct audience for this topic. I felt that this topic leant itself to a seminar-type of approach with a group of ordained ministers who could respond to the subject and in so doing gain insight into the pastoral ministry.

I felt also that the graduating class, those who received the degree of Doctor of Divinity (*Honoris Causa*), and those who had travelled many miles to be part of the 'Convocation Congregation' were taken advantage of as a captive audience as the

speaker related his ambivalence towards ministry and Church.

Before me I have the May issue of The Presbyterian Record and its theme — the state of the church. It is a state that is at best confused, and with the spirit of the address given to this Convocation we can see a reflection of why this is.

It is the whole spirit of the address which caused my personal disappointment. Here we have men and women ready to go out and be shepherds to the flock, and preachers of the Good News of the Gospel — and the address of the occasion — which is the challenge to the graduates — centres around dropping out, even before they have started!

The spirit could have been completely different! I would have appreciated our speaker pursuing the challenge of the radical nature of Christ and what this means for both the ordained minister and for the person of the pew. Or I would have appreciated the spirit of a somewhat contrasted theme — "The trials and tribulations of one who has hung in there."

How I wish future speakers would remember, whatever their subject, that we and those of the graduating class would seek to be fed with some aspect of the Word of Life. Indeed this Word is both comforting and *confronting* and we thank God for those in the academic field who can share some of the deeper truths of the Great Mystery of the Gospel — but still we seek to be fed.

(Rev.) Wayne J. Baswick,
Mississauga, Ont.

Life for Seals

The South Waterloo S.P.C.A. joins with many Canadian Animal Welfare organizations and international groups condemning the annual slaughter of harp and hooded seals in Canada.

Society members, particularly those with church affiliations have expressed deep sorrow and regret over the ecumenical service that was held in Newfoundland just prior to the seal hunt. This service, which invoked God's Blessing for a successful killing prompted our members to ask that this letter be sent to your publication, with an appeal for support of a philosophy which would accord these beautiful creatures a right to their own life and liberty.

E.E. Harris,
South Waterloo S.P.C.A.,
Cambridge, Ont.

Good Friday Greed

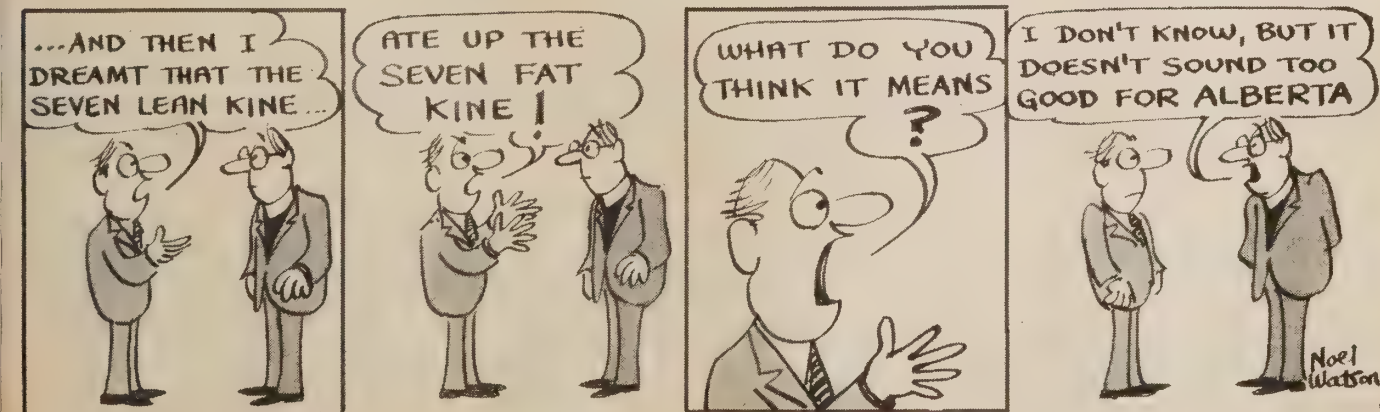
Are we a Christian nation?

On Good Friday, when we commemorate the supreme sacrifice made by our Saviour for the redemption of the world, business-as-usual was the most active thing in Montreal. Are we like Judas Iscariot, greedy for money in this world of ours?

Owen Channon, Sr.,
Montreal, Que.
(continued on pg 21)

WATSON'S world

by Noel Watson



With this issue we introduce our readers to the work of Mr. Alex Noel Watson. His cartoon strip "Watson's World" will appear each month. Mr. Watson draws regularly for the Church of Scotland's magazine "Life and Work" and for The United Reformed Church magazine "Reform" in England. His work has also appeared in numerous other publications.

Assembly Opens

OVER FIVE HUNDRED PEOPLE filled the sanctuary of MacNab Street Church (in Hamilton, Ontario) for the worship service prior to the opening of The 104th General Assembly. Seven hundred more watched the proceedings on closed circuit T.V. monitors placed strategically throughout the building. The warm June air was stirred as voices were raised in the opening Psalm "All People That On Earth Do Dwell" and it was easy indeed to call to mind images of Covenanters, Huguenots and countless Presbyterian and Reformed forebearers who have given our little church its rich inheritance.



Dr. DeCourcy H. Rayner preached, as retiring Moderator, on the theme "The Christian Imperative". Drawing on his own experience as a missionary in Guyana and on the experience gained by his trip to the New Hebrides, he reminded the congregation of the trans-cultural message of salvation contained in the Christian Gospel. "No other religion offers . . . redemption through a personal saviour." Quoting from the diary of John Geddie, pioneer missionary to the New Hebrides, he illustrated his point: "If ever such peoples can be raised from the depths of moral degradation to which they have sunk, it is only the Gospel that can do it." Dr. Rayner went on to call for a renewed commitment to the same Imperative summons answered by John Geddie, who, though discouraged, stayed with his task so that it was said after him: "When he landed in 1848 there were no Christians here, and when he left in 1872 there were no heathen."

The Lord's Supper was celebrated, The Moderator and presiding ministers being served last.

Following the service the Assembly was constituted and Dr. Jesse Bigelow formally elected as Moderator.

While Dr. Bigelow retired from the court to enrobe, Dr. Rayner welcomed Dr. Peter Brodie, Moderator of the Church of Scotland, and noted that this was the first time a Moderator of that church had attended our Assembly during his term of office.

Dr. Rayner expressed his appreciation for the kindness shown him in his Moderatorial travels, and for the opportunity to represent the church at home and overseas.

Dr. Bigelow was conducted to the Chair by the Senior Clerk, Dr. D.C. MacDonald, welcomed and installed in office by Dr. Rayner.

The new Moderator, Dr. Jesse Bigelow, (right), is installed in office by the previous Moderator, Dr. DeCourcy H. Rayner.



Mr. Lyman Purnell, Q.C., Chairman of the Administrative Council, moved a vote of commendation to Dr. Rayner for his service to the church which was carried unanimously.

Civic and Fraternal Delegates

Mayor John MacDonald of the city of Hamilton and Mrs. Anne Jones, Chairperson of the Hamilton and Wentworth Regional Council, brought greetings and words of welcome at the evening meal in MacNab Street Church on Monday evening following which the commissioners were entertained by the Saltire Singers, a ladies' choral group with a repertoire of Scottish folk songs.

Fourteen fraternal delegates were present representing as many different denominations. Among them was Bishop Paul Reding of the Canadian Catholic Conference of Bishops who, in a brief but moving address, told the Assembly that he had absented himself from the installation of Archbishop Carter in Toronto that same evening in order to be present. He thought that his Presbyterian grandparents would be smiling, and reflected that his predecessor wouldn't have been caught dead in such a place, but that he would rather be here than attending even so important an event for his church as the installation of Archbishop Carter. His remarks were greeted with warm and spontaneous applause.

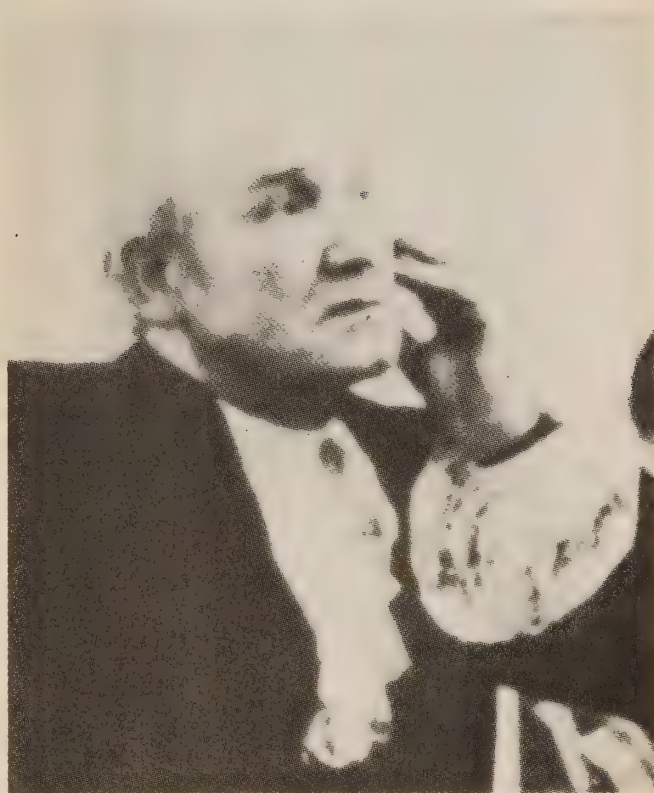
General Assembly: 104



The Rev. N.C. Wang, (left), past Moderator of the Presbyterian Church in Taiwan, greeted by Dr. Bigelow.

Three non-Canadian churches were represented. The Rev. N.C. Wang, past moderator of the Presbyterian Church in Taiwan, the Rev. T.J. Lim, Moderator of the Jesus Presbyterian Church of Korea, and, of course, Dr. Peter Brodie of the Church of Scotland, reminded commissioners of the world-wide fellowship of Presbyterian and Reformed church bodies.

The occasion of the first personally delivered message of greeting from a Moderator of the Church of Scotland to a General Assembly of The Presbyterian Church in Canada brought forth a standing ovation from the commissioners.



Dr. Peter Brodie, Moderator of the Church of Scotland



Bishop Paul Reding, (left), and the Moderator of the 104th General Assembly, Dr. Jesse Bigelow.

The Administrative Council

In spite of an effort to hold down spending, the Assembly increased the proposed budget and forecast deficit by approximately \$36,000.

The financial challenge will continue to be serious and will call for renewed examination of our stewardship and our spending. The church will have a new Comptroller in the person of Mr. Norman Creen, 28, of Hamilton, Ont. Mr. J.B. Barbour retires later this year and the Assembly recognized his "dedicated and efficient leadership" and had a suitable tribute entered in the minutes.

Largely with a concern for cost in mind, the Administrative Council recommended that Assembly be held in Sudbury, Ont. as planned for 1979, but that the next four Assemblies thereafter be held in Toronto. This recommendation was turned down and the following schedule established:

1979 — Sudbury, Ont.
1980 — Windsor, Ont.
1981 — Ottawa, Ont.
1982 — Toronto, Ont.
1983 — Stratford, Ont.
1984 — Toronto, Ont.
1985 — Lethbridge, Alberta
1986 — Cornwall, Ont.

The two Toronto invitations are subject to an invitation and the Assembly dates for 1980, in Windsor, are to be arranged in consultation with the United Presbyterian Church, U.S.A. who will be holding their Assembly that year just across the border in Detroit.

Increases in travel allowance for Missions Superintendents were denied for the time being as Council recommended.

Membership on almost all Boards and Committees of Assembly was cut back, with reductions to be spread over a three-year period.

Future attendance at Assemblies may now be limited to one-eighth of the ministers on the roll of Presbyteries, with equalizing elders, instead of the present one-sixth. This suggested change has to be remitted to Presbyteries under the Barrier Act.

Effective next January 1, the minimum stipend for ministers will be increased from \$9,000 to \$9,900, exclusive of travel and increments. Proportional increases will be granted to other church workers in pastoral positions.

The Executive Staff of the church and the College professors were granted a 6% increase beginning in 1979. The Ewart College Board request for parity for their professors was denied. A request for denominational system of insurance was rejected as being administratively too costly and complex.

The Rev. Harrold Morris reported on the preparations for Congress '79 in Guelph, Ont. (More information on the Congress will be available in a future issue of The Record.)



The new Comptroller: Norman Creen

The Committee on Church Doctrine

The legislation prepared for the institution of the Order of the Diaconate was amended to remove technical difficulties encountered by Presbyteries and is being sent down under the Barrier Act for approval or disapproval.

A Statement On The Ministry Of Word And Sacraments was presented for adoption as a declaratory interpretation but was referred back to the Committee through the arguments of those who saw it as being too sacerdotal.

Declaratory interpretations were presented and approved on the position of a minister worshipping regularly in a congregation of which he is not the minister and on the question of the relationship between stated supply and part-time ministries.

The widely discussed question of the admission of baptized children to the sacrament of Holy Communion "The Covenant of Grace" was again before the Assembly and the Church Doctrine Committee was authorized to continue their study of the subject as they requested.

Church Worship Committee

At their own recommendation, this committee becomes an Advisory Committee of the Board of Congregational Life. The "abridged edition" of the Book of Common Order is now ready and in paperback format is available from Presbyterian Publications at \$3.00 a copy.

Knox College



Dr. Charles Hay was appointed Principal of Knox College and Professor of Preaching and Worship, leaving the Chair of New Testament. Nominations for the Chair of New Testament will now be sought.

Dr. Calvin Augustine Pater was appointed to the Chair of Church History (see editorial).

The request that the Knox staff have parity with the McGill professorial staff teaching at Presbyterian College was denied.

Presbyterian College



Dr. William Klempa of Rosedale church, Toronto, was appointed Principal of Presbyterian College and approval was given to advertise for a Director of Studies.



The Moderator, Dr. Jesse Bigelow, congratulated both Dr. Charles Hay and Dr. William Klempa, new principals of Knox College and Presbyterian College, respectively. Pictured above: Dr. Bigelow and Dr. Klempa.

Ewart College

The Board of Ewart College drew the church's attention to Ewart College Resource Fund and to the continuing education programmes offered.

The Special Committee On The Role of The Moderator of General Assembly

The recommendation that the title of the Moderator of any General Assembly be simply, "The Moderator, The Presbyterian Church in Canada" was defeated, as was the recommendation that this committee become a Standing Committee of the General Assembly.

A smooth and amiable transition has been made in personnel with the Rev. J.R. Dickey assuming actual responsibility for the magazine in November and officially succeeding Dr. Rayner as editor in January. Ms. Mary Visser replaced Ms. Valerie Dunn as Assistant Editor in March.

The Record was asked by the Administrative Council to investigate the possibility of becoming self-supporting. (The 1978 subsidy from the church is over \$71,000.) The Record Committee, recognizing that the only way to save the church money in producing the magazine was to raise subscription rates, indicated its willingness to proceed in that direction but sought the will of Assembly. The Assembly gave the committee approval to proceed toward self-support in consultation with the Administrative Council.

Record subscription rates will begin to rise again sometime this fall, by an as yet undetermined amount.

Church History Committee

Permission to publish Volume II of "Called to Witness" at a cost to the church of \$3,000 was denied.

A Records management feasibility study for church offices was approved.

Concern was expressed over the matter of the ownership of church records and documents and the clerks were instructed to examine the relevant sections of the Book of Forms: Records are being lost to the church that are legally church property.

The Committee on The State of the Church

The 102nd General Assembly established the mandate for this committee, giving them instruction to "consider the serious relative and actual decline of members of The Presbyterian Church in Canada, the possible relative decline in income and other aspects of the church's life . . . and to report on the state of the church with recommendations."

The document produced by this committee is lengthy and will be distributed as amended to Presbyteries and congregations for study and implementation.

One major amendment initiated by the Rev. Stuart McEntyre placed a strong emphasis on developing concrete plans for church renewal and growth, locally and nationally. These plans are to be developed by the Advisory Committee on Evangelism Programmes and Community Concerns of the Board of Congregational Life jointly with the Board of World Mission.

Another significant recommendation in the report was that continuing education courses for clergy and other church workers be mandatory. This recommendation was referred to the Board of Ministry for study and report to the 105th General Assembly.

The Board of Congregational Life

There have been changes in personnel since last Assembly with the resignation of the Rev. Donald Powell in December and the acceptance of a call to a pastoral charge by the Rev. Wayne Smith. Replacing the latter in the position of Associate Secretary for Evangelism and Community Concerns is the Rev. John Duncan, formerly of St. Andrew's Church, Perth, Ontario.



The Rev. Alex Deans, (left), and Dr. Bigelow

The Rev. Alex Deans has submitted his resignation effective at the end of December of this year. Tribute was paid to Mr. Deans and his work by the Assembly. A replacement is being sought for this important position, Associate Secretary for Stewardship.

Predictably, many of the recommendations put forth by this Board had to do with one of their main responsibilities . . . stewardship and budget. An additional recommendation put forth by Dr. Klempa and carried, will force congregations to act with greater responsibility toward meeting their share of the Budget. As of this Assembly, "those congregations which find themselves unable to accept their full Budget allocations (will) be required to communicate to Presbytery the reasons why they are unable to do so and also to indicate the steps which they propose to take to meet their allocations in the future."

In response to an overture requesting an Every Home Plan for the devotional guide "These Days," an arrangement has been made with Presbyterian Publications to offer a reduced rate for a minimum of 50 subscriptions per congregation or an amount equal to 50% of the households listed for the congregation.

The Board of Congregational Life was also instructed to investigate the possibility and desirability of producing our own daily devotional guide and to report back to the 105th General Assembly.

This Board was allocated \$10,000 over and above the budgeted amount for the cost of production and distribution of tapes for radio ministry.

The Committee on National Unity

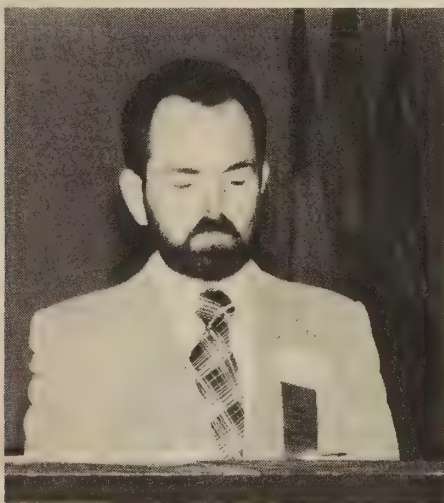
A carefully prepared statement in English and in French was placed before the Assembly and received warm and enthusiastic endorsement.

Using The Declaration of Faith concerning Church and Nation as its basis, the section on Separatism goes on to say "Therefore, no Christians have the right collectively to assert that any specific constitutional arrangement past, present, or future, possesses divine approval: all constitutions are basically human inventions. Nevertheless, in its divinely appointed mission as the conscience of the state, the Church has the responsibility to speak out on behalf of the principle of *unity in difference*. This principle is implicit in the Christian understanding of human relationships and should be inevitably and dynamically involved in every consideration or discussion of Canada's political and constitutional development."

And elsewhere . . . "We are glad that Canada has two official languages. We find in our diversity a strength. The assimilation of French Canadian culture into English Canada would be a tragedy for our country and for ourselves as individuals. We hope that adequate steps will be taken to preserve that culture within the North American context."

As part of the recommendations, the Administrative Council has been instructed to make arrangements for French language communications capacity through church offices.

A supplementary recommendation passed, by which the statement will be distributed to the congregations.



The Rev. William R. Russell, Chairman of the Special Committee on National Unity

A people-to-people petition directed toward French Canadians and expressing the hope that they would remain within confederation was circulated among the commissioners but did not receive the official endorsement of Assembly. Instead, it will be distributed by its sponsors through private mailing for submission on an individual basis. Any parties considering the petition are requested to do so in light of the statement on National Unity.

The committee was not allowed to dismiss as recommended, but a smaller committee will resume responsibility for this important concern in our nation's life.



Commissioners voting on a motion during a sederunt.

The Special Consultative Committee Re: A Forum on the Church in The World

The recommendation that this special committee not become a committee of Assembly was carried.

The call for closer co-operation between the Board of World Mission and the Committee on Inter-Church Aid and World Refugee Relief was carried.

The somewhat controversial Administrative Council's Committee on Social Responsibility and Investment will become a committee of the Board of Congregational Life.

The committee was discharged.

The Board of Ministry

The practice of holding Guidance Conferences for candidates for the ministry was upheld, extended for three years and made mandatory.

The Assembly referred a recommendation that we not affiliate as a denomination with the Vancouver School of Theology back to the Board for more information and a report to the 105th General Assembly.

The overture from the Synod of the Atlantic Provinces on the possible relocation of The Presbyterian College to Halifax, N.S., was answered by the recommendation that the College stay in Montreal, and this was the will of the Assembly.

The principle of sabbatical or study leaves was approved for all professional church workers subject to existing regulations.

The Chaplaincy Committee, on their own request, became a committee of the Board of Ministry.

Board of World Mission

This lengthy and complex report, by the vagaries of business procedure was largely left until the last sederunt, making it difficult for Board and commissioners alike to fully explain and to grasp the weight of the many recommendations.

Tribute was paid in their report to the Rev. Paul Chan on his retirement after 41 years in the ministry and his work with the Chinese Presbyterian congregation in Montreal.

The Rev. Malcolm Ransom was also honoured on the occasion of his approaching retirement. He has served the church as parish minister, as missionary, and at church offices for twenty years, especially as Mission Education Secretary for the Board of World Mission.

A recommendation passed on Northern Development that, in substance, endorses the "Project North" position.

The Missions Study theme for 1979-80 is "Human Rights and the International Order" with emphasis on the middle east, and for 1980-81, "India, Nepal and Afghanistan".

Up to \$12,000 for automobiles and heavy furniture for overseas workers was approved. Up to \$100,000 for new capital needs for Canadian missions work and up to \$50,000 for overseas capital expenditures was allotted from Second Century Advance funds as they become available.

A recommendation dealing with situations in which both husband and wife are ordained ministers was referred back to the Board of World Mission and to the Committee on Church Doctrine for further study and report to the 105th General Assembly.

A recommendation to include the cost of utilities as part of the minimum stipend, beginning in 1980, was approved in principle and referred to the Administrative Council.

A new scale for the implementation of increments to the stipends of professional church workers other than those ministers inducted or appointed in a pastoral charge was approved.

The concern of the BWM that our native people assume financial responsibility for the work among them was evidenced in a recommendation that called for an increased emphasis on stewardship in native congregations.

"Geographically Isolated Frontier Churches" were established as a new category and ministers in these charges are to be given special consideration as to holidays. Provision was also made for special assistance when these ministers left the isolated charges to preach for a call elsewhere.

A committee was named to determine a policy for dealing with professional church workers "that experience indicates are unsuited for employment in that capacity." This committee will report back to the 105th General Assembly.

A policy was approved whereby "at the completion of the two-year term of service a certificate shall be issued by the Board of World Mission indicating that the ordinand has complied with the terms of appointment and is now eligible to be

called, or appointed by the Board of World Mission, etc., as a minister with full standing."

The policy on the re-appointment of Ordained Missionaries was also clarified.

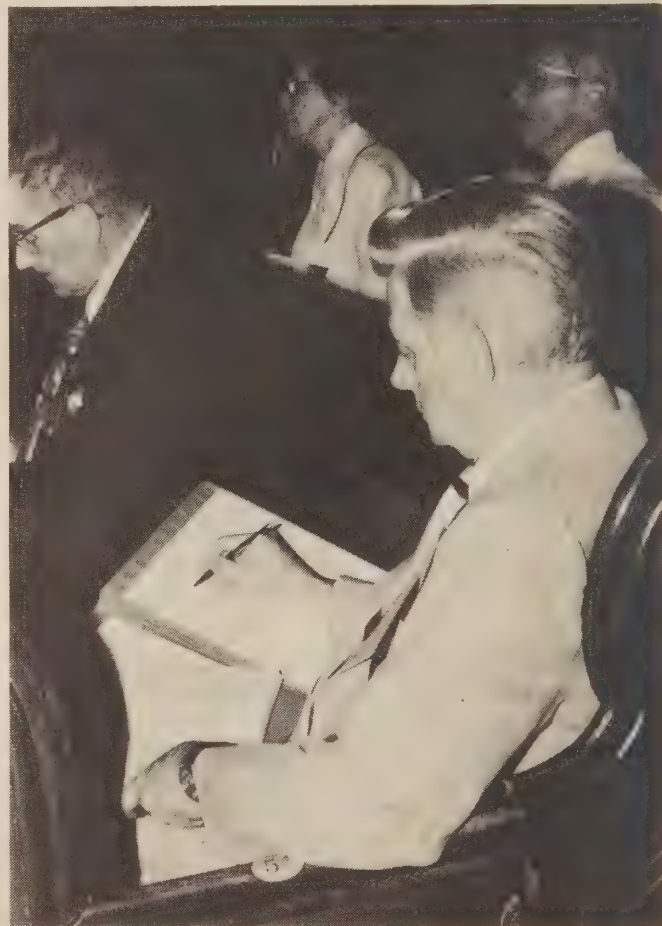
Concern was expressed via an Overture on the subject of ministry to ethnic groups or lack thereof. The matter is before the Board of World Mission for study and report to the 105th General Assembly.

International Affairs

Several recommendations dealt with the subjects such as world peace, disarmament and opposition to apartheid.

A recommendation requesting the government to defer the purchase of new armaments for the Canadian Armed Forces was deleted.

The Assembly voted to commend the Prime Minister "for the strong presentations he made to the United Nations Special Session on Disarmament and to the NATO consultation in the cause of disarmament and world peace."



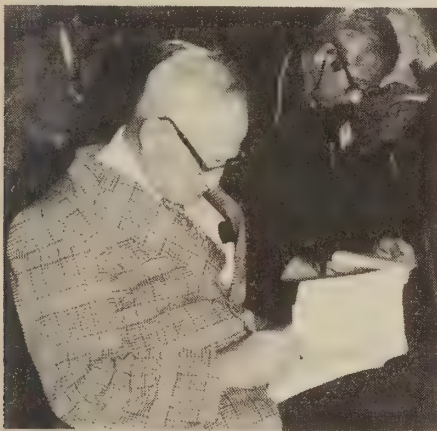
During the briefing sessions, commissioners received additional information and answers to any information they questioned.



MacNab St. Church, Hamilton, Ontario, hosted the 104th General Assembly



Dr. Bigelow and Roy Mercer, executive director of the Presbyterian Senior Citizens' Society of B.C. (Dunwood Place).



Commissioner Charles Wavrock from St. James Church, Oxford, Nova Scotia.

Knox Church, Dundas, Ontario, was the location of one of the sederunts. Before the sederunt, all those in attendance were provided with supper prepared by members of Knox Church, and were entertained by the Dundas Pipe Band.



Odds and Ends

— The morning devotions for Wednesday, Thursday and Friday were conducted by the Moderator of the Church of Scotland, Dr. Peter Brodie, on the themes of pain, bereavement and the life everlasting.

— Varied forms of worship were used, employing guitars, modern hymns in French and English, and, as part of the Board of Congregational Life presentation on Wednesday, dancing as a form of worship, to the music of "The Lost and Found."

— The Board of Congregational Life presentation also included selections by a Korean Choir, slide presentations and talks on various programmes developed by congregations to meet specific needs: spring-break children's programmes, involving newcomers, bilingual congregations (Chinese and English), Dunwood Place, Westminster, B.C., the "twinning" of families from different ethnic backgrounds with a congregation and group family counselling.

— Miss Lillian Reay was honoured with a presentation commemorating her 25 years of service in the Order of Deaconesses.

— Miss Isabella Hunter was introduced as the new President of the Women's Missionary Society (W.D.).

— Whether or not the presence of the Moderator of the Church of Scotland had anything to do with it, the Assembly had a particularly Scottish flavour, especially in the entertainment, with pipers being present in abundance.

— The commissioners were awed, and made appreciative by the extensive preparations and the high order of hospitality. Dr. John Johnston even managed to deal with a rained-out garden party and a broken water main with aplomb. "He'd probably have an alternative plan for the Apocalypse" was one comment.

— An overheard remark to the Youth Observers: "If this Assembly goes on much longer you won't qualify."

An Amendment to the Amendment

THE 104TH GENERAL ASSEMBLY was the first that this writer covered as Editor, and the 103rd the first I ever attended in ten years in the pastoral ministry. So it is fair to say that I could look on the proceedings with a gaze unclouded by comparisons or by preconceptions other than those garnered from experience with church courts at Synod or Presbytery level.

One veteran commissioner, a minister, told me that the 104th was the worst Assembly he had ever attended and this was his seventh. Certainly it was a contentious Assembly, trying the patience of Moderator, Clerks, committee personnel and commissioners alike. Eleven sederunts (sittings) concluding at 10:35 p.m. on the Friday of Assembly week, the heat in the sanctuaries in which the sederunts were held, (heat from the weather and from the feelings ignited by the issues before us), left all concerned limp as we sang the traditional closing hymn. Well might we have fervently sung the line from that hymn (Psalm paraphrase #55) "Pray that Jerusalem may have peace and felicity," but fervour was in short supply at that stage.

Still, there has never been, and never shall there be, the assurance that the work of the Church is easy. "We have this treasure in earthen vessels." And if great theological issues such as our concept of ministry, appear on the same docket as the discussion of insulation for manses, that is the nature of the work and both are, in their own way, important; both need our attention, both need to be discussed.

A few neophyte observations.

Many of our problems seem to parallel the problems of our nation. There is a constant tension between the desire and need for representation on committees by people from the east and west, and the cost of paying travel expenses for these people. Regional representation will find no stouter champion than this writer who spent his pastorate in places far enough from Toronto to dispose of entire travel budgets in one fell swoop, and yet tickets must be paid for. The familiar charge that Toronto runs everything does not carry political significance alone, but Toronto, at least in the church's case, cannot "print" money as can other agencies in central Canada.

Is there a way out? Two suggestions referred for discussion seem to make a great deal of sense. The more obvious of the two was the proposal to reduce the size of committees and thereby to free some travel money for more expensive fares. This was not the prime goal of the reductions however; rather an overall cut in total spending was sought. This process was approved and has begun. The other was the decentralizing of some committees. Could not *some* committees be lodged in Winnipeg, Halifax, or Vancouver for example, with persons drawn from local Presbyteries and communication maintained with the appropriate people at 50 Wynford Drive? The Reformed Church in America has even decentralized its staff resource people, but perhaps that is too difficult or awkward an undertaking for us yet.

Another difficulty similar to our national situation is the growth of the need for administrative oversight and the corresponding growth of bureaucracy.



Young Adult Observer Amy Campbell (Ewart College)

The Hon. Robert Stanfield has publicly speculated as to whether or not any government can really be in control of what is going on, given mammoth support structures, agencies, and the labyrinth corridors of power. Yet demands on the government, with correspondingly high expectations, increase.

The Presbyterian Church in Canada has fared a little better than the government in that it has taken steps to cut its bureaucracy, including the Administrative Council . . . the keeper of the purse and issuer of pronouncements on policy between Assemblies. Yet resentment surfaced from time to time against the Council much in the same way that it surfaces against the much larger body of mandarins in Ottawa. Who really calls the shots? In both cases the question is, or should be, more fundamental, "Given your expectations, who is to carry them out?"

The Administrative Council is charged with a watchdog function as part of its responsibilities, and shrinks from planned over-spending. Accordingly, it is often put in the position of having to say no to proposed spending, either on the floor of Assembly or after a proposal has been referred to them for study and consideration. The suspicion arises that they, and not Assembly have final control.

In their defence, it must be said that Assembly refers many matters to the Council that are properly the concern of Assembly. This is often done in the face of the work load before Assembly, but sometimes it is an easy way out. Then, too, though the "nay-saying" responsibility of Council remains, this Assembly did vote an increase to the budget of at least \$36,000, and this in spite of the deficit forecast.

There will have to be growth, spiritually and financially, or an Assembly in the near future will be faced with a crunch that will make the current one pale by comparison.

Other than cut-backs in the size of committees, to be made over a three-year period, there were few other significant strin-



The Young Adult Observers participated in all aspects of the Assembly — including the provision of musical entertainment



Dr. and Mrs. Bigelow. The T-shirt was presented by the Young Adult Observers

gencies. A one-year freeze in hiring was approved for executive staff at Wynford Drive, excepting those who will be hired to fill vacancies already before the executive personnel committee. The Knox College faculty were denied parity in salary with the staff at Presbyterian College, though this request was complicated by the fact that the P.C. staff, with the exception of the Principal, are paid by and are under the oversight of, McGill University.

Another significant problem seemed to be the almost perennial one of getting the necessary information to the commissioners so that they could decide on matters before them intelligently.

Though the stitched minutes (reports of boards, standing committees, etc.) and other relevant information were mailed out three weeks in advance, some received their packets only two or three days prior to the Assembly.

The first two days of Assembly, in which commissioners are assigned to discussion groups, ideally to question each board and committee on policy, deviate from the intent when, instead of having the opportunity to ask questions, the groups are subjected to briefing sessions or defences of past policy. The fault here lies with the boards and committees and not with the commissioners. However, when the commissioners have received the prepared material, it should be possible to assume that they have read it, and that they come prepared with some

facts and some background, to probe pointedly.

Providing the necessary information for the commissioners is staff's responsibility. But perhaps commissioners should be appointed sooner than they are . . . as soon after Assembly as possible, and filled in on developments throughout the year, or from the earliest possible date prior to the next Assembly. Perhaps the appointment as commissioners should be for two years, two successive Assemblies, instead of one.

All efforts to clear the channels of communication will avail nothing if the Presbytery commission is not taken seriously. The charge that the ministers and committee personnel "run" Assembly would be an over-simplification this time, though one must hasten to add that as the laity abandon or neglect their right to information, the danger of clergy dominance increases.

Though unanimity was a rare thing in the business sessions, it must be said that our hosts, MacNab Street church, supported by churches in Dundas and Burlington, received full marks from the Assembly for the gracious and efficient arrangements for billeting, meals and entertainment. The logistics must have been horrendous. Yet the mechanics were handled so smoothly that they were unnoticeable, except in a positive way when they were singled out, time and again, for well-deserved praise.

JRD



YOU WERE ASKING?

Q. *Do you think smoking is a sin?*

A. If I was very wise I would just simply pass the question by, but I want to assure you that I do try to answer every question that reaches my desk. I am certain that smoking is an unwise and an unhealthy habit, but a sin, NO!

Where did you get the idea that smoking is a sin? In the Bible — you did not! Am I a smoker? — never have been! So I am not excusing myself. I have heard that many famous evangelists have been smokers, D.L. Moody for one, and if ever any man converted many to Jesus Christ he did, so how do you explain him? Did you discover this conclusion from the teachings of Jesus? — you did not. Christianity is not a religion of long lists of do this, don't do that, say this, don't say that. Christianity is a religion of the spirit. I have searched in the Bible and cannot find this "poor habit, ill advised, expensive" listed as a sin.

Why not busy yourself with some positive things in the Church — like pushing the Second Century Advance for Christ than getting your blood pressure all up because some brother or sister is having a puff on a pipe or a cigar or a cigarette?

I had a very dear friend who enjoyed a pipe of tobacco of an evening as he thought over his exegesis lecture for the next day. At one time two ladies asked for their certificates from his church (he was at that time minister in New Brunswick) "because he smoked." He kindly, graciously, lovingly gave them their certificates signed by himself and clerk of session and then queried where they planned to attend church. They told him in no uncertain terms and not with the grace and thoughtfulness with which he had acceded to their request. In private he said to me, "Little did they know he chewed!"

Q. *What do you think the petition, "Lead us not into temptation" means?*

A. Certainly God never tempts men. St. James made that clear when he said, "Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth He any man." Earlier our Lord taught us to pray, "Hallowed be thy name." But we could not hallow the name of God if He tempted us. He would not be worthy of our reverence, but would rather be a fiend tormenting us.

I was taught that the correct interpretation, "Lead us not into temptation" means "Let us not enter into temptation." That is, let us not put ourselves unnecessarily in the way of temptation. We are to avoid temptation as much as possible. "Watch and pray," said Jesus, "that ye enter not into temptation; the spirit is indeed willing, but the flesh is weak."

Temptations are not to be trifled with unless we want to be hurt. On the other hand, temptation is man's opportunity for the developing of his character. We are asking God to be with us when we meet the adversary of our souls, and in that hour of testing to "deliver us from evil."

We miss the purpose of this petition, unless we consider that little word "us." The prayer, then, is not for ourselves alone, but for others. Of course there is little sense in making this prayer unless we are doing all that we can to help our brothers to avoid temptations. Gladstone, a Prime Minister of Great Britain many years ago, had a fine maxim which was to make "it as easy as possible for men to do right, and as hard as possible for men to do wrong."

Q. *What do you think about this "Born Again" movement? I saw a TV special on the Born Again movement and they kept asking, "Art Thou Next?"*

A. I never saw the TV special that you mention. As a matter of fact, I see very little TV — for the most part I think it is rarely worth watching. There are some programmes I enjoy, but they always seem to be at a time when I am occupied elsewhere.

It is difficult to find evidence that much of anything is happening in and around this movement other than the fact that somebody is making a bundle on books, records and TV programmes about this subject.

Charles W. Colson was interviewed and confessed that the "Born Again" movement had developed an appetite for penitent celebrities. He deplored the excessive publicity, but gave no indication that he was refusing royalties on his own best-selling book. Still, the former White House hatchet man has a powerful story to tell and a new-found integrity to back it up.

Something is happening — always has been happening — albeit in quiet places, but Christ is an upsetting influence. "Born Again" seems to be the latest phase of a search that began with drugs in the 1960's and moved through the Jesus People, Transcendental Meditation, and various fads to the present movement. In each case we are told to wait and see. For "Born Again," that means getting Jesus off the tee shirts and bumper stickers and into the hearts and lives of people.

I still believe in the power of Christ as He is lifted high Sunday after Sunday in the pulpits of the Churches of our land.

SEND QUESTIONS TO: Rev. Dr. C. Ritchie Bell, 648 Main St., Lachute, Que. J8H 1Z1. Include name and address, for information only.



REVIEWS

books

REFORMED BOOK OF COMMON ORDER

(Published by the National Church Association of Scotland)

Edinburgh, 1977. Available from the Rev. Anthony R. Dallison, P.O. Box 1064, 122 Elizabeth Grove, King City, Ont., L0G 1K0 — \$4.00.

The Reformed Book of Common Order is published by a tiny group of ministers and elders who say that they are seriously concerned about the increasing "romanisation" of the Church of Scotland. Their manifesto is set out on p.vii of the Preface:

"Some of us are so concerned about the proposed content of the new edition of the Book of Common Order and where it is leading the church that we decided that it is essential to publish a reformed Book of Common Order true to our supreme and subordinate standards, in order to give positive guidance on worship in the reformed Church."

The book itself is a fitting monument to the kind of theological obscurantism, ecclesiastical arrogance and liturgical intolerance prevalent in the dark days of the seventeenth century. Indeed one is tempted to wonder whether the theology of the authors has progressed beyond that date.

The weakness of the book is best illustrated by the tortuous and fallacious reasoning which is employed to bolster up the contention of the authors that the Lord's Supper should be celebrated twice or four times a year at most. The arguments for this are based *only* on the First Book of Discipline of 1562 which directed that the Sacraments be celebrated four times a year in towns and twice a year in the country.

What the authors do not seem to realise is that this reflects the mediaeval Roman custom of very infrequent communion which was forced on the Reformers by the habit-bound Scottish population. Despite the argument by the authors infrequent communion was not desired by the reformers. But in Scotland as in Europe they were forced to bow before the ignorance of the "civil magistrate".

Further to state (Preface p.iii) that *it is untrue* that the general practice of the universal church is in favour of the Lord's Supper on the Lord's Day is so much nonsense. Acts 20. 7 ff. tells us that the Christians of the Apostolic Age "broke bread" together on the first day of the week, the Lord's Day. The phrase "to break bread" in the New Testament is a technical term for celebrating Holy Communion. Justin Martyr c.A.D. 130 describes Holy Communion as the *normative* Lord's Day Service. Even in the Westminster Confession the Directory for Public Worship states that "the Communion, or Supper of the Lord is frequently to be observed." The authors seem to have no conception of the Reformers ideal of the indissoluble unity of Word and Sacrament. The authors of this book slavishly venerate an outdated conception of Word. Infrequent celebration of Communion is not true to "our supreme and subordinate standards" despite the claims of this book.

The services are ill-constructed, the language stilted and obscure without being dignified. Easter, Christmas and Pentecost are, of course, omitted. Any reference to the New Testament's idea of the "communion of saints" is scrupulously avoided lest we are tempted to pray for the dead (which is not strictly reformed practice), to remember them with love and commend them to God (which is good reformed tradition) or to indulge in veneration of the Saints, which is hardly likely. In this context the Funeral Service is one of the gloomiest services I have ever read. It must depress the mourners beyond belief, unless they are of "the elect". The perpetrators of this quaint theological anachronism obviously regard the church as the community of the elect rather than the ark of salvation inviting the world aboard, with love.

I cannot in all conscience recommend this book except where vows and questions have had to be copied from the official Church of Scotland Book of Common Order. Doubtless in The Presbyterian Church in Canada as in the Church of Scotland a tiny, if vocal minority will respond to this book. They are welcome to it.

John Barclay Burns



LETTERS

(continued from pg 9)

Appreciation

The session of Brentwood Church, Burnaby, B.C., wishes to express to you and members of the Editorial Staff of the Presbyterian Record, its appreciation and gratitude for our fine monthly paper, excellent in quality and content.

Needless to say our congregation is part of the Every Home Family Plan. We are ordering extra copies for visitors who come to share worship with us. We feel it is extremely important to get the Record in as many homes as possible.

We pray that our Heavenly Father will continue to bless you and strengthen the Editor, the Reverend J.R. Dickey in this great task of "Getting the Word around."

On behalf of the Brentwood session,
(Rev.) Hugh Appel,
and Alpin McIntosh, Clerk.

The Need for Growth

Thank you for the May Record, and its thought-provoking theme. Certainly the present state of the church is one which challenges our resources and faith. However, it also makes us aware of the opportunity which exists for meaningful mission to our secular society.

Having spent considerable time examining "Church Growth" literature, I am convinced that any denomination which ignores the insights and guidelines it provides, does so at its own peril. It is a time for renewal, commitment to and involvement in the outreach ministry of our church. If this happens, then the future is not one which leads to oblivion, but to personal and corporate spiritual growth. Thank God the Gospel has not lost its power!

K.M. Wheaton,
New Westminster, B.C.

The Bottom Falling Out?

Reading through pages 1 to 21 of the May "State of the Church" issue provides a few glimpses of the essential question but will, undoubtedly, leave many more "cut-flower" Christians spiritually dehydrated. It helped to see the Second Century Advance for Christ heading turn up on page 25 "ATTEMPT GREAT THINGS FOR GOD, EXPECT GREAT THINGS

FROM GOD”.

In a congregation which I recently visited one spokesman, apparently noting the decline in church membership for the first time said, “the bottom is falling out”! Not necessarily. We deplore the situation but, while the comparisons are not exacting, some recent news headlines come to mind. “Canadian dollar down 14%,” “30% fewer teachers required next year,” “need for barbers clipped by 65%.” Statistics from the last year reported show that our denominational membership decline is LESS THAN 2%.

Very briefly and in simple terms, my evaluation is two-fold. No Christian body (The Presbyterian Church in Canada will not be an exception) ever succeeded by simply getting its people to “up” their givings and, the church will grow when all the members who say they are believers begin to live it out.

When commitment becomes more important than committees; compassion more important than carpets in our sanctuaries/church parlours; and when personal and corporate prayer rates a higher priority than church politics, we can expect to see a turnabout. We can report, among many encouraging signs, that already, in one way or another, nearly 500 of our congregations are involved with the ADVANCE movement in our church.

*Frank J. Whilsmith,
Chairman, Second Century Advance
for Christ.*

Suggestion for Skeptics

A grateful tribute to Dr. David Hay for his most enlightening articles in the March and April editions of *The Record*. The clarity of his exposition and the depth and breadth of his insight and vision give surer hope in these oft-times confusing days.

May I suggest sceptics read, or re-read (and re-read often as I do) Dr. Hay's article in *The Record* of November, 1975 “A Programme for Presbyterians”: its excellence is exhilarating. The present articles remind us again in a ‘re-presentation’, of his great theme — Almighty God, the All-Embracing Creator, the Centre of our Cosmic, Corporate and Civic Salvation. Our God is never too small.

I regret my tardiness in acknowledging personal gratitude to this gentle, saintly servant of the Lord. In him we have a real ‘Word from the Lord.’

Dr. Hay, we are gloriously in your debt! Thank you.

*Maureen E. Lewis,
Milton, Ont.*

Thanksgiving Suffices

I am inclined to pen a rather lengthy response to Dr. David Hay's two part series on Evangelism. Suffice it to say I thank God daily for my “irruptive conversion” which in his opinion excludes me from “the solid kind of Christians” but which I know gave meaning and purpose to an otherwise directionless life.

*(Rev.) Chuck Congram,
Belle River, Ont.*

Dead Theology?

The article by Dr. David Hay criticizing the tremendous hymn, “He Lives” and all songs similar to it, horrified me. At first I didn't think of writing, as I did not feel qualified to write and criticize the views of a man schooled in theology. However, the longer I thought and prayed about it, the more I felt that I must.

Who would want to be a Christian if all it meant was the dead theology presented in that article? It is a joy to be Christian! To use the words from the song “He Lives” — “He walks with me and talks with me . . . He lives within my heart.” That is the great joy and wonder of being a Christian, knowing that the Lord is always with you. We can face each new day knowing that the Holy Spirit is our constant companion. No problem that will face us will ever be too great with God by our side.

If we want to be exactly “to the letter,” it is the Holy Spirit who dwells in us, not Christ. Christ promised that He would send the Comforter or Holy Spirit to dwell in us, when He went to heaven. Since God is “The Trinity” we often interchange the persons of God the Father, God the Son and God the Holy Spirit. The apostle Paul said in Galatians 2:20 “It is no longer I who live, but Christ who lives in me.” Jesus Himself said, “He who abides in me and I in him, he it is that leaves much fruit, for apart from me you can do nothing,” John 15:5. Surely the song is consistent with this.

The peace, love, joy which fill us with wonder at the beauty of nature and the people around us, seem to be lacking in the theology which leaves Christ up in heaven. I am grateful that all the people graduating from Knox do not preach this dead religion.

Christ, or the Holy Spirit, controls my life and lives within me, as He does with thousands of Christians. We are not perfect, but Christ delivered us from the power of sin, and when we fail and sin anew, we will again be forgiven. We have

so much to sing about! Let us show more effervescent enthusiasm, especially in song, so that others will be attracted by our joy at the transformation God's living Word is working in us by the power of His Holy Spirit. Let our joy be contagious, not for our own glory, of course, but to glorify our Father which is in heaven!

A Christian faith which is too one-sided, either subjective or objective, misses the point, for surely it is God's objective act of grace which saves, but surely also it is for me and all mankind that His grace is active. It is all well and good for God to reveal Himself in His objective acts of grace, but if He does not also reveal Himself in me and for me, He is not the God and Father of our Lord Jesus Christ, (Galatians 2:20), “who loved me and gave Himself for me.” For it is in Him, God has revealed His eternal nature, which is indeed for us. (Phil. 2:5-11)

*Heather Thompson,
Georgetown, Ont.*

Enlightenment And Shortcomings

I would like to acknowledge both the enlightening aspects and serious shortcomings of the 2 articles by David W. Hay on Evangelism in the March and April editions of *The Record*.

On the positive side there is no question that the articles make crucial criticisms about a potent religious force today, and one would like to acknowledge the articles as absolutely essential reading were it not for their ‘high-brow academic’ heavy-handed style. Beyond a doubt the following of Mr. Hay's observations about evangelism are very important: the man-centred hymnody; the self-centred worship; the altarcall ‘rebirth’; the disappearance of church-centred faith or the entrance to the body of believers by private experience rather than public sacrament; the absence of calls to obedience, sanctity, and action in addition to proclamation; the disproportionate emphasis on the doctrine of redemption over the doctrine of creation; etc.

It is clear that television evangelists particularly dilute or even down right pervert the gospel by avoiding its central point: that the Christian life is to be lived actively with God at the centre enabling us to carry out whatever tasks need to be done, even in the face of severe difficulties or challenges. This “good news” is much more heartening than being one of God's ‘pets’ totally dependent on a television talk show host for solace and prayer. Instead of the

'bread of the gospel' these viewers are being offered a 'stone'.

However, the article fails to consider how our denomination is part of the trouble! By virtue of the overwhelming response to both TV programs and personal campaigns, people apparently feel that these organizations do listen to and pray for their concerns in a personal way and that, try as they might, they do not feel this way in our Sunday worship — too bad for us! As for the matter of the call to active faith, our presbyterian committee meetings are often just as much a perversion of an active vital life of faith as the evangelical television phenomenon!

The shortcoming of the articles is the shortcoming of our denomination: it fails to offer a positive alternative to the way in which evangelicals deal with people's heart-felt concerns. This does not mean that we should get into the evangelism 'business' — it just means that we need to find ways of making our Sunday worship and meeting times more personal, subjective, and sincere or risk having our doors closed permanently in less than a few decades while American evangelical conglomerates answer personal prayer by computer-composed letter and 'market' a new meaning for the gospel: 'sit tight and send money'!!

*John Greenwood,
Waterloo, Ont.*

Feelings and Faith

The following are some comments I would like to make on the article in the March Record on Evangelism by Dr. David Hay.

Dr. Hay's thesis, as I understand it, is that in the Evangelical Movement, both old and new, the emphasis is so much on the subjective as to be ego- or man-centred and thus constitutes a shift away from the emphasis on the divine action or the cosmic Christ. I would not deny that there are abuses in the movement, just as there are in other movements, and in the Church itself, but I would take issue with the article at two points:

- (1) the importance of the subjective;
- (2) the implication that subjectivism in matters of faith in Christ de-emphasizes Christ in His Lordship.

1. First of all, the matter of the importance of the subjective. As a matter of conviction, I believe that what is badly needed in the Church is a resurrection of the importance of feelings, of the personal, of the human, and of the subjective to counteract

the present emphasis, or perhaps I should say complement it, on legality, polity, and even correctness of theology. The reason many people in the Church turn to other sources — even some sub-Christian ones — for sustenance is because so often what they receive in Church is a stone and not bread. Both the Wesleyan movement and the modern evangelical movements are reactions to this coldness and aloofness and an effort to have the faith of the Church come alive and be real for them. But further than this, the claim that good theology de-emphasizes the personal and the subjective is, in my view, seriously open to question — especially in the light of the Incarnation of our Lord who became personal — a real Man — for us.

2. Secondly, I would take issue with the point that the emphasis on the subjective in evangelism is in fact a de-emphasis of the Lordship of Christ in the cosmic sense. Here I would challenge the writer to follow through on his theological work and consider the evidence of the power of God working in the lives of people who have given their lives to Christ through crusades. The people I have talked with who have gone forward at crusades or meetings have not been seeking to emphasize themselves, but rather to emphasize Christ and what He is doing in their life. In this connection, I would also contend with the point of view expressed regarding the altar call, in particular with the dichotomy that it is subjective and therefore not centred in God, and that we must choose either the altar call or baptism and confirmation. When one responds to an altar call in sincerity, he or she is not denying baptism or confirmation, but deepening the meaning of both.

With regard to the section on hymnody, I would say again that the fact that a song or a hymn is subjective in content does not necessarily imply a de-emphasis on the Lord. The point is not that the heart is the centre for some egocentric reason, e.g. a worship of the heart, but that it is the Lord of all Creation who is living in our hearts by faith and grace, in my view a vitally important thing. But further, it grieves me greatly to hear put-downs of the new hymnody, as the writer puts it, on the grounds that it is too subjective, and that we should properly move to the more correctly stated hymns of the faith. I love those hymns too and they have meant a great deal to my understanding of praise and worship; but both the singing and the playing of the old and the new gospel songs have been an avenue by which Christ has spoken most clearly to me and to others — and I see no reason why they should be excluded. The

writer speaks also, almost condescendingly, of the people coming to Church to worship themselves using those songs. There is this element in all of us, no doubt, including preachers, but I contend, sir, that the people come to Church also because they are drawn by Christ through His Spirit seeking spiritual sustenance for all that they face in their life. I believe that God uses those songs as well as the majestic hymns to uplift, challenge and help them. Indeed, it is because the Church, in its very correctness, has become so cut-off from the people and their needs that it is often blind to see the Spirit of God working in the words and melody of songs to which they can relate.

In the section on Testimony, the same false dichotomy is made — as though a person giving witness to his experience of faith in Christ was witnessing to himself and not to Christ. I realize that in giving witness, as in anything we do in the Church, there is always the self showing through, a self which must die in yet another aspect of the personality: but this does not mean that the witness should not be made, because it is in the testimony of a human life that Christ speaks to others. I believe that the words of Phillips Brooks about preaching apply to personal witness — it is 'truth through personality'. This is not to say that such witness is a forced thing, or a street corner soap box affair, nor is it a replacement for the ministry of Word and Sacrament, but it is extremely important in the life of the Church, and of the growth and extension of the Church, that people give witness to what they have seen and heard.

*(Rev.) Larry Paul,
Georgetown Pastoral Charge,
Howick, Que.*



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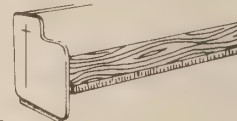
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for
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Cross-cultural and development education experience would be an asset; group process, public relations and research skills a necessity. Bilingualism (English-French) preferred. Extensive travel in Canada involved.

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(416) 922-0591

TORONTO/KINGSTON SYNOD Y.P.S. will meet in Glenview Church, Toronto, October 6-9 (Thanksgiving). The theme is "God's Will, Word and Work in His World". For information and registration forms, contact David Harley, 125 Railroad Street, #201, BRAMPTON, Ontario, L6X 1H1 (416) 453-9926.

BUDGET FIGURES

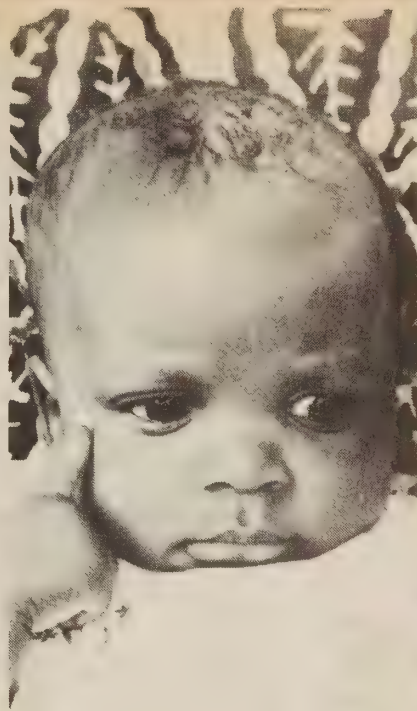
Receipts from congregations for the budget of General Assembly totalled \$844,620 on May 31, as compared to \$735,552 for the first five months of 1977.

The W.M.S. (W.D.) contributed \$125,000 and the W.M.S. (E.D.) \$31,000 in that period to the work of the Board of World Mission.

Expenditures to May 31 amounted to \$1,744,611 as compared to \$1,801,224 spent in the same period last year.

"John" Thua Ondi
— born Nov. 1976
Kenya

"I
wonder
who will
sponsor
me?"



Little baby "John" seems to be deep in thought, asking a very serious question. His mother is dead, his father incapable of earning an income, living in a part of the world overtaken by drought, lack of food, disease. The social worker who brought him to one of our Kenya Christian Homes says "John is a lovely boy" and with loving care and proper food he is making good progress. As he gets older he will begin to receive an education.

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- Through our 15 Field Offices around the world we work closely with all church and local and national government child-care agencies.

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P-7-78

Frank J. Whilsmith, National Director

The Presbyterian College Convocation

Two women took the honours at the 111th annual convocation of The Presbyterian College, Montreal, which was held in the Church of St. Andrew and St. Paul on May 10.

Margaret Ruth Syme, B.A., B.Ed., M.A., won the travelling fellowship and the Calvin Gold Medal. Mrs. Syme led the graduating class of six men and two women in marks, and won two other prizes. The students were presented for their diplomas by the Rev. Thomas Gemmell, director of professional studies.

Miss Margaret F. Kennedy, who has served in India since 1939, was the convocation speaker. The honorary degree of Doctor of Divinity was conferred on her and on the Rev. Wallace MacKinnon, minister at Ingleside, Ont. and clerk of the Presbytery of Glengarry.

In his report the acting Principal, Dr. Donald N. MacMillan, traced the interest of the college in the French-speaking people of Canada back to the 1880's. He reported increasing involvement at and generous support of The Presbyterian College this year.



The Rev. Ray Drennan (above, right) has been appointed by the Board of World Mission to Tyndale-St. George's Community Centre in Montreal, Quebec. He will serve as co-director with the Rev. Garth E. Bulmer (above, left) an Anglican priest who has served in three Anglican parishes in the province before becoming part of the Tyndale team.

Mr. Drennan is a graduate of Knox College and the University of Toronto. He has served the congregation of Bonar-Parkdale Church, Toronto, Ont., as assistant minister since 1976, working in the inner city and taking secular employment within the community to assist in his own support.

According to an agreement between the

Anglican and Presbyterian Churches, each denomination has the authority to appoint a co-director independently. This time, with both appointments falling vacant simultaneously, the screening and selection process was done ecumenically. A layman and a clergyman from both denominations interviewed the applicants. The final appointments were made conjointly by Bishop Hollis and the Board of World Mission on the recommendation of this ecumenical selection committee.

The partnership in mission between Anglicans and Presbyterians among the people of "Little Burgundy" in Montreal's inner city began in 1976.

Blessing the Nets

St. John's Church, Port Stanley, is often referred to as "the fishermen's church" in the village since most of the families in this congregation are associated with the often hazardous fishing industry of Lake Erie.

Erie is the shallowest of the Great Lakes and the most temperamental. Storms can blow up suddenly and without warning with tugs far away from the safety of the harbour.

Acknowledging this danger, each year the last Sunday of February is set aside for the annual blessing of the nets, accompanied by hymns and prayers that all tugs and their crews will return safely home for yet another fishing season. The church is decorated with nets, anchors, runninglights, tug models and other reminders of the industry. The blessing is given to gathered nets held aloft by some local fishermen at the front of the church.

The first annual blessing was given on February 28, 1954 by the Rev. D.W. Hare who had suggested the service. The 1978 blessing was given by Campbell Laker. Holding the nets were Richard Payne, (left), and Marvin Berry, of Port Stanley. Both are tug captains and long associated with the industry.

June Goodwin



Photo by Gert Bowness

Ewart College
Graduation

The Ewart College Graduation Service was held at the College on Tuesday, May 16, 1978. Worship was conducted by the Reverend G.A. Malcolm, B.A., B.D., M.Th., General Secretary of the Board of World Mission. The College Choir, under the direction of Mrs. Carol Kessler, B.F.A. provided special music.

Miss Margaret Kennedy, D.D., was guest speaker. Doctor Kennedy, a Canadian Missionary in India for many years, gave an exciting address reminding the graduates that they had been chosen and educated to offer the word of life.

Dr. Margaret Webster, B.A., M.Ed., Ph.D., D.D. spoke about the growing student body and the importance of recognizing the dedication of young people in the service of the Church. The Reverend J.K. English, the Chairman of the Board, reminded those present of the curriculum study, the growth of the Resource Fund, and the need for continued support.

Scholarships were presented jointly by Miss Ina Adamson, B.Sc. (H.Ec.), B.Ed., the Dean of Ewart and Director of Field Work and the Reverend Professor Robert C. Mathewson, A.B., S.T.B., Th.M., Associate Professor of Religious Studies and Director of Continuing and Lay Education.

Diplomas of Ewart College were granted to four students by the Principal Dr. Margaret Webster and the Reverend Professor Irene Dickson, Professor of Biblical Studies, B.A., B.Ed., M.Th.

The following students received diplomas:
Anne-Louise Hall — St. Andrew's Presbyterian Church, Owen Sound, Ontario.

Joyce Hodgson — Strathcona Presbyterian Church, Burlington, Ontario.

Frances Pentelow — Duff's Church, Puslinch, Puslinch, Ontario.

Joan Smith — Durham Presbyterian Church, Durham, Nova Scotia.

At the conclusion of the service, a reception for graduates and friends was held in the lounge.



We wish to remind our readers that this issue covers two months and that our deadline for cameos, personals, etc. is earlier accordingly. Some submissions of this nature received in June will not appear until the September issue.

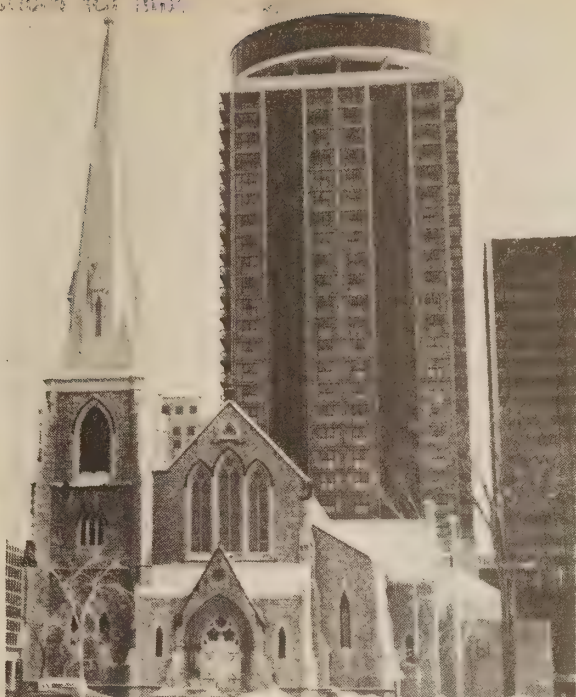


Photo by Ross Smith/Ottawa Journal

St. Andrew's Church, Ottawa, is surrounded by new neighbours! When Colonel John By's Scottish stone masons built the first St. Andrew's Church on this site in 1828, they laid the foundations for a vigorous congregation that still continues to play a vital role in the heart of Canada's Capital City!

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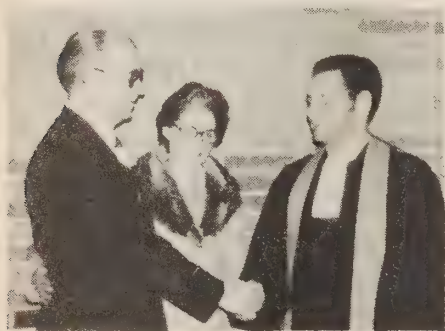
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A NEW 2-Manual Principal Pipe Organ was dedicated to the Glory of God in Knox Preston Church, Cambridge, Ontario, recently. Involved in the service of dedication were (left to right) Jack Houston, director of music, the Rev. Al Beaton, Mrs. Betty Woods, Robert McKie and Chris Houthuyzen, builder.



THE CELEBRATION of the Golden Anniversary of Westminster Church, Ottawa, in April included a 1928-style tea; visits by the Moderator of General Assembly, Dr. DeCourcy H. Rayner; and by a former minister, Dr. William Bell; an elders' reunion; a dinner addressed by Senator Richard Stanbury; new banners; and a youth service with a guest handbell choir from St. Andrew's, Ottawa.



CAMEOS

THE CONGREGATION of St. David's Church, Winnipeg, Manitoba received an addition to their sound system that enables the playing of chimes both inside and outside their building. The equipment was presented to the congregation by Peg and Jim Donaldson as a gift from the Morrie Donaldson memorial fund. The Rev. Neville Phills conducted the service of dedication.

Pictured above: l. to r. Mr. and Mrs. J. Donaldson and the Rev. Neville Phills.

A lectern and a leather-bound Bible were dedicated recently to the Glory of God by the minister of *St. Matthew's Church, Ingleside, Ontario*, the Rev. Wallace MacKinnon. The Bible and lectern were given in memory of their daughter Lois, (Mrs. Donald Cherry), by Mr. and Mrs. Frank Stewart.

St. Andrew's Church, Hamilton, Bermuda, celebrated its 135th Anniversary on May 21. Dr. J.K. Lattimore of Toronto preached and dedicated a memorial window in the narthex.



SHOWN ABOVE are D. Campbell and D. McConaghy, ministers of St. Paul's Church, Ottawa, with John Fair, son of Wilfred Fair, in whose memory a silver memorial vase was given by fellow employees of the late Mr. Fair.



Mountain News (Hamilton)

A MORTGAGE-BURNING CEREMONY was held at South Gate Church, Hamilton, Ontario, on May 7th. Pictured above are the minister and three charter members: (l. to r.) Myra Anderson, Agnes Farmer, T.M. Bailey, and Edward Anderson.



SHOWN ABOVE, the burning of the mortgage at St. Andrew's, Lachine, Quebec, on the twentieth anniversary of the present building, and the one hundred and sixtieth year of the congregation. The minister of the congregation is the Rev. John Bodkin. Left to right: Mr. Robert Hannah of the board of managers, Mrs. Nancy Butt of the women's guild, and Mr. Lawrence Davidson of the board of trustees.

PERSONALS

The Rev. D. Burton Issac completed his service to the Brookfield Charge, P.E.I., on Sunday, April 30th, with a special service in the Hunter River Church involving two dedications and congregational tributes to his work.

An organ was dedicated to the Glory of God and in memory of Robert Cyril Toombs, a gift from his parents and three brothers. A new and recently installed lighting system was dedicated in memory of James H. Andrews, Sr., forty years an elder in the charge. The gift was presented by his widow and twelve grandchildren.

Tribute was paid to Mr. Issac who had served the four congregations in the pastoral charge for the past two years. In this time the congregations added 32 members and ordained and inducted three new elders.

Mr. and Mrs. Issac plan to live in Ottawa where they have family.

Miss Ruby Walker, presently serving on the staff team of Grace Presbyterian Church in Calgary, has been awarded a Doctor of Divinity degree (*Honoris Causa*) by the Senate of St. Stephen's College, the University of Alberta, Edmonton.

In being presented for the degree, Miss Walker was described as "Frontier Christian: Rural, Inner City, Suburban, and demonstrably the foremost female Home Missionary indigenous to Western Canada, to have served her denomination through the middle half of the 20th Century."



MISS AGNES HUME, A.T.C.M., was presented a framed plaque by I.V. Schenk, sr. elder, honouring her dedication and faithfulness in the position of church organist at Knox Church, Ayton, Ont., for the past 60 years. A retired school teacher, she has given a life of devotion and faithfulness serving the congregation in many offices over the years. Shown (l. to r.): H. de Greef (clerk of session), Miss Agnes Hume, I.V. Schenk (sr. elder), W.J. Morrison (minister).

Rev. Dr. Frank S. Morley was honoured, April 9th, by his congregation in St. John's Church, White Rock, B.C. as he retired after "forty-three years of outstanding leadership in our ministry" as Dr. DeCourcy H. Rayner said in his telegram, read to the gathering by clerk of session Mr. Frank Richardson. Mr. Richardson also expressed the congregation's gratitude to Dr. Morley for his devoted ministry over the past seven years, during which the church has grown and prospered greatly.

Mrs. Morley was given gifts and flowers from the church school, the women of the church and the Art Class she taught in the church.

Elder Norman Murray presented them both with a purse from the congregation. Dr. Richard Stewart from New St. James Church, London, Ont., spoke of Dr. Morley's work and influence in the church which he served in Ontario, Quebec, Alberta, Bermuda and B.C.

Dr. Morley's own "Voice of One" column and Week-end Meditation, appearing in four newspapers for almost thirty years have extended that influence widely.



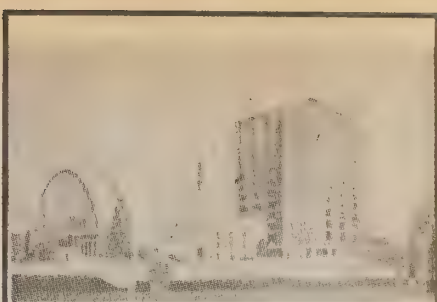
DEATHS

SCOTT, THE REVEREND HERBERT JOSEPH, 94, died at St. Catharines, Ontario, on March 29.

Born in Barrow-in-Furnace, England, he emigrated to Canada in 1905, and subsequently to the U.S.A. where Mr. and Mrs. Scott studied and graduated from the Bible Institute of Los Angeles in the State of California, and served the Community Church in Blue Diamond, Kentucky, for several years.

Mr. Scott returned to Canada in 1925 and became a minister of The Presbyterian Church in Canada. With the exception of seven years at Grand Falls, Newfoundland, his pastorates were all in Ontario: Smithville and Wellandport, Calvin Church, Hamilton, North Bay, Beamsville and Smithville; and visiting minister at Knox Church, St. Catharines until his retirement in 1960.

BAILLIE, JOHN, elder and long time member of Riverdale Church, Toronto, Ont., May 14.
BEATON, MRS. MacDONALD (MARY), 94,



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member of First Church, Brandon, Man., March 11.

BERESH, MRS. ELEK (IRMA), long time member of First Church, Regina, Sask., May 13.

CHARLTON, MRS. ARTHUR CLUFF (GLADYS), member of St. Andrew's Church, Cobourg, Ont., past president of the W.M.S., formerly of St. Andrew's Church, Maxville, Ont., where she was a member of the choir and a Sunday school teacher.

CRAIG, MRS. J.D. (JANET), 70, long time member of Chalmers Church, Whitechurch, Ont., Sunday school teacher, president of the W.M.S.

DUCHESNEAU, MRS. M.V., member of St. Paul's Church, Hartney, Manitoba for sixty years and Record Secretary for over 30 years, April 26.

FLICK, MRS. CATHERINE, 95, member of Victoria-Royce Church, Toronto, Ont., and life member of W.M.S., April 30.

FRYER, MRS. H.E. (ISABELLA), member of Victoria-Royce Church, Toronto, Ont., mother of Joan Murcar, wife of the Rev. Robert Murcar of Mississauga, Ont., March 28.

GIBSON, MRS. JOHN G. (FLOSSIE), 82, long time member of Knox Church, Cannington, Ont., life member of W.M.S., April 7.

ISAAC, ELMER JOSEPH, Q.C., member for 41 years and elder for 34 years of St. Andrew's Church, Toronto, Ont., mission fund treasurer for 16 years and representative elder for 13 years, May 15.

MacDONALD, MRS. NORMAN (BETTY), member of Westminster Church, Toronto, Ont., May 29.

MACDONALD, MISS HAZEL, long time missionary to Taiwan, Kenya and Ethiopia and in Western Canada, elder of Knox Church, Goderich, Ont., church school teacher and W.M.S. worker, April 27.

MacLEAN, ROBERT ANGUS, 82, elder for 34 years, St. James & Knox Churches, Boularderie, N.S., member of board of trustees, April 19.

MacLEOD, IAN (SCOTTY), elder for many years of St. Paul's Church, Prince Albert, Sask.

McLEAN, A. STANLEY, long time elder of Knox Church, Goderich, Ont., former member of board of managers and teacher in the church school, March 30.

McLELLAND, JOHN, 96, elder, Riverdale Church, Toronto, Ont., May 23.

MONAHAN, SAMUEL HUGH, 86, elder of Murrayville Church, B.C. for 25 years and member of the board of managers for over 50 years, May 7.

NIXON, DELBERT, elder for 25 years of St. Paul's Church, Nelson, Ont.

PHILPOTT, MRS. PHYLLIS, member of St. Paul's Church, Ottawa, Ont., May 15.

ROSS, MRS. D.D. (IRENE), 81, member of First Church, Regina, Sask., died in Brandon, Man. on April 22.

SHORTT, JUDGE EDWARD MacLEOD, 63, from 1965-1967 chairman of the Administrative Council, The Presbyterian Church in Canada, for some years convener of The Record Committee, son of the late Rev. Dr. J.S. Shortt who was Moderator of the 1934 General Assembly, elder, St. Andrew's Church, Perth, Ont., May 30.

SCOTT, GEORGE R., 74, elder for 42 years of St. Andrew's Church, Wingham, Ont., May 14.

TAYLOR, WILFRED EDWARD, member of St. Mark's Church, Don Mills, Ont., formerly long time member of First Church, Regina, Sask., husband of Bessie Taylor of the board of congregational life, April 28.

TRUSCOTT, ROBERT G., elder for 35 years of St. John Church, Hamilton, Ont., member of the board of trustees, father of Donna Wilson, former deaconess and wife of the Rev. Kenneth Wilson of Guelph, Ont., May 23.

WILLETTS, WILLIAM, 77, elder of Victoria Church, Birch Grove, N.S., March 4.

CALENDAR

ORDINATIONS

Beals, Rev. George, Toronto, Weston, St. Stephen's Church, Ont., May 7.

Cocks, Rev. Nancy, Swift Current, St. Andrew's Church, Sask., May 26.

Drennan, Rev. Ray, Toronto, Bonar-Parkdale Church, Ont., May 28.

Fraser, Rev. Brian, Toronto, Glebe Church, Ont., May 25.

Fryfogel, Rev. Sandy Duncan, North Easthope, Knox Church, Ont., May 30.

Johnson, Rev. Carol, Ottawa, St. David and St. Martin Church, Ont., May 14.

Morrow, Rev. William, Toronto, St. Andrew's Humber Heights Church, Ont., May 14.

Oakes, Rev. Kenneth, Toronto, Weston, St. Stephen's Church, Ont., May 7.

Vancook, Rev. Bert, Toronto, Dufferin Street Church, Ont., May 31.

Wyllie, Rev. James, Islington, St. Andrew's Church, Ont., May 25.

Zimmerman, Rev. George, Hamilton, Central Church, Ont., May 18.

INDUCTIONS

Codling, Rev. Donald A., Timmins, MacKay Church, Ont., April 5.

Embrece, Rev. Alan B., Markham, St. Andrew's Church, Ont., June 19.

McConaghy, Rev. J. Desmond, Ottawa, St. Paul's Church, Ont., as associate minister, April 30. (From The Presbyterian Church in Ireland)

Smith, Rev. Sheina, Whitewood, Knox Church, and Moosomin, St. Andrew's, Sask., May 18.

RECOGNITIONS

Fraser, Rev. Brian, Toronto, Glebe Church, Ont., May 25.

Hodgson, Rev. Dr. Raymond, Jarvis and Walpole Churches, Ont., May 26.

Zimmerman, Rev. George, Hamilton, Roxborough Park and Saltfleet charges, Ont., May 30.

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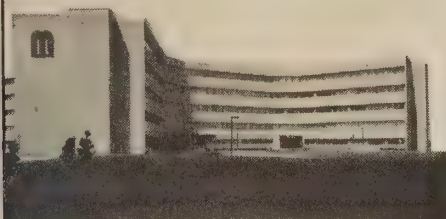
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160th — St. Andrew's Church, Scarborough, Ont.,
June 18, (Rev. W.W. MacNeill)

125th — Doon Presbyterian Church, Doon, Ont.,
June 18, (Rev. Terence Ingram)

105th — St. Andrew's Church, Watford, Ont., May
28, (Rev. Venus Bibawi)

100th — Knox Church, Magnetawan, Ont., June 25,
(Rev. Tijs Theijsemeijer)

100th — Dixie Presbyterian Church, Mississauga,
Ont., June 11, (Rev. Kingsley E. King)

90th — Cooke's Church, Chilliwack, B.C., June
19, (Rev. Douglas Anderson)


53rd — St. Andrew's Church, Fredericton, N.B.,
June 25, (Rev. G. Cameron Brett)

53rd — Musquodoboit Harbour Presbyterian
Church, N.S., June 25, (Rev. P. Alex McDonald)

25th — St. Andrew's Church, Dartmouth, N.S.,
March 3, (Rev. P. Alex McDonald)

20th — St. Stephen's Church, Scarborough, Ont.,
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Summer-shortened Days

"There shall be no more night, nor will they need the light of lamp or sun" (Rev. 22:5, NEB)

WE ARE ALREADY REGRETTING that summer's days are growing shorter. By the time this issue of *The Record* goes into the mails, summer's solstice will be almost a month behind us. Weather reporters will be saying with each passing day that the sun will be rising later and setting earlier. Summer's avowed children of the sun will be universally unhappy.

Not that any of us could long live without cloud or shadow. Nor that earth's productivity could continue without rain or rest. We have come to know that the change of seasons is necessary, even if we make great show of rejecting the idea. If forced to wander in the Gobi, Sahara, or other of the world's great deserts, we might even pray for cloud and rain and shadow. Living the comfortably sheltered lives that we do, however, we deplore even the gradual encroachment of winter upon our summer sunlight.

In such a context, we respect the vision the Book of Revelation presents of a heavenly time of fulfilment when night and darkness shall be no more. The vision is set in the midst of other things which, taken literally, are enough to make our flesh creep and our hearts tremble. Some of the nasty things we are able conveniently to ignore or rationally discredit, while we accept the things of promise — a common practice of ours when reading God's Word.

We may, however, translate our feelings about our physical universe into our understanding of the spiritual world, by which we believe we have been created differently from other of the creatures — in the very image of God (Gen. 1:22ff). This makes the shade of God's hand a welcoming protection from the burning light of his judgement. Although made to walk as children of the day (Eph. 5:8,9), we cringe under the examination that brooks no excuse, and scuttle like lesser creatures to hide in the shadows.

Jesus, who said that anyone who understood him should understand the Father as well (Jn. 8:19), claimed to have come into our world in the form of light (Jn. 9:5). When we consider the manner of his life, we see that it was as a *revealing* light he came. He shows things as they are and *us as we are*. He leaves no place to hide and no disguise long effective. It is said that the old Greek philosophers, the Cynics, hated the truth, said to be like light to sore eyes. In the light of Jesus Christ our true selves are revealed.

But the light of Jesus Christ is a *guiding* light, too. Without it, we walk in the dark without a known destination. Upon receiving Light, we are able no more to walk in the dark (Jn. 12:46). Accepting Jesus Christ as Lord, our way becomes clearer, our stumbling lessens, much of our doubt and uncertainty vanish. The dark becomes light.

But there is more! Paul had this great idea about light, writing (Eph. 5:13), "... and everything thus illumined is all light." The light he refers to may be likened to the healing rays of sunlight. We have learned to conquer some disease simply by letting the sunlight in. In her generation, Florence Nightingale wrote in her *Notes on Nursing*, how patients in hospitals turn towards the light. It seems to offer the hope of health and life, and to draw sufferers toward itself.

We may regret the shortening hours of daylight in coming weeks, but let us realize what we are really missing! And where relief may be found! Writing of his great vision John not only said, "There will be no more night, nor will they need the light of lamp or sun," but gave his reason why — "the Lord God will give them light." Praise be to him who so lights our way and provides the necessary lamp for our feet!

Prayer

God of light and glory, who often must lead your people by ways as dark as "the valley of the shadow," hear our prayers who have been made in your image but have sometimes felt deprived of the light of your day. Hear and accept us now as we come seeking the inner, guiding light of your Holy Spirit. When the dark is oppressive and hope grows dim, by your grace and power help us truly to walk as "children of the light and the day." May we receive all the light we need to remain faithful, and even become a powerful radiance to other of your children. We ask all in the Name of him who came as light into our darkened world. Amen.

by D. Glenn Campbell

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PRESBYTERIAN
RECORD

SEPTEMBER, 1978

Parents and Prodigals



James Tanner

— Son of Falcon

— Servant of God

by Peter Lorenz Neufeld

"Before his conversion he was a notorious character. A giant in strength and although kind and gentle when sober, he would terrorize an entire village when frenzied with rum. What a changed man he is now. I think the Bible is the only book he reads, and if you ask him for any information he can give you chapter and verse. Last winter he was my neighbour and on many a long evening I joined his family for their devotions. He would read a chapter of the Bible, then comment upon it in the most beautiful, simple and sensible language I have ever listened to. And his prayers, I've never heard more forcible ones. At times I was led to feel like the Roman governor before Paul — almost persuaded to be a Christian."

THOSE WORDS were spoken 127 years ago at Pembina, North Dakota, U.S.A., by Joe Cavalier. He was addressing the Rev. John Black, first Presbyterian minister to the Red River colony (Winnipeg). The man described was James Tanner, Metis son of John 'Falcon' Tanner.

Kidnapped as a youngster by Indians, Falcon Tanner lived with them for 30 years and played major roles in both American and Canadian history. The son of a Baptist minister though not a Christian himself, he had translated the New Testament into Chippewa (Saulteaux, Ojibway) for a minister-doctor-historian who published it.

James, who'd just completed his apprenticeship as assistant Presbyterian missionary in northwestern Minnesota, happened to be in Pembina when Governor Alexander Ramsay's party arrived to negotiate a new Indian treaty and was hired as interpreter. Black had travelled the last part of the trip with that party and with cavalry, met Tanner, and the two became immediate friends.

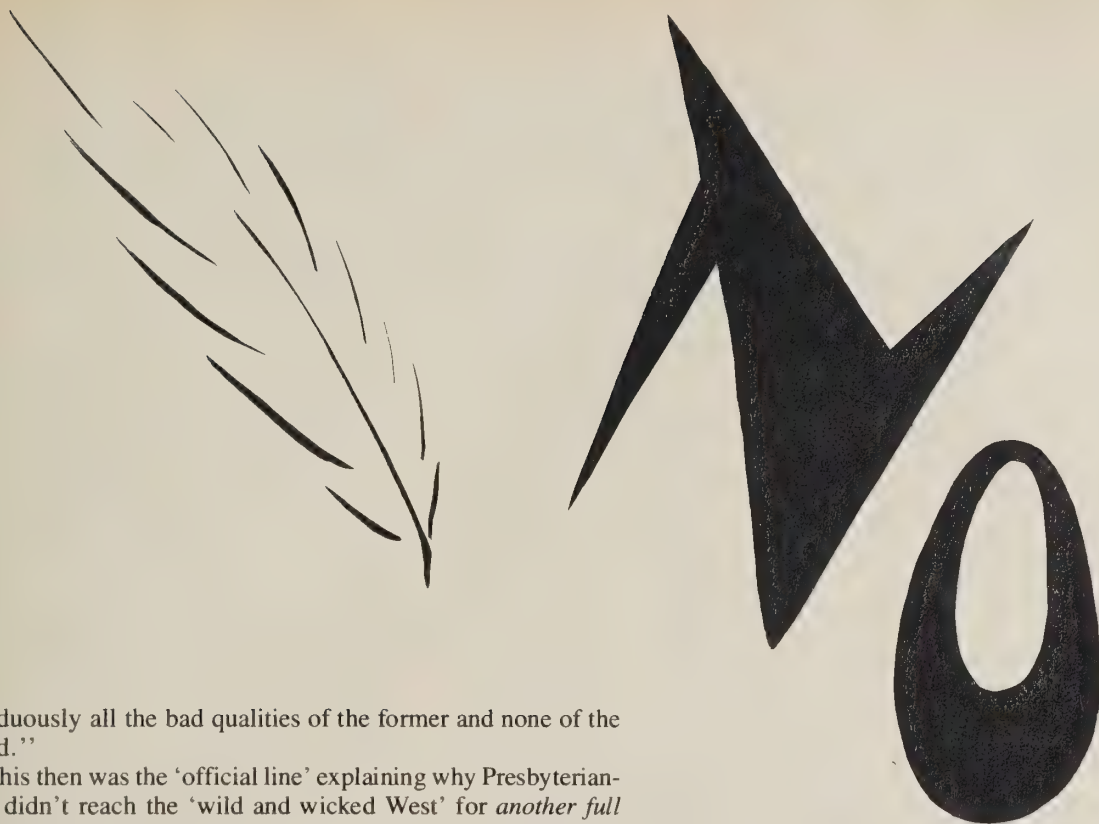
James Tanner was looking for a mission field of his own and

came to Red River to visit Black soon after their first encounter. The latter was, of course, not a "missionary" for Winnipeg of 1851 was a boom town with many of the amenities (and vices) of so-called civilization. To the west and northwest lay half a country controlled by Hudson's Bay Company, whose initials were jokingly claimed to signify Here Before Christ. For all but a handful of inhabitants of that vast region — Rupert's Land — the joke was all too true.

James Tanner was trying to interest his superiors at Oberlin Board of Missions in opening a Presbyterian mission in north central North Dakota. "Why not in Western Canada — White Horse Plains on the Assiniboine for example?", Black asked Tanner after his friend had preached to Black's congregation and at St. Peter's mission on the Red. The same thought was echoed by the colony's Anglican rector. James knew his superiors would look favourably on just such a proposition, provided of course the Canadian authorities concurred. That meant the Hudson's Bay Company. He possessed a tremendous advantage that other ministers lacked. Not only was he half Saulteaux himself, but his older brother Picheito (Edward), though not Christian, was a powerful chief in the same White Horse Plains-Portage la Prairie region. "If the governor grants permission, I'll open a mission on the Assiniboine," he promised.

In the absence of Sir George Simpson, acting governor of Rupert's Land then was Eden Colville. Colville flatly turned hands down on Black and Tanner's request. His stated reasons were what we'd today term 'the official version', and are based on Colville's 31st May, 1852 letter to his superior at Hudson Bay House in London, Archibald Barclay, and on the Rev. John Black's diaries.

First, Colville ruled, "A Roman Catholic Mission is already in existence at the White Horse Plains and that for the sake of Indians I considered the clashing of the two different sects as most objectionable." Second: "He is an American citizen and attached to a foreign missionary society." Third: "I have a decided objection to the locality he had pitched upon, as from my experience in the country I was convinced that the less Half-Breeds and White people were brought into contact with the Indian converts the better, as the latter appear to learn most



assiduously all the bad qualities of the former and none of the good.”

This then was the ‘official line’ explaining why Presbyterianism didn’t reach the ‘wild and wicked West’ for *another full decade* when finally such outstanding missionaries as John McKay and George Flett (Black’s brother-in-law) started missions on reserves such as Mistawassis and Okenase respectively.

The real reasons and motives for Colville’s refusal were quite different from those given out for public consumption. Five days earlier, in a private letter to his close friend and governor-on-leave George Simpson, Colville dealt at some length with an entirely different aspect of his decision to curtail Presbyterian missionary work. The gist of it is contained in the words: “The only topic I think I have yet to touch upon is an application by one Tanner, son of the supposed murderer of Schoolcraft at Sault Ste. Marie.”

A different kettle of fish entirely. His father, ‘The Falcon’, had been highly unpopular with most of his white Sault Ste. Marie neighbours. He had vanished into thin air and his house was burned to the ground at roughly the same time as one James Schoolcraft was murdered, five years earlier. James’ brother, Henry, was an explorer-ethnologist-historian and Falcon Tanner’s former employer. The commanding officer of the nearby U.S. Cavalry, Lt. Tilden, had conducted a massive and widely-publicized manhunt for The Falcon. Tanner’s skeleton was found and identified a year after the murder and the case was closed. It would be many years yet before Tilden on his deathbed would *himself* confess to the Schoolcraft murder, committed because of jealousy over a woman. On the basis of strong circumstantial evidence, several historians (myself included) are convinced Tilden also killed John ‘Falcon’ Tanner to cover his first murder.

Though tainted and thwarted by his father’s unjust reputation, James Tanner did become Western Canada’s first Presbyterian missionary, albeit unofficially, on the White Horse Plains, in fact. Plagued by Sioux raids at a North Dakota mission he established after Colville’s rejection — raids which killed the wife of one colleague and caused death and scalping of another — he

abandoned that station and moved to Manitoba to live and preach as an itinerant unpaid missionary among his brother’s — Chief Picheito Tanner — Saulteaux people. During the province’s first election, which followed hard on the heels of the First Riel Rebellion of 1870, he was killed while campaigning for Lieut. Governor Archibald in what is still an unsolved homicide.

When the Rev. John Black drove his team furiously out of Winnipeg to claim his friend’s body for Christian burial, Chief Tanner was already there. Face hard and scornful, he blazed: “Alive, my brother preached your Gospel. You (Whites) killed him. I take him to my people who do not kill their Medicine Men.”

The Rev. James Tanner lies in an unknown grave. His Saulteaux wife, Louise, lies in an unmarked grave in St. Bede’s Anglican cemetery at Kinosota on Lake Manitoba’s west shore where she died in 1914 at the age of 110. Beside her lies their son John, who founded Tanner’s Crossing which became the present-day town of Minnedosa. Minnedosa is an Assiniboine name meaning Swiftwater, and was suggested by John himself.

DR. NEUFELD, a United Church layman with a Mennonite background, a family-marriage counsellor, author of several books and an historian with a particular interest in the growth of the Church in Canada’s west, makes his home in Minnedosa, Manitoba.

Blest be the Mind that Tries

THE FAMILIAR SEPTEMBER SCENARIO unfolds. Once more unto the preacher, once more, falls the Sisyphean task of assembling a Sunday School staff and all the accoutrements thereof. Blessed, (and rare), indeed is the pastor who can confidently leave the whole matter in a superintendent's hands.

Mimicking the manager of an expansion baseball team, thirty-five games out of first place and lurching into the fall and the final few weeks of the season, most ministers look ahead wondering just how much more they can expect from the tired old veterans. Have the untried rookies enough poise and experience to insert in the line-up? And please God, let us avoid any more injuries and subsequent holes in the roster. (At least the manager doesn't have to include pregnancies in his calculations.)

Embellishing the analogy just a little more, (patience please), the manager/minister's morale is not helped when it is painfully obvious that the other league, (Monday, Tuesday, Wednesday, Thursday, Friday School), has equipment of far superior quality and, comparatively speaking, munificent resources. His team plays with taped-up bats, unstitched baseballs and travels by bus. The other team orders directly from the manufacturer and flies first class.

How does one compete with video tape recorders, overhead projectors, and large libraries when the budget scarcely allows for a new flannel for the flannelgraph board?

The wonder is that we accomplish as much as we do.

Our purpose here is not to descry the efforts of the faithful. God continue to bless and give more power to them! Rather, it is to suggest that we need to enrich their labours and to take more seriously the whole task of Christian education. I know, oh-hum, another bromide.

But we live in an age of information. We and our children are exposed daily to a constant bombardment of contending opinions and threatening "facts".

We are members of a communion that places a priority on an educated ministry. The charge of being comfortably middle-class is hissed and hurled at us *ad nauseum*, and part of being a middle-class church is the assumption that our members are educated to at least the national average and beyond. "Colombo's Canadian References" has this to say in its reference to The Presbyterian Church:

"From their Calvinist background, there is a strong emphasis on individual morality, prayer and scholarly preaching." (Italics mine)

Scholarly preaching. Scholarly teaching. Some have claimed that the only intellectually consistent systems of theology and

thought yet operative in the world today are Thomism and Calvinism.

Yet in the Sunday Schools, on university campi, and dare we say it?, in the pews, we are, at best holding our own in the battle for the mind. Of course Christianity is not of the mind alone but a way must be prepared for the heart's response.

We have families that dutifully send their children to Sunday School and don't so much as say grace before a meal.

We have talented people labouring on new curricula and congregations that insist on using the cheapest, or the most cut-and-dried.

We have many people expressing concern about the absence of young adults from our ranks and a total budget for university work of \$8,487 for chaplaincies in the nine provinces outside of Quebec, (though we are not represented in all nine), a special fund of \$9,788 within Quebec, (that can be drawn on for other purposes), and a designated donation totalling \$4,200 for the work of the Student Christian Movement and Inter-Varsity Christian Fellowship, (national and international).

We have congregations without libraries, and some with libraries that remain untouched because they are out-of-date or the members are. (Never before in history has so much been written on the Christian faith with the ordinary lay person in mind and yet we get letters if we use the most elementary theological term.)

We have adult groups great at raising funds yet embarrassed into silence when it comes time to decide who will lead the devotional or the study session.

We have ministers whose entire library consists of books of pious props for pooped pastors and a handful of text-books carted in a cardboard box from seminary and left in that box to moulder.

We have, God help us, people who don't even take a daily newspaper!

Presbyterian Christians share in the ministry of all believers and, as my Professor of Systematic Theology used to say, "The world is saved by the foolishness of preaching, but *not* by the preaching of foolishness!"

The inward journey is more important than the exterior planning session. Let us begin to re-state, to rediscover, the reasons for the faith that is in us. Worshipping God with heart, soul, strength and *mind* (Luke 10:27), means effort. We must make it at all levels, and soon, or dribble our inheritance away.



FROM THE MODERATOR

PRESBYTERIAN RECORD

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SOME TWENTY YEARS AGO I had the opportunity of viewing the St. Lawrence Seaway Development for several miles west of Cornwall, Ontario. Dramatic changes had taken place since I had last visited in the area: among them the construction of a great power dam. A sad sight, however, was the appearance of the communities which would soon cease to exist because of the project. The few buildings which remained in them gave every appearance of extreme neglect. Of course! The whole area would soon be flooded.

Later reflection on the spectacle of the communities awaiting extinction brought to mind some words which seemed apt to explain the phenomenon: *where there is no faith in the future there is no power in the present.*

For many people today the future of the world is projected in terms of darkness and gloom. Mankind has developed such a capacity for destruction that many accept a philosophy of living only for the present, literally a day at a time. There is no sense of expectation or anticipation of any brighter prospect. With no faith in the future there is then only a sterile, powerless present. For the Christian, such an attitude is a tacit denial of God's existence and of his rule of the universe. It is the living God, Creator and Sustainer, who is the foundation of the Christian's faith. This faith motivates men to accept and assess the problems which exist, in the understanding that seeking to resolve them serves God's purpose.

And what of the Church? How does this truth speak to the Christian community? An undue pessimism about the church's economic resources may reflect a lack of faith in the future. The ebb and flow of loyalty to the church, the seeming indifference of church members to increasing their knowledge of God's Word, the erection of barriers between Christian groups are facts to be faced in an open and perceptive manner. The faith of the church in a belief that God's power is always available to renew and revitalize his people needs to be projected. So we live as those who believe that the future is God's. And faith in God's tomorrow will bring strength to our action in God's today.

Jose E. Bigelow

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COVER STORY

When your child leaves home, do you see a prodigal? Does your child see a family? Or are there strangers? The cover illustrates the dilemma experienced by so many. (*Parents and Prodigals* — pg. 10)
Location (photo): Whitby Arts Station, Whitby, Ontario.

Photo by Mary Visser

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PUNGENT & PERTINENT

Second Century Advance — The Call to Commitment

by
Kenneth M. Wheaton,
Minister, First Presbyterian
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B.C.

CONTRARY TO MODERN MYTH, physical size does not guarantee victory in the sports arena, nor does intellect alone bring financial and material success. In fact, while talents and abilities often play their part, it is usually what we *do* with the resources entrusted to us that determines whether our goals are actually reached, our ambitions achieved. Commitment, dedication, self-discipline — all bear their reward in the lecture hall, the market place, even the church. One of the great truths found in Scripture is the record of what God has accomplished through dedicated men and women. Commitment to God and to his work brings the desired results.

Consider the story of Gideon and his three hundred; the tale of how divinely screened, well-disciplined men became partners with God in bringing freedom to Israel. One with God is a majority when God's orders are obeyed.

Then we have the account of what Jesus of Nazareth could do with a little lad's lunch. Five loaves, two fishes were given. At the touch of Christ, somehow the hunger of the multitude was satisfied, the need met.

Both these Biblical accounts have at least two things in common. There was a need to fill, a mission to accomplish, a goal to reach. There was a God who was able to take the talents, the offerings of his people, as insignificant as they might be, and use them to minister to mankind. It was the *quality* of gift not the *quantity* that mattered.

At times, we in the Presbyterian Church are subject to two failings. We have a tendency to be overly pre-occupied with our size. We are a "small" denomination, with a propensity toward an inferiority complex. Let others arise to

The following is a letter from a Presbytery Clerk circulated with the minutes of the Presbytery, minutes bearing the record of recent difficulties and contentions within the bounds of that court.

It is used here anonymously. It is used here, because it is both "Pungent and Pertinent", and anonymously because it might imply that the Presbytery concerned is more particularly ridden with problems than any other.

Permission to use it has been given by the author. His name, if really necessary, will be given on request. This instance of deliberate anonymity in no way implies a permanent departure from our bias against using such material.

JRD

A Letter On The Conflicts of Love

Dear Fathers, Brothers, and Sisters:
(Urgently required: a more comprehensible form of address!)

A sermon idea hit me after our most recent Presbytery meeting. I hereby offer it free of charge to any preacher able to use it, although what appears as a brilliant thought to me is, no doubt, "old hat" to the more experienced.

The sermon idea that wafted itself through the cracks in my brain was, "The Conflicts of Love" (be sure to capitalize) or "Love in Conflict"; better

the challenge of mission. Our "five loaves and two fishes" would not satisfy the real hunger of a lad, let alone a nation. So we are tempted to think, but are our thoughts true to the teachings of Scripture? Neither the Old nor the New Testament church was hindered in her ministry by lack of numbers or social prestige. Their trust was in God, the One who had called his people to service. The final results were in his hands.

Then, as ministers, as elders, we often are accused of preaching and of practicing "cheap" grace. We have stressed the gospel of salvation by grace alone. As members of The Presbyterian Church in Canada, we have learned to receive, to benefit from God's mighty acts on our behalf. Thank God this is so! But, at times, we have failed to give equal time to the proclamation of discipleship. We have "believers" in — but not as many "doers" of — God's Word. True living faith always influences our values, our priorities in life.

When faith comes alive, in times of spiritual renewal and rebirth, certain events naturally take place. There comes increased interest in the things of the Spirit. Bible study, prayer, Christian fellowship, a sharing of one's faith become a normal way of life. Yes, even our pocket-books are touched. We become partners with God, we become stewards under God of the resources He has entrusted to our care. We become co-labourers with God in the task of evangelism, of outreach. As members of his Church, we become the means through whom God ministers to society in our day and generation.

That is the main thrust to Second Century Advance for Christ. It is a call to *commitment*: commitment to the Lord-

ship of Jesus Christ. "Jesus is Lord" was the first apostolic confession; it is *the* essential creed of the 20th Century Church. It is a call to *involvement*: finding our place in Christ's church, assuming our share of responsibility in ministering to our age. It is a call to personal *sacrifice*. Like King David, we dare not offer to the Lord that which costs us nothing. Sacrificial giving is one of the best ways I know to stimulate spiritual faith and life in the church, in the individual believer.

Some time ago, it was my sad experience to see a potential site for a Presbyterian church lost. Not because of the lack of a minister, for the extension worker was already involved. Not because of lack of vision, for in faith, an option had been placed on the property subject to "the arranging of financing." The Presbytery had approved the location; so had the Board of World Mission. Yet the opportunity was lost; at the best, indefinitely postponed because "there were no funds available." Now the challenge for mission outreach must await response *until* God's people rise to the occasion and make a personal commitment.

Yes, being a Christian *is* a call to a committed life, a life in which we allow the Lord, the Divine Multiplier, to use our gifts to him in a way far greater than we can ask or even think. If the God of Israel could use three hundred dedicated men to bring deliverance, will He not use 169,000 Presbyterians who are equally obedient to his call? The answer is yes, a thousand times over! The great King and Head of his Church has spoken. He speaks to us today. We are to "break our pitchers," to offer our "lunch." The time for advance has come!



yet, "Loving Conflicts." Take your pick and improvise. You are welcome!

All this to relieve myself of some considerable "burden," as the old-fashioned might put it so eloquently.

That "burden," simply put, is the impression among some that the strong, contending opinions expressed on the floor of Presbytery are somehow totally bereft of the gracious leaven of Christian charity.

There is no question, of course, that there are momentary flashes of temper and irritability. They do blur the things we seek to accomplish. For such, members of the Court have publicly apologized or done so personally.

But what is more disturbing is the commonly-held view that "our love for the brethren" should be defined in terms of feelings of sweetness and light, with the deliberate avoidance of any statement or opinion which might cause feelings of discomfort. "It gives Presbytery such a bad name," as the saying goes.

I hope we have not so learned of Christ. When issues of major import are debated, the truth must be spoken as each person sees that truth, because it is in the nature of love that such be done. As long as we persist in defining Christian charity in terms of airy-fairy feelings of warmth and good cheer (more easily available at your local beer parlour), then, of course, we fail miserably to measure up. But if it is understood Biblically, in terms of a passionate CARING FOR EACH OTHER and for the welfare of Christ's Church, then I believe at most times our Presbytery does measure up magnificently. And I say, Thank God for the "conflicts of love!"

Thomas Jefferson and John Adams, of U.S.A. founding-fathers fame, disagreed sharply in politics throughout their long careers. But they were adversaries who respected each other. Words, for both these men, were regarded as precise tools to be used with immense care. After both were in retirement they continued their arguments by correspondence! Their understanding of life and their relationship was well summed up in a comment in a letter Jefferson wrote to Adams, "We ought not to die before we have explained ourselves to each other."

Those men understood the process of democracy and they cared both for their nation and for each other.

As long as this is the spirit that motivates us, all is well. May our "lovers quarrels," therefore, long continue.



Barsanuphius

Christian Yellow Pages. They have been a matter of some controversy of late. Simply, they are a means by which Christian profession may be turned to business advantage.

But as with all else, they have their pitfalls. I heard of two dentists, Smith and Jones, who lived in a small town. They were good friends to begin with, and members of the same church. Then Christian Yellow Pages came to town.

Both took out ads. Smith advertised Christian dental service of the highest calibre. Jones, who was the more theologically knowledgeable of the two, sensed that readers would be interested in specifics. He advertised that he provided Christian dental service totally free of the Arian heresy. Moreover, he was in no way semi-Pelagian.

Smith was somewhat taken aback at this greater detail and next time changed his ad to affirm that he too provided Christian dental service totally free of the Arian heresy. Moreover, (remember Smith wasn't too bright theologically), he wished to assure prospective patients that he also was not semi-Pelagian. He was totally one-hundred per cent Pelagian.

Jones, delighted by his competitor's obvious error, and determined to define himself more clearly, expanded his ad in the next issue. He wanted prospective customers to know that in addition to avoiding all heresies before mentioned, his dental services did not tend toward Eutychianism. He was both premillennial and a firm believer in double-predestination and promised faithfully to adhere thereto in all his dental work.

Smith, poor Smith, had to compete. He replied by assuring believers that he eschewed all heresies en masse and that he was both pre-malarian and post-millinerian. (This presumably meant that he had never had malaria and had given up wearing hats.) In addition, he was a firm believer in double procrastination.

Jones knew he had won the battle after that!

By this time, of course, Jones and Smith were no longer speaking. Competition in the business world does have its dangers. The final break came when Jones smugly cited the errors in Smith's ad and ended his own ad with large bold letters proclaiming:

"BEWARE OF WOLVES IN SHEEP'S CLOTHING DOING DENTAL WORK!"

All of this did have its influence on the town. Those who wanted sound doctrine with their dental work patronized Jones or Smith.

Jones preached unceasingly at his patients, his voice developing a high pitched hysterical whine, not unlike a newfangled dental drill.

Smith, being unsure of himself, took to excessive freezing so that patients would not notice his occasional theological lapses.

The ads, you see, gave people a choice. Those who felt confident in having their dental work done by a premillennial double-predestinarian anti-Pelagian dentist knew where they could go.

And how did it end? Patients flocked to Dr. Epstein, the only other dentist in town.

Smith may not have known much about theology, but he knew disaster when he faced it. He withdrew his ad and swore off the Christian Yellow Pages forever.

Jones was undeterred. Filled with fanatical zeal he kept expanding his ad until the local phone book was two inches thick. Indeed, the Jones ad became so sizeable he finally published it in book form as volumes One and Two of his 'Systematic Theology.' The last I heard, he had retired from dentistry and had become a theological professor.



Don't Blame God

LLOYD ROBERTSON'S

PERSPECTIVE

THE LONG SHADOW CAST by the tragic canoe accident on Lake Temiskaming last June will never recede for the parents and relatives of the victims. Twelve of twenty-seven boys between the ages of twelve and fourteen died when four canoes capsized. While we could not share the dimensions of the anguish felt by the mothers and fathers of the boys, we could certainly relate to the horror of the event and ponder how we might have felt had our own children been a part of the expedition.

The youngsters and their four instructors were on an arduous journey that was to have taken them three hundred and eighty five miles from the south end of the lake to Moosonee on James Bay, a tough task even for experienced canoeists. The outing was a regular activity of St. Johns School in Claremont, Ontario, a school where young boys are called upon to meet exceptional challenges. When the news of the tragedy was broadcast to the world the headmaster, Frank Felletti, attributed the accident to "God's will." There were other such specious comments from clergy and lay people to the effect that God must have needed more little angels (not only silly, but according to a clerical friend very bad theology) and an angry blast at God for exercising his wrath in such a demonic manner.

It is too easy to dismiss these extravagant utterances as purely emotional outbursts or to excuse them on the assumption that they were designed to soothe the wrenching agony of the grieving parents. There should be no limit to the sympathy and understanding flowing to the survivors and the bereaved, but it is both extremely patronizing and an insult to the intelligence of all thoughtful Christians to have such a tragedy written off as an "act of God."

As we were to learn a few weeks after the event, those responsible for the planning and staging of the expedition were remiss in countless respects.

The Quebec coroner who conducted the inquest into the Lake

Temiskaming trip said in his report that he remains "perplexed" by the school's lack of planning and described the preparation for the trip as "insufficient and inadequate." Coroner Stanislas Dery listed a series of factors that contributed to the tragedy including:

- No planning of the route or stops.
- No knowledge of the country by the leaders, who had only two small-scale maps.
- A total lack of rescue equipment in the canoes and the fact that one leader had neither the competence nor the experience to steer the 22-foot canoes.
- Many of the boys could not swim.
- The apparent lack of knowledge of the boys' and teachers' physical abilities to undertake the arduous expedition.

The entire trip constituted an exaggerated and pointless challenge, the coroner concluded, and was doomed to end in tragedy.

After reading a summary of the coroner's report, the shrill and fatuous statements of the "act of God" advocates are not only hollow but should be deemed unworthy by faithful believers. Most of us are blessed with the ability to think for ourselves and to plan, with God's help, our missions in life. We shouldn't need to be reminded that if we abuse our talents or fail to use them, we can hardly blame God. We should not be allowed to evade our responsibilities by simply casting all of life's tragedies as "acts of God."

The circumstances surrounding the Lake Temiskaming accident should cause clergymen and official spokesmen to review their public approach to tragedies of this nature. A thoughtless response referring the whole matter to "God's will" not only embarrasses large numbers of Christians but leaves open their faith to the sneering taunts of its critics.

LETTERS

Appreciation and Disappointment

It was with interest that I read the editorial in the July-August issue entitled, "Backward Christian Soldiers". It would be fair to say, I believe, that within The United Church of Canada, there would be generally expressions of appreciation for both the content and tone of the editorial. We appreciate that a joint report submitted to the General Assembly might receive different treatment than when it was presented to the Executive of the General Council of the United Church. That, of course, has been the case. We also can understand and appreciate the action which calls for study and comment by the Presbyteries.

Certainly there are sensitivities on both sides. In our bi-lateral discussions, we were quite well aware of these but found that when we were in the same room where we could talk about them openly, feelings and understandings were able to be dealt with in a creative way. It was out of that relationship that the joint report was developed.

It will be disappointing to us in the United Church to see again the quote from Dr. Corbett, who was joint chairman of the bi-lateral discussions, that "organic union is not the ecumenical model for our time." Such a phrase carries a heavy weight of negative judgement upon, not only The United Church of Canada, but also, the Church of South India, the Church of North India, the United Church of Christ (U.S.A.), the

United Methodist Church (U.S.A.), the United Presbyterian Church in the U.S.A., the United Reformed Church in England and Wales, and the Uniting Church in Australia. None of the Churches which have entered organic union would make any claim to ultimacy, neither would any of the Churches that have entered organic union like to be dismissed as being "not for our time".

It is to be hoped that as the study in the Presbyteries goes, there will be contact with neighbouring United Church Presbyteries so that the relationships which now exist in many places may be deepened and enriched for the well being of the whole people of God.

Donald G. Ray
Secretary, General Council
The United Church of Canada

the Christian imperative toward closer fellowship and unity in Christ even though we reject organizational union.
(Dr.) D.J.M. Corbett

Change and Communication

The appearance of The Presbyterian Record cover and new type are very attractive and it is an improvement.

I much more admire open and frank discussion of different views that exist in the Church. This is something new. It makes The Record more interesting and instructive.

Your review in *News and Views* of the book by Dr. Jastrow is helpful. I have a weekly broadcast to the Ukraine through Trans World Radio. Listeners there ask for opinions of scientists who reject the materialistic view of the Universe.

The whole educational system in the Soviet states is permeated by the most primitive materialism, and people ask for help.

I will broadcast your review to the Ukraine in the Ukrainian language, giving credit. I will also print it in the *Evangelical Truth*.

Wishing you God's blessing in your work.

(Rev.) Michael Fesenko,
Toronto, Ont.

Dr. Corbett Replies

Dr. Ray's letter points out the different view of our two Churches on Christian unity.

The United Church sees organic union as the ecumenical model for our time. We do not. Rather, we hold that genuine Christian unity and fellowship do not necessarily require organizational union.

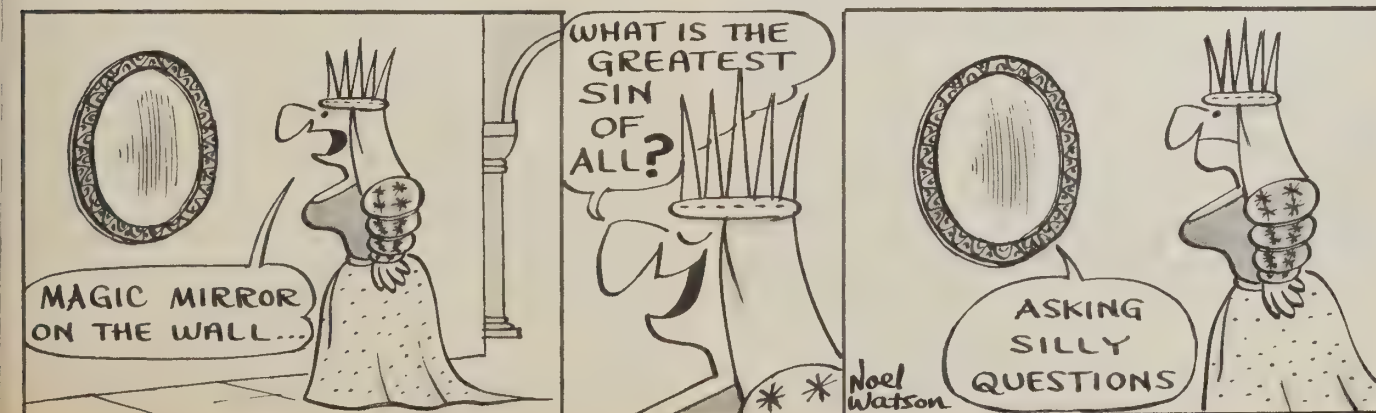
The paradox of the present situation is that the United Church has agreed to closer fellowship and co-operation with us, while we have been hesitant.

Let us trust that the coming 12-month study of the matter will convince us of

(continued on page 23)

WATSON'S WORLD

by Noel Watson





Parents and Prodigals

by Virginia Stem Owens

THIS IS THE YEAR my first child will leave home. Over the past eighteen years I have often had cause to lament the fact that Jesus never had any children. The area where I have needed the most guidance and the clearest pattern of behaviour has been a great grey mist through which move the bewildering and sometimes contradictory figures of Abraham and Isaac, Jacob and Joseph, David and Absalom. My own mother's favourites were Hannah and Samuel, but then he left home at the relatively uncomplicated age of three, not eighteen. From the very first, however, something had gone awry in human families. Cain was a prodigal who went off to a far country but never returned.

If the Old Testament is full of the all-too-human failings of families, the New Testament supplies the opposite problem. We see few families and scarcely any children. We know Peter had a mother-in-law, so he must have been married. Several of the

disciples were close kin and at least two had a pushy mother. Philip had three daughters whose spinsterhood was presumably alleviated by their gifts of prophecy. Timothy's mother and grandmother were obviously virtuous women, but where was his father?

It is only Mary who provides any kind of fully developed pattern of parenthood in the New Testament. We see her energy, her youthful exuberance, and defiant idealism evident in the Magnificat and the subsequent cross-country hike to her cousin Elizabeth's. We watch her being transformed and tempered as she participates in the mystery of the Incarnation, is rebuked by her 12 year old son in the temple, shows him off at the Cana wedding, and attempts unsuccessfully to deprogram him at the beginning of his itinerant ministry. Yet she is still there grieving at the cross (when the disciples have fled) and rejoicing at Pentecost.

But what kind of model is Mary? True, the same conflicts that were hers have also been mine. First, there is the sense of floundering in depths over one's head, of participating in a drama one cannot possibly comprehend nor foresee the outcome of. And second, there is the vertigo produced by the constant vacillation between asserting parental authority and allowing the child autonomy. The blessed mother herself must have sometimes regretted that her son did not see fit to marry and bring forth a brood of offspring like the other boys. Yet the very fact that I can so easily identify with Mary's pain and failure merely proves the need for a more satisfactory manual of child rearing.

The lack of a proper example for parenthood is sorely felt by our entire culture. It seems we know how to do almost everything else in this country today except how to make lasting marriages and raise children. The advances in social justice and

economic equity of the past two centuries have been in almost directly inverse proportion to the steadiness and reliability of familial relationships. Slavery has all but vanished from the face of the earth. Child labour is an anachronism. Governments take human rights with a seriousness never before seen in history. But the family, the basic human experience, lives in an atmosphere of disaster.

Provided with the world's most luxurious accommodations, our families live an interior life of poorer quality than refugees among rubble. Their existence has that impermanent, hand-to-mouth nature usually associated with poverty — only now it grows out of wealth. Convenience food, easy access to entertainment, disposable dishes and diapers, the quick call, the fast getaway. Yet half of all marriages end in divorce. We are at war with one another on the homefront. And the heart is ripped open as surely as by shrapnel and left to heal as best it can. The only balm seems to be a friendly pat on the back from the secular media: "There, there. It happens to everyone these days. Buck up. It's only a trend." One could, of course, say the same about cancer, which, though it affects one adult in three, still lags behind the battlefield disease of domestic gangrene.

Even so, the bombed out marital landscape is not as personally unsettling to me as the paradox of parenthood. First of all, one at least enters marriage consciously and with consent. The terms, whether one intends to keep them or not, are clear.

But children are different. Birth control notwithstanding, one is not apt to be in a rational state at their conception. No one asks you, the prospective parent, or the unborn child, if either agrees to enter into this relationship. Children happen. In fact, their appearance — or failure to appear — often foils the best calculations of man and machine. One may speak of a contractual relationship between marriage partners, but that possibility simply does not exist with a parent and child. "I didn't ask to be born!" The phrase reverberates with all the unanswerable ambiguities of the universe.

In our small rural community, a situation thought to be the last bastion of old-fashioned family values, we have about 250 souls. Among those there are at least nine families that during the past year have been seriously damaged either by violence or desertion. Several of these have been church families. The whole gamut of child-rearing exponents, from Parent Effectiveness Training to Bill Gothard's Basic Youth Conflicts, seems a weak joke when prescribed as an antidote to this kind of problem. Given the choice, I'd rather muddle through with Mary.

Before the birth of my first child, I dreamed of her as my own production, my signature upon the world. But from the moment she was first laid in my unready arms, I have instead been startled and spellbound by the separateness of this creature. With her folded fists and squinting eyes, she was a stranger to me. Her infant cries, as I searched frantically for the source of her discomfort, were a horrifying sign of our frustrated communication. And now, as she prepares to leave for college, packing up the chaos of her personal belongings and at least half a dozen career choices, she is still a stranger to me. Even though I am convinced I know her better than any other human being does, nevertheless she is a singular, unpredictable entity.

A friend once told me she thought the curse on Eve in Genesis was not simply to bear children in pain. That is soon over. But that is only the beginning. The real sting is being allowed to participate in creation, but always having to see one's handiwork turn out differently than one had intended. Perhaps I've been an unnatural mother, but I've never had even the faintest hope of predicting how, where, or with whom my daughter would turn out. She's as much an enigma as the magnetic field of the Milky Way.

To further compound my feeling of unnatural motherhood, I have to admit that I am glad to see her go. I know the hole left by her extraction will be painfully felt by the rest of us. But quite plainly, I find myself an awkward parent, abashed at the ineptitude with which I play my part. I am uncomfortable and confused by telling other obviously unwilling people what to do. As a teacher I honestly relished my authority, which I felt was properly justified by my superior knowledge of my subject. I lopped off grade points with never a quiver of conscience. College students, after all, have a choice of whether or not to subject themselves to a teacher's authority.

But children have no choice, are indeed incapable of making one, and thus parents have their authority thrust upon them. In their heart of hearts they know their frightful incapacity to govern even themselves, much less others. The only resources they have are a few years' headstart and a Pandora's box of mistakes. But to abdicate that authority, ramshackle and gerrymandered though it be, is to invite appalling and certain chaos. To try to slither out of the responsibility is cowardice, no matter how we try to disguise our laxness or indulgence. It is a task we must stick to, even in the face of inevitable failure.

And failure is inevitable. Despite the manuals, the self-help guides, the democratizing or tyrannizing of the family, despite even our most sincere efforts at searching the scriptures and the mind of God in prayer, we fail. Every day, children from Christian families with the best sort of spiritual and moral instruction and example run away from home, become alcoholics, get or are gotten pregnant, become addicted to drugs, wreck cars, cheat in school, break windows, commit suicide. Like cancer, it strikes indiscriminately. Being a Christian offers no immunity from family tragedy.

It is not simple cause and effect that is at work here nor only a sociological pathology. Although our society creates a climate for domestic disaster, we all know of instances where the most creditable parents inexplicably turn out deplorable children.

In fact, isn't that at least one of the points of the parable of the prodigal son, the story Jesus offered his followers in lieu of his own example? The eternal parental question of "Where did I go wrong?" seems totally irrelevant to Jesus' purpose. It is simply a fact of fallen life that something *will* go wrong inevitably. And the story takes up at that point. For whatever reasons, the younger son, spoiled and ungrateful, thoughtless and inconsiderate, takes off for the first century equivalent of Las Vegas.

And the father lets him go. That's all. No recriminations, no breast-beating, no guilty introspection.

Then the father waits. Again, we are dissatisfied with the sketchiness of the details. As parents, we don't need to be told



what sonny is doing off there in the far country. But what about the father at home? Did he weep, did he worry, did he write urgent letters? Apparently not. Work seems to have gone on as usual.

And when the prodigal "comes to himself" (months, years later?) he lets the penitent return and rejoices.

I think parents can take some sort of heart from the sociological evidence that many, though by no means all, children who have a consistently Christian upbringing return, by one road or another, to the faith of their fathers and mothers. Particularly when they begin to have children of their own.

Up to this point, the parable satisfies, even consoles us. Then comes the unexpected fly in the ointment, the older brother. It's hard enough to raise a black sheep, God, if anyone, knows. But a wolf in sheep's clothing is infinitely worse. We are all rather secretly fond of the prodigal. Yes, he is inconsiderate and excessive. But having sowed his wild oats and gotten hungry, he's ready to come home again. Perhaps the father was wisely counting on that all along. But the older brother's spite and stinginess are not in the slightest attractive. Something within us seems to know that squandering one's inheritance on harlots is less damaging to one's soul than the meanspirited hoarding of the older brother.

As long as our children are out carousing, we can at least feel like self-righteous victims of their thoughtlessness. But the "good child" at home with his nose to the grindstone — see how quick he is to outdo even his father in rectitude, how impermeable to joy he is behind his pointing finger. The one whose problem is prodigality at least repents. The good child with his heart frozen in resentment seems unreachable. We never witness his reconciliation with the father or with the younger brother.

Psychologically and sociologically, the parable of the prodigal is no doubt quite accurate. But as a how-to book for being a parent, it offers few foolproof techniques. What hope it holds out to parents is tempered with the promise of suffering.

I go to the hospital to visit a friend. He mentions that a neighbour is there also with her daughter who is a thirty-year-old victim of multiple sclerosis. I stop by to see them and am shaken. The child is a skinny, twisted mass of unco-ordinated muscle. Her mother is feeding her, using painfully developed techniques to stimulate her involuntary nervous system to swallow. The daughter's communication consists of a high whine of desolation and an awkward pawing at her mother's hand for comfort.

The mother, who lives fifty miles away, arrives at the hospital every morning at eight and doesn't leave till nine at night. I ask, inanely, if she doesn't get tired. You don't let yourself, she answers.

Her eyes are like craters — deep and dark though not dead. Her mouth is no longer set in suffering but quick to catch the fleetest glint of thought or feeling reflecting off another's face. We pray together, each holding one of the daughter's hands.

I leave the hospital reeling. I have been in my scrupulous,

self-assured way, praying for holiness. Now I have seen it and I have to be honest. I hesitate at holiness, terrified at the cost.

We often speak of the cost of our salvation to the Son. What of the cost to the Father, watching, helpless?

When Jesus enjoined his followers to "call no man your father upon earth; for one is your Father, which is in heaven," he freed earthly parents from a burden they are not capable of bearing. It is only God to whom true parenthood belongs. The rest of us are imposters, shocked and dazed by the whole experience. The first children of God were turned into parents when they usurped the enormous task of managing their own lives (and the Father, just as in the parable, let them do it). Ever since, we have found ourselves standing in God's place in relation to our children, charged with ordering their unruly universe for their own good, a good they stubbornly resist. Understandably we find the position alarming. Much rather would I think of my child as my sister in Christ than as my daughter.

On the other hand, it is only because of the pain we experience at the hands of our children that we can acquire the smallest understanding of the suffering of God. Because we have stood in a parent's place with our children, we can appreciate the plight of our true Father. As we, the parents, become once more the children, and as such, are able to enter the kingdom, the awesomeness of that Father himself becoming the Child overwhelms us. Both the Incarnation and the Trinity open out before us in a terrifying vista. It is true, Chesterton's claim that "We can never reach the end even of our own ideas about the child who was a father and the mother who was a child."

For in Christ, even the image of the elder brother of the parable is undone. He becomes the elder brother who intercedes, who takes the punishment for the prodigal, who sets the example of loving obedience to the dread father, who shares his inheritance with us. In him, the world's one child who did ask to be born, the parable becomes complete.

I look at my daughter who is several inches taller than I am now. My years of sheltering her are over. I sometimes quake with gratitude that she has, beyond dreaming, turned out to be strong, intelligent, and beautiful, knowing that her being so is a matter of grace and not my doing. I am also grateful that her heart has grown large enough to shelter others, perhaps even her provoking parents, when that time comes. But most of all I look forward to that time beyond time when the both of us "will be set free from bondage to decay and obtain the glorious liberty of the children of God," together, as sisters.

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Contemporary China

by Malcolm "Mac" Ransom

"CONTEMPORARY CHINA" IS the mission theme approved by the General Assembly for study throughout the church during the fall of 1978 and the winter of 1979. It could be the most exciting and the most helpful study the church has undertaken for years.

Focusing attention on the People's Republic of China provides an occasion for us to take stock of ourselves and China's implications for our faith. One of the most significant facts of this study is the challenge it presents to the assumptions and life-style of people in the western world.

For the last hundred years at least the Chinese people have been undergoing agony and humiliation amid crumbling social systems, abject poverty, crushing foreign imperialism, Japanese aggression, civil war, untold natural disasters and countless revolutions culminating in a Communist victory. To take even a cursory glance at this struggle of the people to claim their true humanity against formidable odds is a sobering experience for any Christian.

Today the official Chinese position towards the Christian faith is indifference if not hostility. Yet the Chinese people are a very moral society. They aim at doing good and "serving the people". Whatever truth they possess that enables them to pursue goodness with such apparent selflessness is a challenge to us all. How do Christians in Canada, who claim to know truth and freedom in Christ, compare with them in our awareness of ourselves as responsible citizens in society and in the world? A study of Contemporary China will inevitably lead to constructive self-examination.

For those who will take a little time to look and ponder, China in its centuries old struggle for survival is both a rebuke and an unavoidable challenge. This year's study offers Canadian Presbyterians, together with many other denominations of North America, a rare opportunity to venture into global awareness and responsibility through a fascinating consideration of the People's Republic of China.

The basic study/teaching book is entitled *China: Search for Community* by Ray and Rhea Whitehead. Ray is the Director of the Canada/China Program of the Canadian Council of Churches. He and his wife Rhea served as "China watchers" in Hong Kong for several years and have made a number of visits to the People's Republic of China.

"The violence of the Chinese revolution, its atheistic world view and the challenge it brings to our western middle-class values make it uncomfortable for us to affirm that this movement was indeed able to transform China from a land of chaos and desperation to one of cohesive community and hope" say the authors. Yet, they go on, "What is remarkable about the

Chinese revolution is its affirmation of human values. With all its shortcomings, it is a society which starts with the problems of the people first."

The book gives a historical perspective, a review of what has actually happened in that land in the past 50 years of radical change. Extreme positions either pro or con have been avoided. The fact of restrictions on individual freedom is faced honestly but it is also noted that basic human needs for food, shelter, clothing, medical care, employment are met as never before in that country and much more fully than in many western lands. Why? Part of the answer is that there is in China today an affirmation of human values and a deep search for community quite lacking in our western "Christian" nations.

Perhaps the outstanding contribution of this book is that it enables us to see our own society more clearly, its strengths and weaknesses, and makes us ask "What is our Christian mission in today's world?"

An excellent study guide to go along with the Whitehead book is *Searching for the Real China: a Guide for Christians* written provocatively and helpfully by David Ng. This is a very creative little book which will reward every user. It is full of thoughtful ideas, group procedures and session plans for youth/adult groups designed to help those who use it to grow in their values and convictions as much as in factual knowledge.

Materials especially for children include two books and a guide to using them creatively with children of early and late public school ages. *Through the Moon Gate* provides glimpses of the old China and the new, including stories, songs, poems, sayings and imaginative line drawings. *Pandas in the Park* is a revision of a delightful story book by Audrey McKim with photos introducing children to everyday life in the People's Republic of China. Planned to go with either or both of these books is *The Guide on Contemporary China for Teachers of Children* which concentrates on the common experiences of children and on stories as ways of helping North American children understand and appreciate the children of China as part of the world family of people. Creative plans for activity centres and useful background material provide teachers with invaluable assistance in developing an exciting study.

An interesting audio/visual aid to go with this study has been especially produced in the form of a filmstrip entitled *China: Take Three*. This is a light-hearted discussion by three different people or groups of people including young people who visited the People's Republic of China recently. They recall their experiences and discuss the affects these had on them as North American Christians.

* * *

All of the above-mentioned materials may be ordered from the Board of World Mission or the W.M.S. Book Room, both at 50 Wynford Drive, Don Mills, Ontario M3C 1J7.

MALCOLM "MAC" RANSOM was secretary of mission education until his recent retirement.





Principalities and Powers

by Geoffrey Johnston

OVER THE LAST YEAR The Record has begun to reflect the differences within the church on social questions. We have had letters for and against my piece "In Defence of Social Action"; we have heard the pros and cons of Project North. I would like to try to advance the discussion a stage further, beyond the specifics of any given issue to a theological approach which does justice both to the evidence of our lives and the Biblical witness.

The New Testament is full of references to strange spiritual beings, "the rulers of the world," "the spirit of the age," "thrones," "dominions," "principalities," and "powers."

These spiritual creatures are the real movers and shakers in history. Politicians may think they are doing something, but the real authorities in this world are not political, they are spiritual.

In Romans 13 Paul says: "Let everyone be subject to the superior authorities, for there is no authority which does not come from God, and the powers that be are ordained of God." Although he is talking about the emperor, the word he uses also refers to the spiritual authorities. So close is the connection between the spiritual and the political authority that the same word can refer to both, and of course the authority which really makes the weather is the spiritual one.

Spirits Ancient and Modern

Why does the New Testament speak of the world as controlled, as it were, by spirits? It is a pre-scientific way of dealing with something we can all experience for ourselves. When we say, for example, that we are Canadians, we are not saying that we have some kind of secular relationship with a government in Ottawa. We are identifying ourselves with an idea, and with a sociological reality which will probably survive even referendums and elections. Canada is more than a government or even the sum total of its inhabitants. It has a mysterious life of its own, above and beyond the people who make it up. The whole in this case is greater than the sum of its parts.

Further, we are all aware of being pushed around, not by individuals but by the "system." For the people of the Mediterranean, systems were always getting bigger. The world of the Greek city states or the rough independence of early Israel was gone forever. First the Persians, then the Greeks and finally the Romans sent their armies in all directions. As power became more remote it became more mysterious. People had the sense of being helpless before forces they could neither control nor understand. We have the same sense, only we do not invent spiritual beings to explain it. Not only is power mysterious to those *outside* the system, it is sometimes puzzling to those *inside* it. Even those most clearly in charge are the first to confess that they have in fact, very little power.

The world, then, is controlled by spiritual authorities. But Romans 13 also tells us that these authorities are instituted by God. They are part of the way he runs the world. But if we turn to Ephesians 6 we find that they are also that against which we must fight. "We struggle not against flesh and blood but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places." Like man himself, the institutions he invents are sinful; they are part of God's creation and at the same time in rebellion against him.

Further, in Galatians Paul describes the Law as "the weak and beggarly spirits of the universe." The Law represented a large part of Jewish culture. Therefore a culture, that network of ideas, assumptions and practices which holds a society together, is also among the principalities and powers.

Any institution, public, private or ecclesiastical, any corporation, any idea or series of ideas, any movement, any school of thought is a principality, part of the way God governs the world, and at the same time in rebellion against him.

Principalities therefore are both good and bad, and their badness frequently arises from their goodness. Governments exist to maintain public order, without which human life is impossible. But when the government's concern for public order leads to arbitrary invasions of privacy, unnecessary restrictions on personal freedom, arrest, and imprisonment, it has clearly become demonic. A corporation has to turn a profit, but when it makes profit the reason for its existence, regardless of what it produces or what it does to its employees or the environ-

ment, it has rebelled against God.

To say all this is not to challenge the ethical integrity of those who hold senior positions in business or government. They are locked into a system they can influence but not really control. Decisions in a large organization are not usually made; they grow. They are the result of a maze of different interests, skills, personalities and outside influences. Only principalities can really control other principalities. We have recognized this point in our preference for a free market and parliamentary democracy. If society is a complex of competing principalities, ordinary human beings have a reasonable chance of remaining free. If one principality or even a small group in alliance with each other gain control, then we have tyranny.

Institutions which provide for individual freedom in our society derive from the secular tradition in European thought rather than from Christian thinking. But individual freedom with responsibility is a logical consequence of the gospel. Because people are sinful, limits on their power have to be developed in order to protect the weak from the strong. Freedom, order, and justice are necessary to maintain a balance of power among principalities.

To Do or To Dither

Principalities come and go. The Roman Empire is no more; the British Empire is a thing of the past. Change is part of human life. But it is not a pointless change. The Bible is full of references to God leading his people, out of Egypt, into the Promised Land, in and out of exile. In the end, Colossians tells us, Christ will put all principalities under his feet. To work for change therefore, to encourage principalities which contribute to a full human life and to resist those which show signs of becoming demonic, is to participate in God's work.

But it is very hard to know what to do. Decisions are simple only in retrospect. When we come to the issues of today we are faced with imperfect evidence and conflicting arguments. The easiest thing usually is to do nothing, to dither over a question until it is too late, or drop out of social action altogether. But this is to drop out of God's work, something a Christian can hardly justify.

Let us therefore remember the gospel. We can never be entirely right; to think we can is to deny our own sinfulness. It follows that in our weakness as well as in our strength we must rely on God's grace — his grace to prosper our work when we act on his behalf and to frustrate us when we go astray. His judgement rests on our mistakes as well as on our sins, but his grace overcomes both. Our lives, and the future of this creation are in his hands.

DR. JOHNSTON is minister designate of Gateway Community Church, Toronto, Ont., member of GATT-Fly and of the Committee on International Affairs.





REVIEWS

books

BEING A PRESBYTERIAN IN CANADA TODAY

by Stephen Hayes

(Presbyterian Publications, 52 Wynford Drive, Don Mills, Ontario, M3C 1J8.)
Price: \$1.00 each or 90 cents for 10 or more.

The minister of St. Andrew's Church, Cobourg, Ontario, author of *The Eldership in Today's Church*, has produced a booklet of 39 pages that should be welcomed with enthusiasm. *Being a Presbyterian in Canada Today* will fill a crying need in our Church. In vain we have longed for a short statement of what Presbyterianism stands for. Now we have it. Let me name some of the book's virtues.

Firstly, it is highly readable. Statements of the faith regularly fail in one of two ways. Either they are too technical for him that runneth to read or, in endeavouring to meet the layman's need, they become vapid, sentimental or lacking in substance. I marvel at Mr. Hayes' facility in imparting real substance in a clear way. Take, for example, one of the paragraphs under "We Are Catholic:"

When one is baptized in the Presbyterian Church one is first and foremost baptized into the church catholic. When one is confirmed, one is first and foremost entering the Christian church, and only secondarily the Presbyterian Church. When our ministers are ordained they enter the ministry of the church catholic. By the way, we might note in passing that one truly enters the church at Baptism; later vows are confirmation of those our parents took on our behalf (p.2).

Or take for another example the four straight reasons Mr. Hayes gives why we must baptize the children of believers (pp.24ff). Take, again, the section on the Holy Trinity, which Mr. Hayes insists must remain a mystery, for God is a mystery, and yet I cannot imagine an "ordinary" reader failing to be refreshed and helped by what he says, or failing to become more confident that Presbyterians must be Trinitarian (pp.5ff).

Secondly, the booklet is positive, constructive and full of faith. We are not given a succession of theological problems but a series of confessional affirmations, so that we end up knowing not only what we believe but Whom we believe. At the same time, Mr. Hayes can offer wise and helpful counsel. Here is a sampling of sentences for those who do not have the religious experiences that others seem to have. Instead of the loveless way in which some "Christians" would say of others that they must gain "experience" or they do not have the Holy Spirit, Mr. Hayes says, "(Yet) it is helpful to be reminded of the fact that the New Testament gives very little evidence of concern for religious experience for its own sake or for the psychology of conversion...Don't worry about experiences: be concerned about following Christ..." (p.30). His passages at this point should be added to his very sensible summation of the "charismatic movement" when he discourses upon the Holy Spirit (pp.8f).

Thirdly, Mr. Hayes can pass on a lot of instruction in a very little space. The section on Holy Communion delights me in this way. It is splendid that he will not allow that the Table is a matter of remembering Christ in our heads but is "a churchly rite by which we take bread and wine and make a memorial of our Lord's death and resurrection. In a sense we re-enact Calvary much as the Jews re-enacted the Exodus" (p.26). If this sentence were to be taken as seriously as it ought to be, it would exalt us with a new understanding of the Church and of its worship, and new life would flow.

Fourthly, it pleases me exceedingly that in talking of Presbyterian polity Mr. Hayes at no point introduces the word *democratic*. As soon as that word appears, or if we are said to uphold "representative government" (as a multi-coloured pamphlet distributed in our Church unfortunately does,) Presbyterian *theocratic* government disappears, theology gives way to political theory, and our Church is stood on its head. Mr. Hayes'

account correctly sets forth our government as under Christ from the top down, through Christ's officers, not from the bottom up. Having given the theological exposition, he is right in saying, "It is correct to regard this system as an attempt to make the voice of the Church heard from the local congregation right up to the highest court." (p.17) But even this statement is incorrect if it is taken to affirm "popular government."

Fifthly, Mr. Hayes sets matters out in a beautifully balanced way. Religious people are always in danger of falling into fanaticism, which means pressing a truth so hard that it becomes an error through lack of proportion with other truths. In dealing with Scripture, for example, Mr. Hayes warns against believing too much or believing too little. The former occurs when people are taught that every word in the Bible is the one God wanted (p.18). The latter occurs if the inspiration of the Bible is treated as if it were like the inspiration of Shakespeare. Mr. Hayes therefore insists that the Bible is "both Word of God and word of man. God has used men, quite capable of error, to transmit his truth to us." In their turn, the Subordinate Standards, like the Westminster Confession, must be *subordinated* to Scripture, as they themselves demand, and the doctrine of the Church must be "under the continual illumination and correction of the Holy Spirit speaking in the Scriptures" (p.22). Naturally, Mr. Hayes emphasises the Presbyterian tradition of a scholarly, progressive theology and an educated ministry.

Mr. Hayes' balance is particularly good in his excellent observations on our relation to the United Church (pp.33ff.).

One must not look for infallibility even in Mr. Hayes' booklet. For one thing, I would prefer not to use Acts 14:23 as a basis for the Eldership. The Westminster Divines did not cite the text in this connection, nor even 1 Timothy 5:17. It can hardly be doubted that the chief concern of Paul and Barnabas must have been to provide for the continuance of the ministry of word and sacraments, so that a *separate* provision for ruling elders cannot be read into this text. The Divines wisely based the case on the precedent of the synagogue and the Lord's provision of gifts (Rom.12:7f.; 1 Cor. 12:28). For another point, I should have liked something said about Predestination, which nowadays raises questions for Presbyterians. Mr. Hayes regarded the subject as too complicated

and extensive for the scope of his booklet. But good could have been done by observing, for example, that Predestination has never meant that anything was fixed in the past save God's *intentions*, and also that it is a forward-looking doctrine. As St. Paul teaches in Romans 8, we have a great *destiny* before us towards which, under grace, we must strive. This is what led Presbyterians into activism, not quietism (Ephes. 2:10).

In conclusion, I believe this booklet will do the Church enormous good. I only wish I could have had it for recent Confirmation Classes. Used by a qualified resource person, it could be the basis for an excellent study or discussion group. I can see ministers using it for a good Lenten series or a set of monthly sermons, the people having the booklet in their hands for preparatory study and to fix things in their minds. The production by Presbyterian Publications is attractively done and the different capitals used for divisions and sub-divisions make the sections clear and easy to find. We owe a great debt to Mr. Hayes for his learning and initiative. The booklet deserves to sell like hot cakes.

David W. Hay

THE TIDE OF TIME: Historical Essays by the late Allan L. Farris.

Edited by John S. Moir.

Knox College, 1978. pp 126, \$5.00.

Allan Farris is well remembered by this book containing five of his historical essays. It is a fitting tribute by the College which he loved, and which he served for twenty-six years as professor of church history and, in that weighty final year of his life, as Principal. If we are to measure his significance for our church, especially to hear his challenge for reform through the irenic tone and pastoral approach, this book will help. It shows his solid historical research, his insight into the perennial temptation and need of the church, and his reforming zeal. To take seriously the first and last essays alone — on Calvin's "just society" and on the Fathers of 1925 — would be to begin that reformation which was Farris' hope for The Presbyterian Church in Canada.

The essays reflect his two chief interests: Reformation and Canadian church history. Three essays on John Calvin examine crucial points in interpreting the

father of the Presbyterian and Reformed family of churches. The first is terribly important for us all, showing Calvin "in search of a just society." Calvin's theology of man and society works itself out in practical terms of social responsibility for the poor and needy, interest rates, solidarity of all human beings. It is introduced by a helpful summary of three approaches to Calvin's thought, from which Farris chooses the modern "Swiss-French interpretation" as most fruitful, notably the work of André Biéler and Fred Graham.

The Reformation meant many things; our Calvinist tradition stresses the note of *thankfulness*. But this will miss its mark (how does our thanks reach God?) unless it is tied to Calvin's radical teaching on the "solidarity of mankind" (p 27). Farris has grasped a subtle but decisive point in interpreting Calvin: all his sophisticated reflection on trinity, predestination, faith and works, sanctification and eschatology, come to nothing but wind unless we see what he is after: the search for a *just society*. On 26ff Farris provides some of Calvin's neglected passages wherein is described the "neighbour" not as "one who is nigh" but as one in whom dwells the divine image — and therefore a substitute or vicar of God! Indeed, this radical basis for social ethics puts the image, the substitution, *especially* on the unlovely and the aliens.

In such passages one hears Farris, sometime secretary of the Board of Evangelism and Social Action, as he struggles to maintain the unity of those poles. The theme is picked up again in chapter 2, "Calvin and the Laity," where the rightful ministry of the laity is sketched out as social action or stewardship (51ff). But in chapter 1 the proper foundation is laid: Calvin's theological undergirding of the just society; homiletical implications of the doctrine of the image of God for Calvin; the outworking in the life of the church of Calvin's radical social ethic; Christian vocations and the realization of the goal of the just society; government action as a means of guaranteeing the just and free society. These are his section headings, "heads of doctrine" befitting a theologian and churchman. They speak for themselves: the progression of this chapter is excellent, and this is surely one of the best things Allan Farris ever did.

"Calvin and the Laity" tackles two questions: was Calvin himself ordained? and, is there a proper ministry of the laity? Farris answers Yes to both. The

moot question of Calvin's ordination is answered by some careful scholarship on Calvin's doctrine of ordination, evidence that he was never ordained in the Church of Rome ("I have always abhorred the flavour of oil"), and that his appointment at Geneva as pastor constituted a "legitimate vocation" (42). Since the imposition of hands at ordination was in dispute Calvin's case is not an exception, although this chapter requires expansion regarding Beza's curious stance at the Colloquy of Poissy (Farris' own position, I think, was that Beza is guilty of "scholasticizing" Calvinism on such points as ordination and predestination).

The ministry of the laity involves the office of *Doctor* (theological professor, not necessarily ordained according to Calvin) as well as the offices of Elder and Deacon. "Non-office-bearing Christians," of course, have the decisive vocation of witness and work for the "just and free society" outlined above. Here is where the distinctive "third use of the law" appears in Calvinism: the law not as natural order nor as judge and goad, but as *guide* for daily living. Hence the Psalms in Presbyterian worship. Hence also the antidote to that caricature known as "Protestant work ethic." For Calvin himself, Farris makes clear, it is rather a case of "social humanism," with work, property and money subsumed under service to the neighbour. Government control of monopolies rather than "aggressive capitalism" is the logical conclusion (56). Thus "personal ethics for Calvin are social ethics and social ethics are only possible by the grace of God" (55).

The third Calvin chapter is less interesting but significant in showing Allan Farris at work as a historian, tracking down the data to understand a strange occurrence, Calvin's letter to Luther of 1545 to which there was no answer. Philip Melancthon (whose name is consistently misspelled) appears to have played the villain, withholding the letter from Luther because of the latter's illness and probable ill-temper. The preliminary section on background, along with the text of the letter, Melancthon's reply, and copious notes, provide a valuable historical footnote to the problem of Luther's reaction to Calvin.

Of the two essays on Canadian church history, one is devoted to "Mark Young Stark: pioneer missionary statesman," who emigrated from Scotland to the charge of Dundas and Ancaster, Ontario where he was ordained in 1883. His fame rests on his part in the Free Church strug-

gle, and his election as moderator of the newly constituted Synod of the Presbyterian Church in 1844 — the “Free Church” Synod. The vignette is helpful in providing knowledge of a pioneer father and his part in what was always a fascinating topic for Allan Farris, the tension between State and Free Churches.

The final chapter is a gem. “The Fathers of 1925” (first published in *Enkindled by the Word*, 1966) has become famous among Canadian church historians because it provides new light on the vexed problem of church politics of 1925, pressing further into church doctrine. It promotes two theses: that “the term Anti-Unionist is too narrow to describe all those who for conscience’ sake decided to remain outside of the United Church of Canada” (96) and that before 1925 there were three groups within the Presbyterian Church: committed to organic union, anti-unionists, and between these “parties” a third amorphous group

not easily identified as to commitment (97). This third group receives full and novel treatment, since it includes those advocating a *federalist* relation among churches. If Brown and Drummond (103ff) represent the best in the federalist position, Farris is careful to remind us that for different reasons — solid theological reasons — Bryden of Knox College and Fraser of Presbyterian College opposed the Union too. This section on “theological objectors” (115ff) represents the original and positive contribution of Allan Farris to the partisan views of 1925 which dominated hitherto. The little essay forms an appropriate conclusion to this volume, and recalls us to the balanced position and open mind toward The United Church of Canada for which Allan Farris strove.

Congratulations and thanks are due to John Moir and Knox College for this book. A companion volume of sermons is surely in order, to illustrate the pastoral side of Allan Farris. Charles Hay, friend

and successor of the author, has provided an excellent biographical sketch by way of tribute and preface. Profits from sales will go to a Farris Memorial Fund for students.

Allan Farris and I were together in Edinburgh when the news of Walter Bryden’s death reached us, and when he faced the decision to return as Bryden’s successor in 1952. I recall his strong attraction toward the pastorate, his wish to continue doctoral studies, his ambivalence about a teaching career. But above all I recall his dedication and humility. These essays reflect a little of that spirit, the like of which one does not meet very often; still less, can one such be counted as friend.

Joseph C. McLelland

DR. McLELLAND is professor of the philosophy of religion, and dean of the faculty of religious studies, McGill University, and honorary professor of Presbyterian College, Montreal.

THE SACRED COWS ARE DYING

by Art Greer.

(Published by Hawthorn Books, Inc., N.Y., 1978). Available from Presbyterian Publications, 52 Wynford Drive, Don Mills, Ontario, M3C 1J8. Price: \$7.95.

“Everything works out for the best.” “Shape up or ship out.” “You’ve made your bed, now lie in it.” “Ignore it and it will go away.” “If at first you don’t succeed, try, try, again.” These are slogans that are familiar to us all and which most of us try to live by. They are so self-evidently true and a part of the Biblical witness, that we seldom look at them or seriously question them. Art Greer does both — with these and other equally familiar mottoes of our world. He does it both from his perspective as a Transactional Analysis trained counsellor and as a theologian. His claim is that many of these slogans by which we attempt to live are psychologically damaging to growth and a misinterpretation of the Biblical

message.

Commenting on the phrase, “Am I my brother’s keeper?”, Greer comments, “Cain was *not* his brother’s keeper; but he surely was his brother’s *brother*. He was responsible for what he, himself, had done.” And then he makes this application, “The old cliché that ‘God couldn’t be everywhere so he invented mothers,’ puts a yucky load on mothers and chains on the kids.”

The book’s strength lies in the author’s ability to communicate with honesty and good humour. “I would *far* rather miss a good movie or see it much later” he wrote, “than stand in a long line waiting to get in. If there is a line for Heaven, I will happily go to Hell. (If you listen to some people, all my friends will be there anyway.)” He forces the reader to look seriously at many easy assumptions that guide our lives, and which may be restricting both our own growth and that of others. He calls into question much of the moralism that we have tried to convey to others as authentic Biblical interpretation.

I like the way he uses the Bible. It is not an addendum to his argument. He doesn’t try to equate the gospel with Transactional Analysis. He simply offers us some practical insights for living from Transactional Analysis which also bear striking resemblance to some of the things that Jesus taught and said.

But before you run out and buy the book, one note of caution. If poor English, slang and contemporary jargon put you off, so that you can’t hear the message, you had better pass this book by. If, for you, words like “gotta,” “lemme,” and “damnsure” trigger red flags all over the place, then probably even the funny stories won’t be enough to compensate for your efforts in reading this book.

The author, Art Greer, is a psychotherapist, a member of the American Association of Marriage Counsellors, and an ordained minister, who lives in Houston, Texas.

John Congram



YOU WERE ASKING?

Q. *What do you think of Sunday and the drastic changes that seem to be taking place in its observance or lack of observance?*

A. I am so glad that you asked "what do you think" because I am quite convinced that my convictions are not shared by too many — in or out of our church. I share your deep concern with the growing laxity everywhere prevalent. Not only is the secular world hacking away at God's holy day, but the church itself also seems to be giving a helping hand. We have more leisure time than our immediate predecessors had, but we have less and less time for God's day, God's house and everything pertaining to his work and witness. We want to get everything crowded into his day from annual meetings to picnics. If we are too busy to find time for these things during the week then, in my opinion, we are far busier than God ever intended us to be! It is time that we who claim to be leaders just stood up quietly and were counted.

If we accept the Ten Commandments as laws fundamental for the survival of a society or a nation, then we must remember that the fourth commandment states, "Remember the Sabbath day to keep it holy."

The first word is REMEMBER and people have forgotten, or, remembering, have simply ignored this Commandment.

I believe that the Sabbath should be "remembered" because it is God's gift to and for man. It was the first given to the children of Israel when they were in the great and terrible wilderness. They had been fleeing for their lives from the Egyptians. Every day had been filled with the effort to put distance between them and their enemies. There was no time to live any one day differently from another.

But then the Egyptians were destroyed. It was then that God in his infinite wisdom spoke to Moses and gave him the great laws which the people would keep or ignore at their peril. The fourth one was the reminder to keep one day out of seven apart; one day to be holy, that it should be a day of rest, a day of worship. The people needed this one day in their lives because their existence was so strenuous. Here was an opportunity to pause, to rest, to worship the God of their fathers. It was an opportunity to make this day a particularly Holy Day acceptable unto the Lord.

I believe that now, as then, people in this country, or anywhere in the world for that matter, need to keep this one day in seven differently from the other six — to take time to worship, meditate, to enjoy the benefits of re-creation.

There are some people who say that the Sabbath was the seventh day of the week, and they are perfectly correct: but where they make their mistake is in saying that this law therefore does not apply to us in keeping Sunday.

Christians believe that this law was transferred to us when the early Christians began to keep the first day of the week as a Holy Day. Why? Because it was on the first day of the week, early in the morning, that the women came to the tomb and found it empty. It was the day of our Lord's Resurrection, and for the little, growing Christian community it became a day of rejoicing.

Now this day should be of supreme importance for the Christian. It is true that in 321 A.D. it became a legal holiday throughout the western world and has remained so, but for the Christian it should be something more than a holiday. It is not the same as the first of July, New Year's Day, etc.: it is the Lord's Day. Yet more and more today we treat it simply as a holiday.

We need this one day. We need to restore our belief in the holiness of Sunday. We can worship God at any time and in any place but I am convinced that the best environment for keeping the Sunday holy is in God's house, which after all has been set apart — not for concerts, recitals, and other such occasions we try to hold in the church — but dedicated, consecrated, beautified for the worship of God in holiness and in truth.

We are taught in the Scriptures that Jesus went up to the Synagogue on the Sabbath Day "as His custom was." It was a habit which He practised. If He needed to go to the Synagogue on the Sabbath day, how much more do we need to go to God's house on the Lord's day!

Q. *How can I find Christian female company?*

A. In these days I admire your desire to make the acquaintance of Christian lady friends. Mind you, I am certain that there are many such girls in all of our churches. In fact I am of the mind that there are more Christian folk than we are prepared to admit.

I noticed your address and there are many splendid pastors of our denomination in that city. Why not make an appointment with the minister of the church you attend and tell him your problem? He will give you good counsel and I am sure will refer you to certain groups within the church where you might find an opportunity to serve and meet with others of your own age. Who knows, you might even be drawn in friendship to one particular person in that group or church. But do go and seek out the minister of the church you attend and have a forthright talk with him.

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Frank J. Whilsmith,
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Dr. Matthew B. Dymond,
National Coordinator, Second
Century Advance for Christ.



"Having been asked often, 'Why a **SECOND CENTURY ADVANCE FOR CHRIST**?' the best answer I can give is found in Mark's Gospel, Chapter 11. Jesus told His disciples, 'Go into the village where you will find the colt of an ass on which no man ever sat; loose it and bring it. And if you are asked, 'Why are you loosing it?' you shall answer 'Because the Lord has need of it'". This stands as the banner under which all those gather who seek the support of the works of God. Proudly we proclaim Second Century Advance for Christ because, "The Lord needs it".

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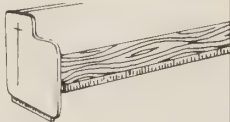
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LETTERS

(continued from page 9)

Enthusiasm And Concern

"Two Tyrannies" (June Editorial) is excellent. Concern is certainly in order. Humanism seems to be what is being taught. Your readers might like to get in touch with their school teachers and principals to see this material. They might also share their concern: write to their school trustee, member, or to the Hon. Tom Wells.

I wish to add that I am much disturbed by the church support of the Toronto Committee for the Liberation of South Africa. (Editorial note: Pungent and Pertinent — July/August).

Always — cheers for "Barsanuphius".

Nancy Pollock
Willowdale, Ont.

No Need For Jealousy

I wish to support Bob Murcar's article in the June Record. Here in California, Marriage, Family and Child Counselors (M.F.A.C.'s) are now doing twice as much business as psychologists and psychiatrists. The Psychological Associations in many states, including California, have tried, unsuccessfully, through legislation to create a monopoly for themselves in the field of counseling. Only in New York State are they having some success at the moment in setting up a monopoly.

Many M.F.A.C.'s are ministers, active in their presbyteries, etc., such as myself, who have taken post-graduate training in this field. The M.F.A.C.'s in Ontario should push and lobby for provincial licensing or certification to protect themselves.

The same professional jealousies arose in the 50's when the psychiatrists opposed the licensing of psychologists, and tried to "keep all their eggs in their own basket." The disciplines don't need to be jealous of each other.

Saving souls is important; saving marriages is a needed, healing ministry.

Dean Smith,
Director, American Institute
of Family Relations,
Tustin, California
(Knox College, '51)

Seals, Red-Herrings and Whales

I was interested to read, in your June issue, the letter regarding the sealing industry from the Rev. Allan M. Old who, several years ago, was my minister and neighbour. I do not doubt Mr. Old's sincerity nor do I dispute his theology but, like so many others, he deals with sealing in a vacuum and not as one of a myriad of human activities. If he were discussing all killing of animals for fur or, as in the case of seals, for fur, food and other commercial purposes his comments would have some validity although they would be subject to argument.

The only real issues are cruelty and the reputation of Newfoundland sealers who are honest, humane men involved in a reputable occupation. Other matters such as endangered species, low economic return, etc., have been grossly distorted and, in any case, are nothing but red herrings introduced by protesters who realize that their basic assertions have been shown to be untenable.

Much could be written about the hypocrisy inherent in the whole anti-sealing campaign but I shall content myself by pointing out that

1. The time from the initiation of the attack on a harp seal to its death has been established by scientific observation to be approximately one second.

2. Most other fur-bearing animals are trapped and their death is lingering; from a minimum of several minutes for the lucky ones to a maximum of days spent in agony in other cases.

3. The vociferous protest groups have no acknowledged scientific skills, their only areas of competence being the manipulation of various news media and the raising of large sums of money. Throughout the world there are hundreds of thousands who make a living by trapping or, worse still, trap animals for sport. The mink, by nature one of the wildest of animals, is bred in captivity suffering a lifetime of torment. The U.S.A. which provides most of the protesters' funds has its own seal hunt which, in contrast to the Newfoundland hunt, is a disorganized affair carried on with more enthusiasm than skill or humanity. Unquestionably the most humane harvesting of furs in the world is the Newfoundland sealing industry. The protesters have not attacked these larger operations but have concentrated on the, until recently, relatively inarticulate Newfoundland sealers, simply because they did not believe they could make any

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impression on the more powerful groups. The most prominent protester has said this, apparently not realizing that it was an admission of cowardly opportunism.

4. Canadians in general have recently, by the application of a little common sense, been able to see through the hysterical emotionalism that has clouded the real issue but there are, unfortunately, still many who seem to have a great need to be loved by foreigners and are willing to be grossly unfair to their own countrymen to achieve that end. Parliament has endorsed the industry and I hope that, with a little thought, the people will do likewise.

One aspect of Mr. Old's letter which disappointed me and seems quite unwarranted is his reference to the pot-head whales. In Newfoundland these were taken by the same methods as were used elsewhere in the world. It was not a pretty sight but neither is the slaughter of any animal. To the best of my knowledge, the taking of pot-heads was discontinued some years ago when it no longer produced any economic return. The methods used were not an issue then and they certainly are not an issue now.

John Hyslop

A Non-Conformist Strength

I have just read the open letter of Dr. Smart and Dr. Hay's reply in the June issue of The Record. No doubt there will be criticism of both Dr. Smart and Dr. Hay, and you as editor, for publishing argumentative letters that I assume most of the lay readers would have no interest in and would feel, as it were, that internal "washing of dirty linen" should be left out of the pages of The Record.

As a layman and factory worker, while not particularly concerned with the mechanics of the dispute, and not being able to judge the relative points submitted, the fact that the church paper would publish, and two of the leading theologians of the church could so strongly oppose each other in public, is an outstanding example to me of the privilege of being a member of the Protestant non-conformist church: and while it may be a weakness, at the same time it is also I think one of the strengths of the non-conformist church. Also, no doubt, there will be some censure at the forthcoming General Assembly. If this letter has any merit and could be used in your support, you are welcome to so use it.

*Ernest Woods,
Hamilton, Ont.*



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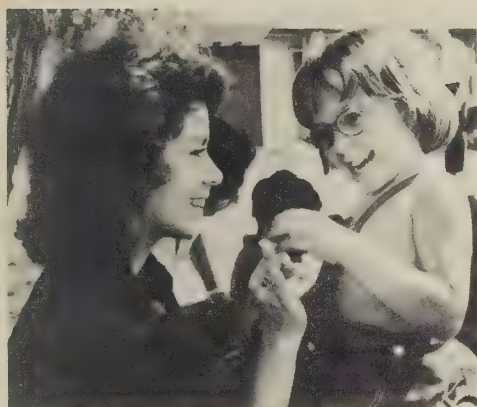


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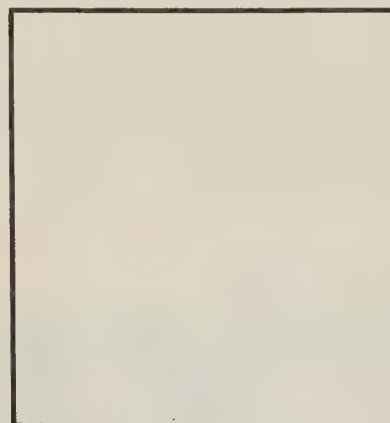
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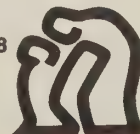
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Presbyterians Design New "Family" Game

"Let's Talk" is a family game designed to provide opportunity for open and honest communication. Even children as young as five years of age enjoy playing because there are rewards to be won.

The game was designed by several people in the congregation of St. Andrew's, Puce, Ont., out of their growing awareness of the limited time families have to share together in meaningful ways.

Response to the concept has been most enthusiastic especially among the Children's Aid Societies in Ontario.

"Let's Talk" is produced by Modern Games and available for \$10.98 plus sales tax from Norcon, Box 3232, Tecumseh, Ontario N8N 2M4.

Song for the Commonwealth Games



Pictured above are the Rev. John Hibbs (kneeling, centre) and the musicians of The Dayspring Chorus, a group of 20 young people from Dayspring Church, Edmonton, Alta., who have recorded a song for Canada and the Commonwealth Games held in Edmonton this summer.

Composed by Mr. Hibbs and by Richard Simpson, the guitarist with the group, the folk-rock composition will be handled by concessions at the Games, by Alberta Heritage and by an Edmonton radio station.

The song goes as follows:

*From every mainland
From every island
Sharing with each land,
In the games that skill demands . . .
In celebration
A commonwealth of nations
Born of many races
A noble company.*

CHORUS:

*Carry on Canada host to many teams
pledging faith and loyalty to common unity
— Carry on Canada, banners flying high,
forming one community . . . community.*

*In one fair city
In wild-rose country
Crossing the prairies
They come to Edmonton
In recognition
Of honored competition
Time has brought together
A noble company.*

REPEAT CHORUS

Glen Mhor Dedication

A new and improved Glen Mhor Camp was dedicated by the Synod of Toronto and Kingston in a waterfront ceremony on Saturday, June 24.

Located for 48 years on the shore of Lake Simcoe, Glen Mhor has moved north to the former University Settlement Camp on Lake Echo, near Baysville, Ont. The new site is ideal for camping, in a wooded area by a quiet lake. The camp is well equipped for shelter, dining, swimming and boating.

The dedication service was conducted by the Rev. James W. Hutchison of Peterborough, Ont., and the sermon was preached by the Rev. A. Laurie Sutherland of Belleville, Ont., moderator of synod and chairman of the Glen Mhor relocation committee. The act of dedication was performed by Rev. Dr. DeCourcy H. Rayner, moderator of the 1977 General Assembly. Mrs. Charles Stewart of Toronto cut the ribbon and declared the camp open.

Mrs. Verna Pike of Toronto reviewed the history of Glen Mhor and Mr. David Phillips of Uxbridge, Ont., chairman of camp committee, told of plans for the future. Greetings from the governments of Ontario and Canada were brought by Mr. Stan Darling, M.P. for the Parry Sound and Muskoka riding. He presented a Canadian flag to Glen Mhor.

Two new cabins costing \$5,000 each were given by Miss Frieda Matthews and her sister Mrs. Hazel Barager of Belleville, Ont. in memory of their niece, Miss Lillian Mary Matthews. Plaques commemorating the memorials were dedicated and a bronze tablet in tribute to the late James Playfair was handed over, along with other mementoes from the original camp. Mr. Playfair contributed generously to establish Glen Mhor as a synod camp.

The staff and counsellors for 1978 were introduced by the camp director, John Visser. He announced that nearly 300 boys and girls had registered for the various camps this summer.



Photo by Valerie M. Dunn

AMONG ORIGINAL CAMPERS present were, (left) Mrs. Jean Cowan Middleton, Miss Mabel Booth, Miss Ruth Nicoll, and Miss Muriel Ward.

NEWS

Evangelism Explosion III Incorporates in Canada

The Evangelism Explosion program which began at Coral Ridge Presbyterian Church of Ft. Lauderdale, Florida fifteen years ago is no longer a local church operation. Centres for evangelism modeled after the Coral Ridge program have now been set up around the world. Called E.E. III, International the program has now spread to England, Germany, Australia, Hong Kong and Africa. On October 13, 1978, Dr. D. James Kennedy is to be guest speaker at the inaugural opening of Evangelism Explosion III of Canada.

A Canadian Board for E.E. III of Canada was recently formed. Dr. J. Berkley Reynolds of West Ellesmere United Church in Scarborough was elected chairman of the Canadian Board. The Rev. Merrill Reside of Willowdale Presbyterian Church was elected Vice-Chairman. Other members of the board include Mrs. Joan Howell, Secretary; Mrs. Jean Snider, Treasurer; other members include Mr. Ken Fisher and Mr. Dave McCaw of Lloydminster, Alberta, Professor Ray Kincheloe of Regina, Mr. Eugene Burns, Q.C. of Toronto, and the Rev. John Allison of Stoney Creek make up the nine-member Board.

The October 13th meeting is expected to bring over 400 people to hear Dr. Kennedy and to witness the constitution of E.E. III of Canada. People interested in attending this historic meeting may write Evangelism Explosion III of Canada, 37 Marchington Circle, Scarborough, Ontario M1R 3M6 or phone (416) 449-4803.

Evangelism Explosion III of Canada will sponsor a Clinic on Evangelism, November 10-15 at West Ellesmere United Church, Scarborough, Ontario. Applications for this Clinic may be obtained at the above address.

The Scottish Assembly

A sudden burst of Summer sunshine, the poster-green of our late Spring and the beds of tulips and wallflower made a garden of Edinburgh. This miraculous change in the weather was miraculously matched by large Assembly majorities in favour of changes which until quite recently would have seemed inconceivable. They reveal a powerful, ground-swell desire to follow the ever-new Spirit meeting today's needs.

Reformed being Re-formed

First place must be given to far-reaching plans for development which I am sure will be of great interest to our honoured brethren in Canada, though, as here, they will cause mixed feelings. Seven years ago the Assembly set up a 'Committee of Forty' to recommend changes in the structure and life of

the Kirk. This committee believes that their final Report, if properly implemented, could result in a simpler, more flexible and adaptable instrument for the Spirit's purposes today. After a fiercely-contested five hour debate, the Assembly gave decisive assent to most of their proposals.

The most important measure, agreed after 2 1/2 hours debate, replaces the present system of 47 committees (which last year spent 9,000 man-hours in discussion and much money in travel, etc.) by an Assembly Council of sixteen elected members together with the conveners of four operating and three servicing Boards dealing respectively with the Kirk's main interests. The Council will appoint a secretary as Chief Executive.

Among other duties, the Council will establish a system of operating and co-ordinating the policies of the Boards and the Assembly's method of delegation of responsibility, review the whole work of the central Church Offices, and appoint a management committee to co-ordinate the work of the central organization. These tasks will begin when the October Commission of Assembly formally appoints the members of Council. Later on, the Council will proceed to advise the Assembly, under whose final jurisdiction it serves, on the relative importance of work in various fields, and on matters which can effectively be devolved to Presbyteries whose importance is particularly stressed. It will check available resources for these projects, and deal with urgent issues between meetings of the Assembly and the Commissions of Assembly (which meet twice a year). Non-voting specialists may be co-opted for not more than four years.

Presbyteries are each to have a small group exploring and encouraging new forms of worship. Lay missionaries, deaconesses on active service, and ministers in their area holding non-parochial occupations are to be members of Presbytery. The five-yearly official visitation of every congregation is to be made more effective and authoritative. Presbyteries are to share with the Church and Ministry Department in planning the appropriate complement of ministers for, and suitable re-adjustment of, parishes. The regulations governing the election, settlement and translation of ministers are to be altered (these are at present too cumbersome and can lead to long vacancies). Assistance is to be given to develop small groups within congregations, and a greatly increased programme devised for in-service training of ministers.

The Assembly rejected certain proposals. As a result, retired ministers, and elders, can continue to hold seats in Presbytery beyond the age of 70, and still elders are not to be considered for the office of Presbytery Moderator. Presbyteries are to be consulted on the proposal to ordain auxiliary part-time ministers on the lines already set forth by the committee. In face of obvious criticism, the convener, the Rev. Professor R.S. Barbour, argued strongly that this system, far from becoming a 'Hierarchical Bureaucracy' will do

away with the present, too often concealed, centres of power, all their operations being completely open and under the scrutiny and authority of the Assembly. The enthusiasm with which the majority greeted these proposals obviously surprised even the committee: changes are demanded, but of course these proposals will themselves be in various ways modified and developed in action.

Dealing with other Reports, the Assembly agreed to abolish synods which are very sparsely attended and which deal mainly with formal business often passed on to the Assembly. This proposal however will have to be sent down for discussion by Presbyteries and can only be implemented by a two-thirds majority and subject to the further decision of Assembly whose Act would then go to Presbyteries.

Aware of a certain amount of criticism on the subject, the Assembly appointed a special committee to suggest a new method of electing Moderators and to review their powers and duties.

Problems of Reunion

Six years of conversations between representatives of the Scottish and Shetland Methodists and our Kirk were concluded with a series of annual Reports covering all aspects of faith and order. The conferring parties agreed to a plan of union, finding no fundamental doctrinal disagreement in present standards and allowing for certain continuing diversities. Our Assembly overwhelmingly accepted this, the first scheme to break denominational barriers since the Reformation. But, meeting at the same time, the Methodists by large majorities voted rejection. The chairman of their Scottish Synod said at a joint Press conference, that opponents of the plan feared absorption; but he

insisted that the search for unity must continue.

The Inter-Church Relations Committee's Report warmly commended the work of the main ecumenical bodies, stressing especially the clamant need for every possible form of local unity. Noting that the term 'organic unity' had acquired connotations unacceptable to many, it proposed to substitute 'reconciliation in diversity' as the desired goal.

Church and Nation

An impassioned debate ended in a majority agreement to support the unclear deterrent until there is a sufficient reduction in conventional arms and forces to ensure effective defence. Continuing its support since 1946 for reasonable devolution without separation from England, the Assembly pressed the Government to hasten the establishment of a Scottish Assembly with powers fuller than those proposed, and called for a law to prevent Scottish land and property from being sold to speculative foreigners on terms more generous than those available to Scots.

Impressive speeches were made by the Prime Minister, the Hon. James Callaghan, and by the Lord High Commissioner, Rt. Hon. William Ross, M.P., formerly Secretary of State for Scotland.

We were specially delighted to have as Delegate from your Church the Rev. Dr. DeCourcy H. Rayner, whose splendid work as your former Editor those of us who read The Record so much admire. I was particularly sorry that, not being a member and with admittance only as visitor to the public gallery I did not manage to meet him: I have treasured his friendly correspondence. May we offer a warm welcome to Mr. Dickey.

John B. Logan

Celebration in Brantford



Over 450 members and friends attended the Restoration Celebration Service held on Sunday evening, June 11, in Alexandra Church, Brantford, Ont., to mark the completion of that congregation's \$135,000.00 restoration-renovation program. A massed choir composed of singers from all the Presbyterian congregations in Brantford, as well as neighbouring clergy, took part. The Moderator of the Presbytery of Paris, the Rev. J. Douglas Gordon, conducted the service

while the Moderator of the 104th General Assembly, the Rev. Dr. Jesse E. Bigelow, preached the sermon.

In the photo, from left to right: the Rev. Robert Robinson, minister; Fr. John Lambertus of St. Mary's Roman Catholic Church; the Rev. Grant Darling of St. Jude's Anglican Church; the Rev. Arthur Tobey of Colborne Street United Church; the Rev. Dr. Jesse E. Bigelow; the Rev. J. Douglas Gordon.



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BUDGET FIGURES

Receipts from congregations for the budget of General Assembly totalled \$1,081,434 on June 30, as compared to \$973,554 for the first six months of 1977.

The W.M.S. (W.D.) contributed \$156,250 and the W.M.S. (E.D.) \$31,000 in that period to the work of the Board of World Mission.

Expenditures to June 30 amounted to \$2,214,747 as compared to \$2,209,969 spent in the same period last year.

Do you keep The Presbyterian Record on file, at home or in your congregational library? If so, we offer an index for 1977 at \$1.00 per copy. It will fit into a loose-leaf binder together with the 1977 issues of this magazine. Available from The Record office at the address given on page five.

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REPRESENTATIVES of the church school of Knox Church, Morrisburg, Ont., are shown presenting the students' gifts for the Second Century Advance for Christ to the chairman of the congregational committee, Ian MacLennan. Also pictured is the minister, Dr. Lloyd MacLellan.



A "BURNING OF THE MORTGAGE" CEREMONY was held at North Park Church, Toronto, Ont., during worship on May 11th. The Rev. Harry Crawford, visiting minister, conducted the service. The congregation was established in 1954 and the cornerstone for the present building laid in 1959. Pictured above: (l. to r.) The Rev. Harry Crawford, visiting minister; Tom Baker, clerk of session; Mrs. A. McLeod, charter member; John Purvis, chairman of the board; Clayton Thompson, treasurer.

On Sunday, June 11th, the congregation of *St. Andrew's Church, Wallacetown, Ont.*, received several gifts. A communion table runner in memory of John S. Cameron was given by Mrs. Cameron and family and

presented by Allister Cameron; a pulpit fall in memory of Mr. and Mrs. John MacFarlane was given and presented by Mr. and Mrs. Archie MacFarlane; bible markers in memory of Mr. and Mrs. D.D. McKillop were

given by Mr. and Mrs. John McKillop and presented by Mr. McKillop; 28 Books of Praise in memory of Mr. and Mrs. John MacFarlane were given by Mr. and Mrs. Gordon MacFarlane and presented by Mr. Archie MacFarlane. Mrs. Albert Ford, on behalf of the Evening Auxiliary, presented a clock for the Sunday School Room in honour of the children of the congregation, and 35 copies of the Good News New Testament. The Rev. David Stewart, minister, dedicated the gifts.



D. Wright: Aurora Banner

St. Andrew's, Aurora, Ont., received a bequest of \$10,000 in 1971 from a former member. It was the decision of the congregation to invest this money and use the interest each year. These funds were to be expressive of the congregation's mission beyond the ordinary needs of its own people, but within guidelines set out by the 1971 congregational meeting.

Since that time an amount of \$5,000 has been dispersed for various purposes since its inception: \$2,800 has been forwarded to the Presbyterian Church for Special Projects at

Home and Overseas — Pastors on Wheels in Malawi and Taiwan, work with Native Canadian people to name a few. Community needs have benefitted — Meals on Wheels, Bible Society and the building of a Religious Reference Section in the Aurora Public Library.

Pictured above: (Front Row, l. to r.) Mrs. Judith Ochalski, Member Library Board; Mrs. Lydia Baldwin, Trust Fund Member; Mrs. Sylvia Hall, Chief Librarian, Aurora Public Library. (Back Row) William Summers, Chairman, Trust Fund and Ivan Cronsberry, Secretary-Treasurer, Trust Fund.



STAINED GLASS WINDOWS depicting Jesus healing a sick child and Jesus' visit to Mary and Martha at Bethany were dedicated at First Church, Collingwood, Ont., on May 21st. They were given by Miss Alice A. Godden in memory of her parents, Mr. and Mrs. Joseph E.H. Godden, and in memory of her sisters and brothers.

Pictured l. to r.: Charles Crysler, Eileen Crysler, Muriel Farrar, Robert Crysler, (relatives of the Godden family), and the minister, the Rev. Douglas Wilson.



ON SUNDAY EVENING, May 14th, the W.M.S. of Knox Church, Halifax, N.S., celebrated the 50th anniversary of its founding by conducting the evening church service. The members were dressed in the fashion of fifty years ago and the meeting was conducted as closely as possible to the original meetings of the first year. This was made possible by a careful examination of original minutes which are still in existence. One of those who took part in the service was Miss Ruby Mosher, a charter member of the Society. Mrs. Mildred Hill acted as president, Mrs. Helen Coadic as secretary with Miss Mosher conducting the devotions. Pictured (l. to r.): Mrs. Helen Coadic, Mrs. Mildred Hill, Miss Ruby Mosher.



APPROXIMATELY 80 COMMISSIONERS were served a buffet supper at the Aldershot Church, Burlington, Ontario, on Thursday evening, June 8. Following the meal the 15-member Junior Brass Band under the leadership of William L. Little, the church music director, entertained commissioners and guests. The band was formed in January of 1977 with the church purchasing the instruments and renting them to the band members. The age range of the band members is 12-16 years.

A memorial window depicting Jesus Calling The Disciples was dedicated at *Westminster Church, Smith Falls, Ont.* on June 18. The window was presented by Mrs. Robb in memory of her husband, Mr. James W. Robb, an elder and active member of Westminster Church for many years until his death in 1976.

On June 4 a silver chalice was dedicated at a communion service at *Knox Church, Crieff, Ont.*, by the minister, Rev. F.N. Young. The chalice, given in memory of Mr. and Mrs. James McDonald, was presented by Douglas McDonald, a son, on behalf of the McDonald family and was received by Clarence Awde, clerk of session.

Mr. McDonald was a faithful elder for 34 years and Mrs. McDonald tirelessly served as church organist and in the W.M.S.

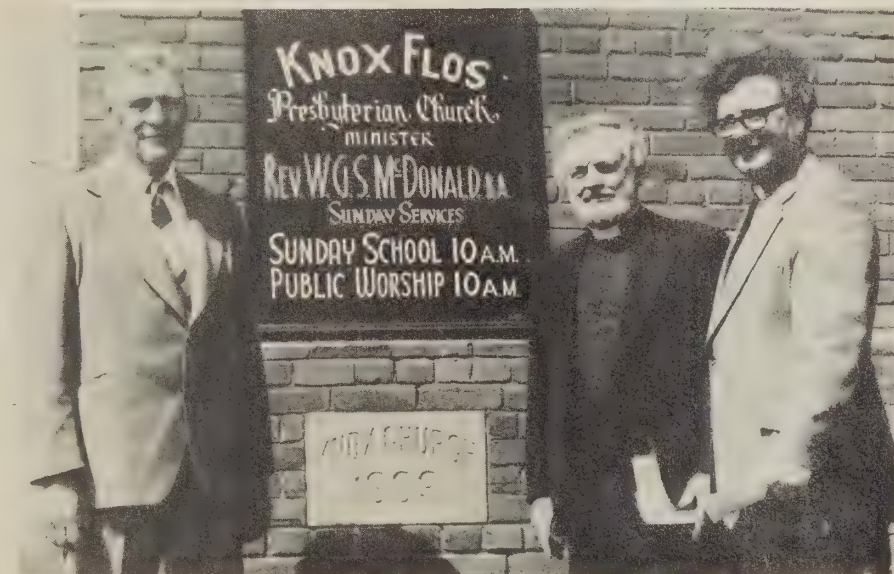
Twenty-nine memorial pew Bibles, presented by various persons, were dedicated at the anniversary service of *St. Andrew's, Priceville, Ont.*, on July 9th.

At the luncheon following, a swag lamp was given to the organist, Mr. Grant Sayers, who has faithfully served the congregation for over 37 years.

St. Andrew's Church, Norwood, Ont., celebrated its 100th anniversary on May 21st.

A former minister, the Rev. R.D. Duncan, was guest preacher. The Rev. John A. Neilson, present minister, was master of ceremonies at a reception following the service.

Knox Church, Selkirk, Manitoba, celebrated its 102nd anniversary on Sunday, June 18, 1978. Rev. Ivan R. Carroll welcomed as anniversary preacher, the Reverend Neville W.B. Phills, minister of St. David's Church, Winnipeg. Soloist for the morning worship was Miss Del Marie Bruneau. Following the service, a social hour of fellowship followed in Knox Centre, with the Knox Guild as hostesses.



THE ONE HUNDREDTH ANNIVERSARY of Knox Church, Flos, Ont., was held on June 11th, and was attended by almost five hundred people who filled the church and the basement and overflowed into the parking lot. Guest preacher was the Rev. J.C. Cooper, formerly minister of the Elmvale and Knox Flos pastoral charge. Pictured left to right are Mr. Alex Finlay, clerk of session; the Rev. J.C. Cooper; and the Rev. S. McDonald, present minister.

On Sunday, June 18, the congregation of *St. Andrew's, Puce, Ont.*, marked their 110th anniversary with a unique mortgage-burning and ground-breaking service.

The mortgage-burning celebrated the completion of payment on the church sanctuary which was built in 1962.

The ground-breaking was the beginning of an expansion program which will double the existing facilities at a cost of approximately \$175,000. The goal of the finance committee is to have the building debt free in three years and faith promises from less than one half the

congregation now total \$115,000.

The new addition will consist of an enlarged foyer, administrative offices, library, nursery, eleven teaching areas as well as expanded facilities for many existing programs. Completion of the proposed addition is scheduled for the end of December.

The building of these facilities is a commitment on the part of the people of St. Andrew's to a growing ministry to the needs of the people of their community.

(continued)



A pulpit chair was dedicated at *St. Andrew's, Geraldton, Ont.*, on July 2. The chair was dedicated to the glory of God and in memory of Mrs. Rose Mary Murray. Shown are members of the Murray family and the minister, the Rev. K.J. Brownlee.



THE REV. H.L. HENDERSON of St. Andrew's, Portage la Prairie, Man., presents the trophy for city-wide competition in floor hockey, won by the 1st St. Andrew's Wolf Cub pack for the fourth year in a row. Receiving the trophy on behalf of the wolf cubs is Mr. Hugh Corrie.



The recognition of fifty years of service to the Presbyterian Church was cause for celebration on 28 May, 1978, when West Point Grey Church, Vancouver, B.C., presented *Dr. Grant Hollingworth* with an engraved plaque. In the above photograph, Miss Doreen Jackson, clerk of session, is seen congratulating Dr. Hollingworth on behalf of the congregation.

Dr. Hollingworth was ordained and inducted in Knox Church, Calgary, Alberta, 25

May, 1928. He subsequently served in churches in Prince Rupert, Medicine Hat, and Vancouver. After serving six years as chaplain in the Canadian Army during World War II, he served as senior chaplain for twenty years in the British Columbia Correction Service. Dr. Hollingworth also served as chaplain for five years to the City of Vancouver. Two and one half years ago, Dr. Hollingworth terminated a short retirement to fill the pulpit of West Point Grey during its vacancy.

At the regular service on June 18th, the congregation of Central Church, Brantford, Ontario, honoured *Miss Margaret Ramsay* on the occasion of the 50th anniversary of her designation to Overseas service under the Women's Missionary Society, (W.D.).

The Rev. J.D. Gordon, minister of Central Church, spoke of conditions 50 years ago on the mission fields and of courage needed to go out to them at that time.

A presentation of an Honorary Life Membership certificate and pin in the W.M.S. (W.D.) was presented to Miss Ramsay by Mrs. Lynn Unsworth, president of the W.M.S. Auxiliary, and a beautiful floral arrangement from the Women's Federation.

The Rev. John Hibbs, on the completion of his three-year appointment as Ordained Missionary to the congregation of Dayspring Church, Edmonton, Alberta, was presented with a purse of money from members and friends within the congregation. Mr. William McCune, elder, and chairman of the finance and maintenance committee, and Mr. Perry Baird, Congregational Treasurer, made the presentation at the end of June.

On Sunday, May 14, in Saint John's Church, Pittsburgh Township, Ontario, the Rev. J.A. McGowan dedicated a communion table runner and bible marker in memory of the late *Evelyn and Michael Anghelescu* given by Evelyn's father and mother, Mr. and Mrs. Victor Peirson; and a cross for the communion table in memory of the late Rodney Vanhorn given by his wife, Mrs. Alice Vanhorn. Mr. Wilbert Gates, clerk of session, accepted the gifts on behalf of the congregation.



AT THE 10th ANNIVERSARY SERVICE of Westmount Church, London, Ontario, a surprise presentation was made to the minister, the Rev. John B. Fox and his wife. Mrs. Fox was given a corsage of roses and Mr. Fox received an academic hood and a portrait of himself, to be hung in the church.

PERSONALS

Recently the elders of First Presbyterian Church, Portage la Prairie, Manitoba, took over the morning service to do honour to their minister for the past 35 years, the Rev. H. Lloyd Henderson.

Mr. Henderson came to Portage la Prairie under the (then) General Board of Missions of The Presbyterian Church in Canada 35 years ago, and continues as minister of the congregation. He has been Moderator of the Synod of Manitoba, and Moderator of the Presbytery of Brandon. For many of the 35 years he has been chairman of missions and extension in the presbytery and the synod.

On behalf of the congregation, the elders presented the minister with a pen set and Mrs. Henderson was given a corsage.

Several messages were received including one from the Moderator of the 104th General Assembly, Rev. Dr. Jesse E. Bigelow and one from Rev. Dr. Alex MacSween on behalf of the Board of World Mission.



MRS. MARGARET RAINBOW, Secretary-Treasurer of Knox Church, St. Thomas, Ont. was honoured at the morning service on Sunday, June 4, for 25 years of dedicated and faithful service. A reception and lunch tendered by the Ladies Aid followed the service. Pictured (l. to r.) are committee members responsible for arranging the 'surprise' event: Mrs. Eleanor Calvert, Dr. Harry Rodney, Mrs. Rainbow, John Quigley, Mrs. Marguerite Young, and Mr. Laverne Ferguson.



ST. LUKE'S CHURCH, Bathurst, New Brunswick, presented an engraved tray to senior elder Mr. H.C. Crofoot for over fifty years of faithful service in various capacities. Left to right: Mr. Eric MacMinn, clerk of session; Mr. H.C. Crofoot; Mrs. Thomas Fraser, who presented roses to Mrs. Crofoot (absent because of health); and the Rev. Everett R. Hawkes, minister.

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Rev. Dr. C. Ritchie Bell, Mr. and Mrs. D.M. Grant, and Mrs. A.R. Gardiner were admitted into the Order of Westminster at a special service on May 28th in Westminster Presbyterian Church, Smith Falls, Ontario. Two former members, Mr. T.B. Nesbitt and Mr. W.G. Thom, were posthumously admitted into the Order, the scrolls being accepted by their widows.

One of the recipients, Dr. C. Ritchie Bell, was also the guest speaker for the occasion.

The session of Westminster Church, Smith Falls established the Order of Westminster in 1975, designed to recognize meritorious service to church, community, and nation within the context of one's Christian commitment.



SEVEN ELDERS with 25 or more years of service on the session of St. Andrew's, Kingston, Ontario, were honoured, with their wives, at a dinner given by the Women's Home Association. Prior to the dinner a reception was held in the church hall. Each of the elders thus honoured was given a picture of the church done by the late David Low, a former elder in the congregation.

Pictured: Back Row (l. to r.) Dr. J.H.C. Gowland, Mr. W.G.D. Paterson. Front Row (l. to r.) Mr. W.B. Sutherland, Mr. W.D. Stewart, Dr. J.G. McBroom, Mr. W. MacGregor.

Absent: Mr. Jas. Bews.



THE REV. J.W. MILLS and family were guests of honour at a farewell banquet held May 24, 1978, by Chalmers Church, Calgary, Alberta. Mr. Mills has served Chalmers for six years. Clerk of session, William F. Clelland, made a presentation to Mr. Mills on behalf of the congregation.



DEATHS

CASSELMAN, THE REV. ARCHIE BOYD, 77, a retired Presbyterian minister, died in hospital in Ottawa, Ont. on April 23.

Born in Finch, Ontario, son of George S. Casselman and Barbara Hanna, Mr. Casselman received his primary and secondary education there. He graduated from McGill University

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with a B. A. in 1936, from The Presbyterian College in 1939 and subsequent to his ordination took up an appointment in Valleyfield, Quebec. From 1941-49 he ministered to the congregations of Cushman Memorial, Hull, and St. Andrew's, Aylmer, in Quebec; and during that period he also served as Clerk of the Presbytery of Ottawa. From 1949-1960 Mr. Casselman was field secretary with the Eastern Division of the Lord's Day Alliance. His final pastorate was at Gloucester Presbyterian Church, Ottawa, where he served from 1960 until his retirement in 1972.

He was married to Emma Crawford in Valcartier, Quebec, in 1939. Surviving are his wife; sons, Winston and Robert; daughter, Jean; daughters-in-law, Jeannie and Diane; and son-in-law, the Rev. Kris Jensen.

CLOW, THE REV. WILLIAM LEWIS, Presbyterian minister, died in Scarborough General Hospital, Ont., on July 26.

Born in Owen Sound, Mr. Clow obtained an arts degree from the University of Alberta and a degree in theology from McGill University in Montreal.

Ordained in 1946, he served charges in Pen-ticton, B.C., Edmonton, Alta., and Chatsworth, Ont. before going to the United States to serve congregations in New York State and Pennsylvania. On his return to Canada, he worked as head of the Guidance Department at Winston Churchill Collegiate in Scarborough, Ont., until a few months prior to death.

He is survived by his wife, Mary Jane Lash; sons, Barry and Evan and daughter, Sherry; his mother, Mrs. Janet Clow of Owen Sound; brothers Gordon of Owen Sound and John of Huntsville.

JOHNSTON, REV. DR. G. DEANE, 71, a retired Presbyterian minister, died in hospital in Brantford, Ont. on July 14 after a long illness. Dr. Johnston was elected moderator of the General Assembly in 1966 by acclamation. He had served as minister of Central Presbyterian Church, Brantford from 1932 until his retirement in 1973, except for 5 1/2 years on leave of absence during World War II.

Born in Dublin, Ireland where his father was minister of Abbey Presbyterian Church for 38 years, Geoffrey Deane Johnston was educated there, in Northern Ireland, and at Princeton Theological Seminary in the U.S.A. He was married to Alexandra Sherwood in Indianapolis, Indiana in 1930.

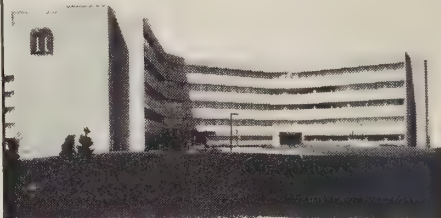
During his long ministry in Brantford Dr. Johnston led the congregation of Central Church in rebuilding the sanctuary and adding a Christian Education wing after a storm toppled the spire in 1959. Mosaic reproductions of the seals of Reformed churches from 12 countries are built into the interior walls of the church.

For 12 years Dr. Johnston was chairman of what was then the General Board of Missions, and as such travelled widely in Canada and overseas from 1948 to 1960. He served as chairman of the Committee on Inter-Church Relations for some years, and in many other ways in the various courts of the church. He was chairman of the Police Commission in Brantford, and was a member of the Ontario Press Council at the time of his death.

For 27 years he was an army chaplain, in war and in peace, and had the distinction of being made Honorary Lieutenant-Colonel of the militia unit in Brantford. For his wartime service, which included a period as senior chaplain of the 5th Canadian Armoured Division, Major Johnston was made a Member of the Order of the British Empire. The honorary degree of Doctor of Divinity was conferred on him by Knox College, Toronto in 1955.

Surviving are his wife and their four children: John, of Peterborough, Rev. Dr. Geoffrey, of Toronto, Mrs. Murray (Marjorie) Ross of Toronto, and Dr. Alexandra of Victoria College, Toronto.

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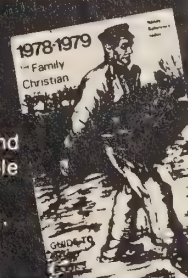
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AMELL, FREDERICK (TED) ANDREW, elder of St. John's Church, Cornwall, Ont., June 1.

ARCH, DAVID, 90, charter member and senior elder of Westminster Church, Ottawa, Ont., June 24.

ARMOUR, MRS. ROBERT (NELL), 85, long time member of St. Andrew's Church, Kimberley, B.C., life member of the W.M.S., June 17.

BALL, MALCOLM HERBERT, 46, elder of Orillia Church, Orillia, Ont.

BREARLEY, JOHN CLARE, 69, elder of St. Andrew's Church, Ottawa, Ont., and a member of the choir for many years, June 19.

BUNN, NORAH, wife of Ed Bunn, Indian Catechist on the Pipestone and Birdtail Sioux Reserves, Manitoba, June 23.

CAMPBELL, MISS MARY McKINNON, member of Central Church, Hamilton, Ont., former Sunday school teacher, past president of the Canadian and Ontario Christian Endeavour Unions, June 25.

EASTMAN, KENNETH, 89, Presbyterian elder of our church in the Pipestone Reserve, the first Chief of the Reserve, June 20.

FAIRBAIRN, MRS. BLAKE (BETTY), long time member of Tweedsmuir Memorial Church, Orangeville, Ont., life member of the Canadian Bible Society, May 21.

FORD, H. DOUGLAS, 62, elder of Motherwell-Avonbank Church, Motherwell, Ont., and for many years church school superintendent.

FOSTER, KENNETH G., clerk of session and elder for 25 years of St. Paul's Church, Ingersoll, Ont., and former superintendent of the church school.

GARDINER, REGINALD E., elder of St. Andrew's Church, Cobourg, Ont., July 1.

GERMAN, MRS. JEAN, 75, member of St. Andrew's Church, Mooretown, Ont., organist, and life member of the W.M.S., June 22.

HACKETT, MRS. WILLIAM (ADA), for 62 years a member of St. Andrew's Church, Kingston, Ont., May 10.

JOHNSTON, ANDREW S. (STEVE), 61, elder of Mackay Church, Timmins, Ont., for many years a member of the board of managers, May 14.

KILLAM, MRS. A.J., member of Knox Church, Campbellton, N.B., June 4.

LOVE, CLIFFORD A., 81, elder for 25 years of St. Paul's Church, Ingersoll, Ont., and for many years served as Roll Clerk, May 14.

MacKAY, NEIL, 82, elder for over 42 years of Knox Church, Baddeck, N.S., June 10.

MacLEAN, MRS. ROSS C. (IRMGARD), wife of a retired Presbyterian minister, at St. Catharines, Ont. after a lengthy illness, July 5.

MACLEAN, JAMES RANKINE, 91, elder for 39 years of St. Paul's Church, Black River Bridge, N.B., May 26.

McNEIL, DAVID, 57, elder for 28 years at York Memorial Church, Toronto, Ont., member of the board of administration, former clerk of session, representative elder and Sunday school superintendent, July 8.

MUNDLE, MRS. ALLISON (MARY), member of Zion Church, West Branch, N.B., life member of the W.M.S., sister of Catechist Archibald Murray, July 19.

MURCHISON, RODERICK M., 74, elder for 18 years and for the past six years clerk of session of St. Paul's Church, Merigomish, N.S., June 12.

ROBINSON, HOLLAND, 76, for many years member and trustee of St. Andrew's Church, Kilmaurs, Torbolton, Ont., June 7.

ROONEY, MRS. CATHERINE, 95, member of Forbes Presbyterian Church, Grande Prairie, Alta., May 29.

RUSSELL, JOHN HUNTER, 60, elder of Drummond Hill Church, Niagara Falls, Ont.

SCHIEMAN, PETER, 49, elder, trustee, choir member and Sunday school teacher of St. An-

drew's Church, Corunna, Ont., June 10.

SHARKEY, MRS. SIDNEY J. (BESSIE WHITELAW), 65, wife of a retired Presbyterian minister, at Tisdale, Saskatchewan, July 8.

Member of St. Andrew's Church, Tisdale, life member of the W.M.S., CGIT and Explorers leader, and organist for the past 17 years at St. Andrew's.

SHAYER, C. ROY, 86, elder for over 40 years, member of the board of managers and a trustee of St. Andrew's Church, South Mountain, Ont., May 13.

STEPHEN, MRS. CATHERINE (KATIE), 74, charter member and elder of St. Giles Church, Calgary, Alta., life member of the W.M.S. holder of the Order of St. Giles, July 12.

THOMPSON, ARTHUR J., 89, senior elder of St. Andrew's Church, Pickering, Ont., June 28.

TODD, DEIMER, 73, elder of Turin Presbyterian Church, Turin, Ont., former church school superintendent, June 12.

CALENDAR

ORDINATIONS

Carson, Rev. Donald G., Ottawa, Knox Church, Ont., June 13.

McMillan, Rev. Reginald, Saskatoon, Parkview Church, Sask., May 22.

Triantafyllou, Rev. Susan Margaret, Yorkton, Knox Church, Sask., June 20.

INDUCTIONS

Duff, Rev. John C., Saskatoon, Parkview Church, Sask., April 24.

Duke, Rev. T.A.A., Seaforth and Clinton charges, Ont., Sept. 6.

Macdonald, Rev. L. George, Eckville, St. Paul's Church, Alta., April 16.

MacLeod, Rev. Donald E., Tatamagouche charge, N.S., June 22. (From the Church of Scotland.)

Muth, Rev. Malcolm, Caledonia Church, Ontario, Sept. 7.

RECOGNITIONS

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Why Bother?

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (II. Timothy 2:15, KJV)

WHEN REGISTRATIONS HAVE BEEN COMPLETED this fall and numbers totalled, it is altogether likely they will be down again from those of previous years, indicating smaller numbers of young people enrolled in schools and colleges. Added to the fact that the study of books is a crashing bore to many young people, is growing evidence that modern education is incapable of ensuring immediate or full employment. The young who traditionally greeted summer by joyously throwing their books away, now weary in mid-term and ponder the necessity of completing the prescribed work. Why bother?

The "Good Book" itself affirmed as much two thousand years ago when one writer suggested that much study is exhausting, and the writing of books endless (Ecclesiastes 12:12). It would be less than a proper fulfilment of its function if this September devotional page of a church magazine were content merely to exhort young people to greater effort at the beginning of another academic year. Nonetheless it is true that we are *all* in need of greater inspiration in order to bring a greater measure of enthusiasm to daily life.

It would appear that sixteenth-century translators of Old Testament Hebrew and New Testament Greek were as much imbued with the necessity of "study" as any group of modern workmen. At least they used that English word when translating Ecclesiastes and again when translating the Greek letters of Paul. More recently those engaged in this work have used variants to bring out other shades of meaning. In our own generation, for example, part of Paul's Greek letter to Timothy reads, "Try hard to show yourself worthy of God's approval," (NEB). And James Moffat, working a generation earlier translated the thought as "Do your utmost to win God's approval."

Not many of us young or old are much interested in such slight variations and shades of meaning, although a few value very highly the specific words with which we ourselves have been most familiar. Paul seems to warn us against danger in this direction in words preceding those quoted (II. Timothy 2:14), "Charging them before the Lord that they strive not about words to no profit."

Returning, then, to the question with which we began and which many people in different contexts ask today, "Why bother?" For the twentieth-century Christian as for the apostles of two thousand years ago, the motivation for work, abuse and even martyrdom itself is all provided in three words (v.8), "Remember Jesus Christ." When Paul himself was struggling to



win the foolish Galatians to a firmer grasp of the faith and wondering why he tried at all, remembering Jesus Christ — his life and death and resurrection — he was re-established in his mission (Galatians 3:1, 1:7, etc.). When he was troubled by his "thorn" in the flesh, and tormented by the hardness of the world's heart, wondering why he should continue, thinking on Jesus Christ he was enabled to persevere. In this same letter to the same youthful recipient, Paul, looking back over the way he had come and the fight he had fought, wrote (4:17, 18), "... the Lord stood with me, and strengthened me ... And the Lord shall deliver me." So much for motivation!

We remember the teaching of Jesus and his words about loving God with *all our minds* as well as all our hearts and strength (Matthew 22:37); we recall his example which confounded the wise and caused the illiterate to hear him gladly (Mark 12:37), and we recount his high sense of devotion to the Father's will (Luke 22:42). This should stir us all sufficiently that we might even "bother." If, indeed, God wills that we should devote the best qualities of mind, the utmost strength of body, and the finest quality of love to his service there should be no unanswered question remaining.

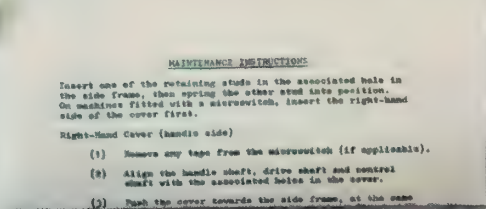
When Paul wrote to Timothy, it was to one who was young with most of this life still before him. But his words were much more than a plea to finish school and formal studies. They were and continue to be relevant to us who may be many years Timothy's senior: "Remember ... Jesus Christ ... Study to shew thyself approved unto God, a workman that needeth not to be ashamed."

Prayer

God who are all-wise, all-knowing and dwell in light inaccessible, be pleased again to accept our prayer. Too quickly we grow old and too slowly wise. We stagger before the vista of the created worlds — and there is so much more vital knowledge you would share about worlds unseen! We pray for the help of your Spirit still to lead us into truth, and for the humility we need to follow his leading. Hear and help us as we pray in the Name of your Son, Jesus Christ our Lord. Amen.

by D. Glenn Campbell

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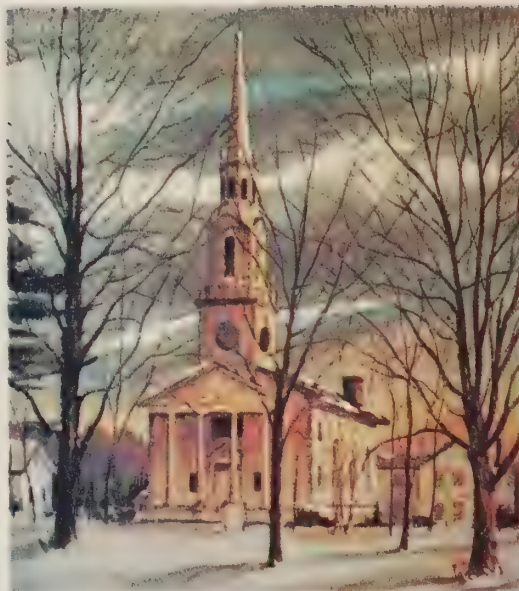
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PRESBYTERIAN
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Dr. Margaret Kennedy on India

Giving To Caesar What Is Caesar's

by Hans W. Zegerius

THE DEPARTMENT OF NATIONAL REVENUE issued an Information Circular in February, 1978 which dealt with the treatment of charitable organizations such as churches, and which caused considerable debate in the House of Commons as well as in the churches and other organizations. The Government of Canada was quickly accused of intimidation, of suppressing the right to free speech, and the like.

Although the regulations contained in the Circular contain some doubtful and controversial points, it seems to me that the furore over them is not justified. There is no apparent intention of the Government to suppress freedom of religion or freedom of speech. There is a distinction made between charitable and political organizations: the former have considerable tax privileges which are not granted to the latter. (*Ed. note: Political parties do receive tax privileges. Donors to any legally recognized political party are allowed to deduct the amount of their*



donation from their income tax after the tax has been computed, a better tax break than that allowed for donations to charitable organizations.) The charge of intimidation can be made only by those who disagree with the Government's interpretation as to what constitutes a charitable organization under the existing tax law.

Certain churches have, in the past, been quite outspoken in support of political parties or candidates. On occasion, a sanctuary has been made available for a political debate. There have been considerable efforts to influence government policy through lobbying and in statements from church organizations. Churches have also been involved on an international level, often through national and international church councils. Some churches have exerted pressure on large corporations, for instance in stockholders' meetings, in order to bring about policy changes which were not merely ethical but political.

I am aware that there are church leaders who claim that these are legitimate activities of the churches. It is not generally known that there are a considerable number of ministers and church members who think otherwise.

The issue is not a matter of practical Christianity, but of theology. Specifically, it revolves around the nature of the Church of Christ and the role of the Church in this world, as distinct from the role of the Christian individual.

The Church of Christ is a body of people who act together in the worship of God, in the development of a lifestyle consistent with the Christian faith, and in the proclamation of the Christian message throughout the world.

To many Christians, this definition of the Church is basic and complete. The Church's organizational structure is *not* the Church: Christians do not worship as an organization; their lifestyle is not dependent on rules of organization; the proclamation of the Christian message is not a membership drive for an organization.

The church organization is, therefore, an *internal* arrangement to provide system and order for the body of believers. It serves especially to offer teaching insights and guidance for daily living, for the people who, as a body, are the Church. The church organization, consequently, IS NOT THE CHURCH, although it is often referred to as such in order to distinguish it from other organizations and structures in society. This use of the term "Church" does not, however, alter the fact that the Church is a body of believers, and not the organization — not the church leaders, boards, committees, or head office personnel.

Leave It To The Individual

Within every denomination, there is a considerable body of consensus on matters of theology and ethics, so that it becomes possible for church officials to give expression to convictions widely held within their church. They can be, so to speak, the mouth of the Church of Christ in stating the tenets of the Christian faith and ethics. But no more.

When church officials act in order to influence the implementation of those tenets within the political or socio-economic structures of society, they may pretend that it is the whole Church which is acting. In fact this is not the case unless the whole body of believers is acting together. That only happens in extreme circumstances, for instance under severe persecution. Church officials cannot normally act for the Church, for they are not the Church and cannot, vicariously or in a representative way, do what the whole Church must do.

Therefore political and social action become prerogatives of the Christian *individual* acting within society. The larger body of believers cannot regard itself as a "segment of society," because it is essentially supernatural, i.e. "the Body of Christ." It clearly has only *one* allegiance, namely to Jesus Christ. The Christian individual, however, has a *double* allegiance. Primarily, his loyalty is to Christ, but along with that he has a secondary allegiance to the community, the country, the world in which God has given him a place.

For this reason, the church *organization*, being an internal arrangement of the body of believers, has no tie-in with the affairs of the world. But its individual members are bound up in these affairs and have to live with them. The task of church leaders, then, is to equip *individual members*; to guide them, and to train them to bring to the affairs of society their expertise, integrity, and high principles of justice, fairness, and compassion. But it remains the task of the Christian individual. The church organization cannot take over from him, no matter how much more massive or weighty its efforts might seem. What it can and must do in the framework of its own organized life, is to employ Christians with the best knowledge and experience for

the education and training of its members in all walks of life, *and leave the task of exerting influence on society in all secular fields to its members!*

Government Fingers Error

In 1970, within The Presbyterian Church in Canada, a statement on Church and Bible was issued and signed by 57 ministers; it contains the following:

"It is a distortion of the Gospel to hold that the Church . . . as an institution, could replace the voice and witness of the individual Christian and speak more effectively by statements and resolutions . . . The theology, the concern, wisdom, and experience of the Church must find expression in the training and instruction of her members, making use of all available resources of thought and science, in order to enable them to live and speak for Jesus Christ in the perplexities and agonies of modern society, wherever God has ordered their lot. It is a distortion of the Gospel to hold that it is the Church's mission to offer solutions for the ills of society on a basis which does not include the acceptance of Jesus Christ by faith."

The last sentence expresses the conviction that the voice of the Church to the outside world must at all times proclaim the basic Christian message: a call to faith in, and obedience to, Christ. This means that calling for justice for justice's sake, or for peace for the sake of peace, or for equality for the sake of eliminating discrimination, lies outside the scope of the Church's mission in the world, however beneficial these things may be for the moment. The justice, peace, and equality which belong to the Church's mission, can *only* be found by those who say, with Paul, "He has delivered us from the dominion of darkness and transferred us to the kingdom of his beloved Son" (Col. 1:13).

To give an example, if church organizations or officials call on the government to settle Indian land claims before proceeding with the construction of an oil pipeline, they are moving in an area where the Body of Christ has neither roots nor rights. The Church is part of the Gospel (D.T. Niles), not of the world. By dealing with affairs of the world *on the level of the world* they are violating the nature of the Body of Christ. (At the same time, the Christian who is placed by God in the midst of such controversies, must act out the justice, peace, and equality which he has found in "the kingdom of his beloved Son," and to that end the Church must teach him.)

The Information Circular does not have the purpose of prohibiting church organizations from such actions, or of muzzling anybody. It does clarify the fact that such actions are in conflict with the nature of a properly defined Charitable Organization.

It seems to me that the government has put its finger on a serious error in the attitude of many churches and, indirectly, is telling some theologians that they should have known better.

God is trying to awaken The Presbyterian Church in Canada, to have it listen to the united voice of fifty-seven of its ministers, raised eight years ago and all too quickly forgotten.

MR. ZEGERIUS is minister at Arthur and Gordonville, Ontario.

Ed. note: Though this article was not intended as a response to Dr. Geoffrey Johnston's "Principalities and Powers" published in last month's Record, it can be read as a companion piece expressing the opposite point of view. Your correspondence and comment will be welcome.

EDITORIALS

On Bringing In Appropriate Sheaves

THANKSGIVING IS A COMPARATIVE newcomer in the list of special days in the church's calendar. In some ways it is a spurious entry. Should not the Christian be thankful all year round? Of course, but then the spirit of Christmas should be a part of our attitudinal make-up for more than two weeks and Easter's joy, if seriously understood, cannot be confined to the spring. We need festivals. It is easy, too easy, to live unfocussed lives and feast-days, holy-days, bring home in special ways necessary lessons.

Thanksgiving is a spurious celebration if we confine our thinking. This is easily done in sanctuaries so crowded with fruit and vegetables that the minister has to preach from behind, (or on top of), a pumpkin while the people exercise a collective nostalgia for "simpler times" as they sing "We Sow The Seeds and Gather."

Not that we don't need to be reminded of the rhythms of seed-time and harvest, of the labours of others who produce the food, or of the fact that in spite of rising costs, Canadians enjoy a vast array of foodstuffs at a much lower price than most, if not all, of the rest of the world.

It is rather that the whole rural-agrarian mode in which Thanksgiving is usually cast carries with it a backward-looking and slightly phony atmosphere that adds to our quaintness in the eyes of many. While cherishing pictures of the family-farm of

yesteryear we easily forget that the large families often suffered the deaths of half of its members to diseases that are easily treatable today. We linger over the picture of togetherness as three generations worked together in the fields while forgetting that they often worked twelve hour days and more, under all conditions, and for simple survival. How we love to dwell on the memory of filled churches, spaced at ten mile intervals, and how quickly we brush aside the probability that the church provided the only break from the crushing boredom of day-to-day existence!

In giving thanks this October, how many prayers will be offered up in gratitude for what C.S. Lewis called the greatest invention of modern history — anesthetic? How many will be thankful for modern plumbing and heating, for television and newspapers, record collections and libraries that bring into the average home the reality of vistas undreamed of only decades ago? As we turn the key in the ignition of the family car, as we press the elevator in the high-rise apartment home, does it ever occur to us to give thanks?

And, even more importantly, how many will think of the people behind the blessings of the modern world? Never have so many owed so much to so many. Yet we only notice the work of others when it is withdrawn.

As I write this, Air Canada is on strike, the Toronto Transit Commission is faced with a strike and so is the Postal Service. But do the grumbles, the hardships, the complaints engendered by labour disruptions create in us an appreciative and thankful heart when we use them, most of the time, daily? We need to drag the season of Thanksgiving, kicking and screaming if need be, from a comfortable, if artificial and sentimental niche in our minds, into the late twentieth century.

We take far too much for granted.

Patience Please

BY A FORTUNATE, THOUGH unplanned convergence of circumstances, this issue contains material bearing on the problem of the Church's part in "liberation" movements, particularly in Rhodesia and South Africa, and of the principles to be considered in examining the problem. (The September edition carried a well-written defence of such intervention by Dr. Johnston.)

Unfortunately, debate on this and related subjects does tend to be polarized. There are those who consider any church intervention in the field of politics, economics or third-world injustices as being beyond the proper concern of an institution whose function is "spiritual", that is the saving of souls. There are others who see such intervention as being the only Christian response to our times, the only way that the Church can defensibly speak to the privileged and under-privileged, the developed and under-developed nations to-day. The former reduce Christ's message to an individual claim and emasculate the prophets. The latter tend to love mankind, and preferably at a distance, without having too much concern for people considered singularly. Their temptation is that of a humanist Utopianism.

The Rhodesian problem is a good example. The World Council of Churches, of which our denomination is a part and to whose funding we contribute, (not very much), has voted to fund those forces seeking to overthrow the interim government of that troubled nation. The funds provided are designated for use in purchasing medicine and other non-military material but that really begs the question. Even if everyone could be *really* sure that the funds were so expended, it would still mean that

other monies would be freed thereby for ammunition, etc., or that the medicine would be used to put wounded insurgents back into active service. Many Christians whose churches belong to the W.C.C. are concerned. The Salvation Army has threatened to withdraw altogether.

Let it be freely admitted that the reforms agreed to by the Smith government in Rhodesia are at least five years late. And let it be admitted that the black Rhodesian participants, Methodist Bishop Abel Muzorewa, the Rev. Ndabangini Sithole and Chief Jeremiah Chirau may not have the necessary support from their supposed constituency. But elections *are* scheduled, and provision has been made for the changeover, albeit a gradual one, to majority rule. If, as we have often heard from defenders of the third world nations, democracy cannot be considered a universal model for all societies, why, in the case of Rhodesia, the unseemly haste for a quick transition to a one man, one vote system? Especially when in so many other countries on the African continent it has been one man, one vote . . . once?

Surely it cannot be denied that past patterns of forcible take-overs have been disastrous to the indigent Christian churches. In Rhodesia the church has been responsible for the education of many of the native peoples, and who, pray tell, are the first marked for elimination, or more euphemistically, "re-education and re-location", when guerilla forces succeed?

Those who shout the loudest and shoot the most are not necessarily endowed with the greatest amount of popular support.

Without falling back to a "but-out, but-in" spate of invective, we can do with more measured responses and less knee-jerk reactions to the terrible tensions rampant in so much of the world in our time.



The Rev. E.A. Thomson,
B.A., D.D.

An appreciation by L.H. Fowler

MY ASSOCIATION with Dr. E.A. and Mrs. Thomson dates back to 1929 when I was a student minister for the summer at Alma and he was minister at Elora. He used to refer to me affectionately as his curate. Earlier I had the privilege of being under the direction of his father, Dr. David Thomson, long-time minister at Hastings; I was then a student minister at Warkworth. Above all he, like his father, was a pastor, warm, understanding and compassionate. He carried these qualities over into his work as Secretary of the Board of Sabbath Schools and Young People's Societies, and later as Secretary of the Board of Administration, of the Board of Trustees, of the Pension Board, and editor of *Every Day*, our devotional quarterly. He became a Joint Clerk of Assembly in 1948. It was in 1952 that I became the third Joint Clerk, and thus was associated with him and Dr. T. Wardlaw Taylor. Dr. Taylor died in December of 1952. Some years later there was a change in the designation of the office, with Dr. Thomson becoming Principal Clerk. He resigned that office, effective June 30, 1973, and I succeeded him as Principal Clerk. I resigned in 1975, and the Assembly of 1976 graciously honoured us with the title, "Principal Clerks Emeriti."

'Resignation' was a deceiving word, for our successor, Dr. D.C. MacDonald, and I relied on him for much consultation. His memory of past acts of Assembly was phenomenal, and he saved us many hours of research. His work was a thorough one in any of the capacities in which he served the Church, but my memories are of more than this. They are of a man of tremendous dedication and patience. He was unstinting of his time with anyone who called with a problem, and in advising clerks of the courts and others on law and procedure — (I almost said advising infallibly). To his closer friends he was a raconteur like his father, Scottish in his wit and without venom, a man with whom one was at ease immediately. He often said he was going to write, in addition to his *Keepers of the Faith*, a book to be entitled "Moderators I Have Known." The title was a take-off on a popular book, *Wild Animals I Have Known*. Of course we knew it was a jest. He was a continuing and steadying influence throughout the Church, following

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COVER STORY

As missionary in India, Dr. Margaret Kennedy worked with many people, including the Bhil — a tribal people of central India.

The cover illustrates a Bhil girl displaying her beadwork.
Photograph provided by Dr. Margaret Kennedy

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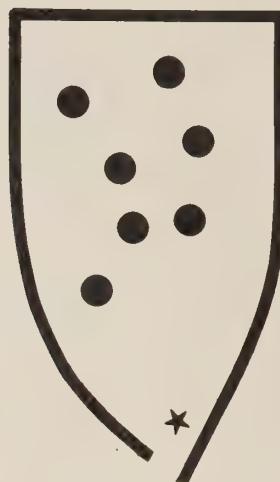
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PUNGENT & PERTINENT

On Not Playing Favourites



by
L.H. Fowler,
Principal Clerk Emeritus, G.A.
Port Hope, Ont.

APROPOS OF YOUR EDITORIAL, "Backward, Christian Soldiers," may I remark that at the height of the popularity of Parkinson's Law some twenty years ago I formulated Fowler's Laws for the ecclesiastical scene. Fowler's Law No. 2 is "At any given time, no denomination in Canada should be farther from us or closer to us than any other denomination." For this I was clobbered by some of the theologians, and am still being clobbered. But I maintain this is the essence of wisdom and ecumenicity, and I have tremendous support for it. Now if I understand the tenor of what is afoot, we are to play favourites, and on the basis, among other things, of a common membership in the World Alliance of Reformed Churches (did this membership ever mean very much to us?) We are to consider having enabling legislation for us to call a minister directly from the United Church, and vice versa. Permit me to be astounded.

Your editorial refers to the list of Churches given in 1948 and 1961 as "Churches from which The Presbyterian Church in Canada can call ministers directly." Read A. & P. 1948, Appendices pages 110-111, and you will see it is no such thing. It is a temporary working list of churches (outside Canada) whose *orders* (ordinations) we recognize. The report is from the Committee on the Validity of Orders, and it warns that membership in the World Alliance of Presbyterian Churches is no guarantee of validity! (Not that we doubt United Church orders; we have many precedents in re-

ceiving their ministers, and of ours being received.) In 1948 the Church of England is listed; we cannot call ministers directly from the Church of England! The Church of Scotland and the Presbyterian Church in Ireland are listed. We can and do call directly from either, but do they call directly from us? No, sir. No way!

After four decades of my observation of calling ministers directly from any church, which has so often led to disasters and near-disasters, I am of opinion we should drop the call-directly procedure as soon as possible. It dates from 1880 and is a vestige of our status as a colonial church. It has served its purpose. Let's get Sections 248ff. of the Book of Forms revised under the Barrier Act.

For many years, here and there in our church, we have fulfilled the 1978 committee's exhortations concerning local fellowships. I have known these 'pockets' and have had part in two or three of them. Their rules have been not to raise theological problems that have never been solved and may never be solved; to see one another just as we are, and to keep the bureaucrats out and get down to the work. It was ecumenicity of a genuine type, applauded heartily by the community which was uninterested in the convolutions of "ecumenical theology."

Furthermore, may I say that in my 37 years as a pastor I have never preached a sermon on the organic union of churches, nor dredged up the unhappy past. Nevertheless I hold to Fowler's Law No. 4 which is, "Exhortations to forget the

past are automatically warnings to scan minutely what is being proposed for the present."

Generally speaking, all too often the transfer of ministers either way, whatever the church concerned may be, has meant that the less that any congregation knows of the minister concerned the more likely is the transfer to take place.

With respect, I wish to say that your remarks about the call procedure in presbyteries being a protection is little or no protection. One of the weak spots in our system is the failure of presbyteries to monitor the work of the interim-moderator. I was once in a congregation where I found my presbytery and the neighbouring presbyteries permitting men who had been called and solemnly inducted to seek better-paying calls elsewhere within a year or less. The presbytery each time upheld the resulting call as a "Gospel Call" and permitted acceptance. Gospel Call? It was blasphemy. In my own presbytery of that time elders were enraged about it, and knowing my mind on the subject confidently revealed their plan to call a strike on the presbytery by non-attendance! They called it off when they learned the plan I was working on. The scandal was stopped when I got the support of some of the ministers, and, of course, the elders. (Details provided on request, but please enclose a stamped and addressed envelope.)

For us to deal with the United Church, and they with us, as the Church of Scotland and the Irish Church do with us, keeps us all on the same level. And why

the philosophy of canon law laid down by Dr. Taylor in the Book of Forms, moving with the times and circumstances, but always tied in with principles long before enunciated. To my thinking, no man has had such a sense of history and of the genius of our Church as he.

One of his smiling remarks was that he and I were a metaphysical duality, for despite outward differences of temperament, manner and speech he and I, working independently on some legal problem, always came to the same judgment. My debt to Dr. and Mrs. Thomson is beyond telling. He was both a father and a brother to me, and no one in the Church has meant more to me than he has. When I learned then that the inevitable was close at hand, I thought of the words of Callimachus on Heraclitus in a Greek Anthology:

"I wept as I remembered how
often you and I
Had tired the sun with talking
and sent him down the sky. "

But better still — I am writing these words a few hours before his funeral — I am planning to read at the service the words of John Bunyan in *The Pilgrim's Progress* for the home-going of Mr. Valiant-for-truth, ending with, "So he passed over, and all the trumpets sounded for him on the other side."

Valiant-for-truth Dr. Thomson was, the truth in a gentle love.



not I pray?

This whole discussion involves working in a delicate area and may well increase the alienations in our own church. We have more than enough of these. I have been told to my face that when older fellows like myself die off all will be well. Perhaps in the dusk of my retirement I am, like Charles II, an unconscionable time in dying. But I have the satisfaction of knowing absolutely that my opinions herein expressed have a wide approval among the younger clergy and the knowledgeable laity, none of whom can be deemed extremists of the right wing.

I am all in favour of conversations with any church for better understanding and to remove misunderstandings, but no more than a happy co-operation.



Barsanuphius

Most people know about the Academy Awards, the Actra Awards, the Juno Awards, the Emmy Awards, and so on. By presenting these awards the entertainment industry annually pays tribute to their own achievements. Every year (or is it every week?), the television screens are awash with the self-congratulatory excesses of another awards night. You know the lines: "The nominees are . . ." "The winner is . . .!"

How many people know about the awards night for religious organizations? The other night I attended the first annual presentation of these awards.

On the way in I met three of my friends, all ministers of prominent congregations. They all looked worried, not at all in tune with the festive nature of the occasion. "What's the matter?" I asked. "There's a rumour around that one of us has won the 'Best Actor' award," was the reply.

The awards were what you would expect. The big one was "Best Preacher." This was followed by a "Best Supporting" category, for which two assistant ministers, one choir and three ministers' wives were nominated.

There was an award for the "Most Succinct Preacher" of the year. The winner was so overcome at winning that he accepted with a full twenty-three minutes of extemporary effusion.

The "Most Charismatic Preacher" of the year got an award. Unfortunately, his interpreter had not come along so that it was a little hard to get the drift of his acceptance speech.

How did the Presbyterians do?

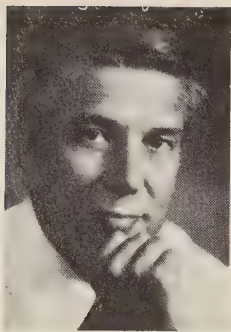
Presbyterian laymen won in two of the minor categories: "Best Hand-Outer of Hymn Books" and "Best Taker-Upper of the Collection." And oh, I nearly forgot. A Presbyterian won in a walk the category of "Canniest Church Treasurer."

A Presbyterian minister won the award for the "Longest Sermon of the Year." It had all happened quite accidentally one Sunday when he forgot his sermon notes, his watch and his glasses. The sermon outlasted his congregation, but his loyal wife stayed through to the end. Interestingly enough, she was nominated and won the award for the "Most Patient Listener." She later told the press: "It was nothing at all; why I could have won that prize years ago, if people only knew."

The major awards did not go to Presbyterians. The award for the "Silliest New Form of Worship" looked like a possibility for a while, but others proved to be miles ahead of us in this department.

We didn't compete in the "Biggest and Most Impressive Denomination" category. But then came the award for the "Most Theologically Mature Denomination in the Whole World." Presbyterian ears perked up. This was our kind of thing. Maybe, just maybe it might be us . . .

But no. I can't bear to tell you what happened. Fantasy ought not to be used in this sort of way. If we know we're good, why daydream?



PERSPECTIVE

by Lloyd Robertson

Hope For The TV Addict

A NEW TELEVISION SEASON is dawning and there is evidence that the medium and its inevitable message are in the early stages of a quiet revolution. After much verbal pummeling from outside critics, the great behemoth that is supposed to spread entertainment and enlightenment from its flickering core may be on the verge of sliding slowly from adolescence into adulthood over the next few years. The reasons for this hopeful attitude are apparent not just in the new programme schedules of the various networks but also in the actions and public utterances of the medium's executives and producers. There is less violence on TV this season than in any year in recent memory, the major networks have all mounted new efforts in public affairs programming modelled on the highly successful CBS series *Sixty Minutes* and the czar of the industry in the U.S., Fred Silverman, has committed himself to improving the journalistic climate in his new home at NBC where he is now top man. This is the same Silverman who brought us such questionable properties as *Charlie's Angels* when he was entertainment director at the ABC network.

The winds of change blowing through television are shaking the timbers of an industry that has been a part of our culture for more than a quarter century and come after a year of unrelenting criticism of TV and several dire warnings of the social and psychological consequences for all who dare to watch too much.

The general tone of the cascade of criticism can be gleaned from the titles of four recent books: *Four Arguments for the Elimination of Television*, *The Plug in Drug*, *Remote Control*, *The Show and Tell Machine*. Television, then, is a drug; it is used to manipulate us by remote, malevolent forces; it is designed to sieze our minds. Indeed, after reading these books, one is tempted to identify another danger of television; that it paralyzes otherwise sensible people into complete helplessness, while at the same time stimulating them to accuse it of the most astonishing things. In *The Plug In Drug*, author Marie Winn raises the possibility that television may physically alter our brains; she writes, "Just as the lungs of a chain smoker are demonstrably different from a non smoker's lungs, is it not possible that the brain of a twelve year old heavy TV viewer is in specific ways different from the brain of a child who watched little or no TV at all?" Generally the arguments against TV in these books run along the more traditional lines of the tried and true examples:

ITEM: Most of what we see on television is rubbish. Granted.

So are most books, most movies, most plays, most magazines

and most newspapers.

ITEM: There is too much gratuitous violence on TV. Granted. But it's now obvious that the industry has heard and heeded the message.

ITEM: Much of TV news is oversimplified and presented by Harry Hairspray types who wouldn't know a news story if they fell over it. Granted. Still there is more feature or "soft" news in the average newspaper than on the worst local newscast and pretty or spectacular pictures are always part of a newspaper's makeup.

ITEM: Television often projects poor social values. Granted. However, no slick situation comedy could come close to the amoral cynicism of a movie such as *Fun With Dick and Jane*.

Some of the various assertions in these books make no sense. The stated idea that television reduces children to robot-like acceptance of the *status quo* and to happy inclusion into the corporate consumer frame of mind looks ludicrous when viewed against the fact that the first generation of television viewers turned into the most raucous, dissident, anti-corporate entity the Western world has ever seen.

Well, what is it that has caused television to be so susceptible to such heavy handed criticism? Jeff Greenfield, the author of *Television: the First Fifty Years* argues that in the days before television became dominant in our lives we used to get our news primarily from the newspapers, supplemented by news magazines and photo journals such as *Life*. Our situation comedies and pop dramas came to us through radio and the movies. The children had early evening radio, Saturday afternoon movies, and comic books. Television has collapsed all of these functions into a single box, says Greenfield, and to a remarkable extent all of these functions are now performed by TV.

Greenfield is right, but there is another key reason why television must sustain constant and often unfair criticism. We all realize its potential for misuse in the hands of careless or thoughtless people who do not understand its awesome power.

Given the pervasive influence of TV, it is surely gratifying that the men and women who mould the programme schedules are paying more attention to the cacophony of complaints coming from the public and its spokesmen. In the fall of '78 the public is truly starting to talk back to the TV set and for the first time the programmers seem prepared to give us not just what they think we want, but what we feel we must have.



The W.C.C. and Terrorism

While there is a great deal of interest in reading, fairly regularly, copies of *The Presbyterian Record*, I must admit that Lloyd Robertson's "Perspective" might be more appropriately called "In-vective." What certainly does come over is that only one-sided information about the African Churches reaches the news-desk. Obviously the heresy of a liberation theology has been swallowed hook, line and sinker.

At a time when the churches should be actively concerned to facilitate a solution to terrorist activities, she is quiescent. The liberation theology, which has no support from Scripture, is being used to promote the violent forces aiming at world domination. It can only be accepted as a theology of intrigue, as Christ, in no uncertain terms, repudiated the open rebellion and violence of the Zealots who wanted armed revolt as the means to establish Christ's kingdom. We recall our Lord in the wilderness discarding the temptation to seize power and authority for the purpose of moulding the minds of men to His will. The Sermon on the Mount seems particularly directed against violent methods and Christ rebuked the disciples who had called down fire on the inhospitable Samaritans. There is no doubt that he repudiated absolutism and force as a means of inaugurating freedom (Mark 12, 13-17 etc.).

The faith once delivered to the saints, is being viciously undermined in the interest of expanding Marxism and the Church is backing projects to undermine society and promote revolution. By what stretch of imagination should the churchmen of Canada assume that the "liberation" forces are more altruistic and idealistic than the white population, who, as immigrants, settled in Africa and whose sons and daughters witness to the faith of Christ there today? The Combat Racism Programme of the W.C.C. and the minority satellite organizations who promote its attempted interference and the creation of power structures is dividing Christendom and making possible the advance of the most oppressive totalitarianism which the world has or may ever have witnessed. The battle, in its embryo stage, may have consequences that the American and Canadian peoples, along with ourselves, cannot find other than beyond imagination.

May I invite my colleague brethren of the Presbyterian Church to repudiate the W.C.C. and their sponsored allies' pleas to finance individuals whose motives and actions cannot be the subject of balanced judgment when given from the Canadian and American geographical area?

I would greatly appreciate the courtesy of your magazine to express this viewpoint. We have many former members in the Canadian Presbyterian Church who will also appreciate this expression of opinion.

Alexander H. Lawson
Clydebank, Scotland

Financial Support of Rhodesian Guerillas

The Canadian Council of Churches, in association with the World Council of Churches, has dealt a blow to many Canadians in financing guerilla groups in Rhodesia. Your readers may be interested in the following open letter to the acting secretary of the Canadian Council, Dr. Eoin Mackay. Since the letter was written, it was learned that Dr. Mackay was not the Presbyterian representative of that body but, although a Presbyterian, was acting in the absence of the secretary, Dr. Adams.

"I write in respect to a public announcement made yesterday (August 11) on the above subject. It came from one TV station and was later confirmed by another. What was said was that the World Council of Churches *planned* to provide \$85,000 to help the guerillas to fight against Ian Smith's interim government. (I believe this was the sum.)

It is my understanding that you are the Presbyterian representative of that body. If so, I am sure you will have some influence in shaping policy and it is on this basis that I, as a life-long member of the Presbyterian Church, offer the following comments. I may add that I am now in my 82nd year.

1. In my opinion, it is unseemly for our church to become involved in the

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WATSON'S world

by Noel Watson

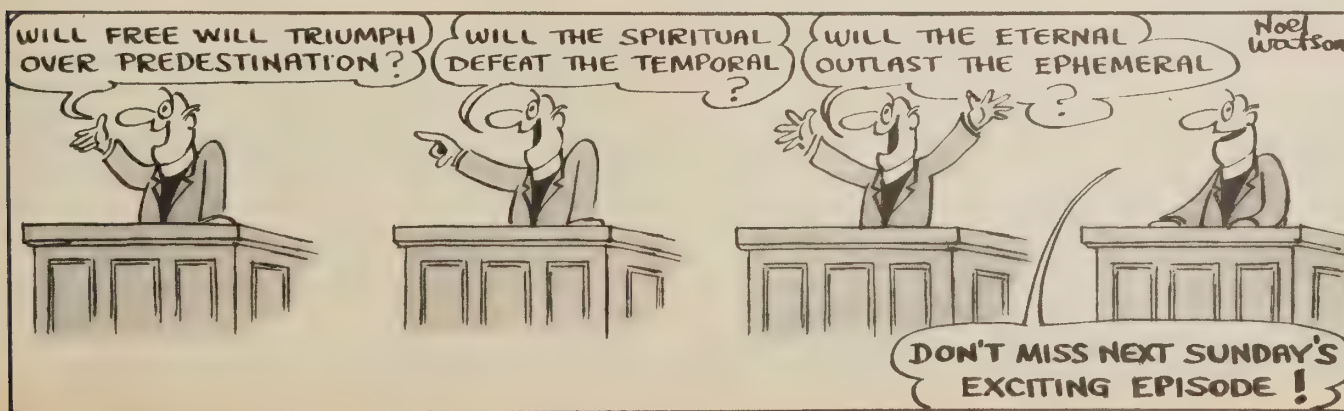




Photo Credit: M. Visser

Dr. Margaret Kennedy

— A Retrospective Interview

E. Dr. Kennedy, can you tell me a little bit about your background? You were born in Great Britain were you not?

MK. I'm from Northern England, Tyneside, though my parents were Scots. My accent often leads people into accusing me of being Irish!

E. At what point did you begin to consider work as a missionary for the church? You don't have to give the year . . .

MK. When I was a youngster, I had this idea, I remember . . . I was going to China for sure. Then I forgot about it, and we as a family came to Canada. When I was about 18 or so, this great

urge came back again. I didn't tell anyone in the family, I was too embarrassed. But I came up to Toronto from Montreal and made inquiries, but I was told that I was too young and that I should go home and resume my secretarial duties and look after my widowed mother and young brother, which I did. Then, after mother died, when I was 22, the way just opened up somehow or other.

E. And you attended Ewart College?

MK. Yes, for two years.

E. Then you went to India. When? Do you mind saying?

MK. No. I went in 1939. Previous to that, I had a year in Hartford, Connecticut which was *most* useful, completely India-oriented preparation.

E. And who sponsored that school, was it affiliated with any denomination?

MK. It was the Hartford Seminary Foundation, one part of which was the Kennedy School of Missions.

E. How do you feel about being *Dr. Kennedy* now?

MK. A little peculiar.

E. Many people were very glad to see you get the Doctor of Divinity degree.

MK. I can't imagine why I got it, but it was a great experience anyway.

E. I think that many others in the church thought it was very deserved indeed. It's interesting that you and Ruby Walker received the D.D. in the same year. (Ed. note: Miss Walker received hers from St. Stephen's College, Edmonton, and Miss Kennedy from The Presbyterian College, Montreal) a first, I think, for our church.

MK. That made me feel much better. Someone working at home and someone working overseas being honoured at the same time.

E. That's a step forward, I think, in our church's ability to recognize service, and exceptional service indeed, provided by non-ordained personnel.

Now I think that your long term of service in India has qualified you to speak about our missionary efforts there as well as anyone. What have you learned, what thing has changed most since you went there in '39? What is the most important thing for you to emphasize in terms of missions there to-day?

MK. Almost *everything* has changed there since 1939. Quite a bit of what has happened in the church has changed along with changes in the government and in the country. I mean, I went to *British India* though I was in a native state and therefore not under direct British rule. And, as I may remind you, the Presbyterians were the first ones to go into this native state area in 1877. So, the conditions there were somewhat . . . backward . . . you might say.

E. So, we're looking at a centenary, 100 years of work in one area, plus one year.

MK. Yes, we celebrated in Central India last November.

E. It's too bad that it didn't get more publicity . . . I should talk! in Canada.

MK. Yes, (laughter), but along with 100 years of experience you see, has come the terrific change in attitude toward education itself in Central India. Education was much more backward there than what it was in British India.

“The Times, They Are A Changing”

E. The reason I began the body of the interview with a question about change, and how our stance toward change has affected mission work is that there is, still, I think, a body of thought that pictures missionary effort as being one largely of preaching, pith helmets, handing out tracts . . . almost the Victorian stereotype of missionary effort. I've heard people quote the text “Jesus Christ the same yesterday, to-day and forever” and use that as almost a basis for assuming that the approach to mission is the same in every age. You go out and try to convert people and that's that. Evidently a missionary to-day has to be much more sensitive toward the local political and sociological situation than that . . . than an attitude that applies some sort of simple programme that takes no account of the milieu.

MK. Yes, this is true. I quite agree that basically the message does not change, but the way in which you present it, and the nurture which goes along with it, the conditions in which the people live who are won to Christ . . . these conditions make the effort quite different from time to time. But much of my work has been in the villages among non-Christians, and, therefore, the message you have for them is essentially the same message, the Gospel.

E. Yes.

MK. We used to go out on tour, much as the British officials did, living in tents in villages for various periods of time. Now this is not looked on with favour, rather with suspicion, but the Indian Christians can still witness this way. When I first went to India, we used to go into a market place — I went with Dr. Quinn then. He would gather the crowds for the clinic and I and my associates would gather the children together and have classes with them. As the people waited for Dr. Quinn and their medicine, the evangelists would give out the Gospel message

openly in the market and attention was paid. Not so today. Now it is more individual visiting and increased literacy allows for more literature work.

E. Were there evangelists from different denominations competing?

MK. No. In our area there was only the Canadian Presbyterian Mission and the founded Bhil Church.

E. Excuse me for pressing this point, but on other occasions when I have talked to you, it has been obvious to me that you are very sensitive to the political situation and the changes in India, and have assumed that this is an essential in missionary work to-day. Am I correct? Even some knowledge of the economics of the local situation is more necessary than ever before, is it not?

MK. Well, you cannot help but be sensitive, though passions of political storms did not reach our rural area to any great extent. Any change in the economic field certainly affected us. I have been present during three periods of famine and our whole programme and activities would be centred on trying to help every place we could. Whatever we do though, we want to win people through to know the Truth of God so we would seek to do this in some acceptable way, not going out to create opposition. This does not mean that you are going to give less than the full Gospel. We do give the full Gospel message, but seek wisdom . . .

E. You become all things to all men?

MK. In a kind of a way, yes. You have to know the atmosphere of the times.

E. You cannot "win" them . . . you are not primed to win them . . . to western civilization's cultural values.

MK. No.

E. I imagine that the Indian government would be very sensitive to that. Indian Christians are still Indian in their culture.

MK. Yes. Mind you, in our area, they are Bhil tribal people. They have no well developed culture and no structured religion.

E. Aren't they Animists?

MK. Animists yes, therefore their religion is less structured insofar as there are no places of worship. They have centres, under trees for instance, where they appease spirits, but there is no place where they go regularly to worship. They go only at special times to give offerings of appeasement. When some Bhils became Christians, their response in worship had to be in some form and we no doubt have given our Presbyterian emphasis in this. I trust that any overly emphasized Western teaching will be counter-balanced by the Bhil Christians now being part of the Church of North India. I do hope that perhaps in another generation, they will recognize the essentials, put aside

anything that is only a part of our tradition and history, and find their own interpretation of the Gospels, as God shows it to them, with richness coming from the Indian background.

E. You are enthusiastic about the Church of North India, are you not?

MK. Yes! Fully aware also of all the difficulties in all the things that are inevitably happening in what you might say is its adolescence. I mean there are heaps of problems, but such a union seems the only way at the moment.

E. It must be confusing to Indian people if churches do not enter into some sort of co-operative arrangement when you have different bodies representing Christianity and working apart from each other.

MK. Right. Mind you, the arrangement in comity through the National Christian Council has for decades been that each mission operates within a certain area and we do not compete. In the big cities all groups could go. In most places the Protestant Missions do not try any "sheep-stealing." The smaller sects sometimes come in and do this, but not in our area, we're too remote. They don't get that far.

E. You're saved from that difficulty.

Working And Learning In A Flux of Faiths

E. The Bhil people are on the bottom of the caste system, are they not?

MK. No, because they are not Hindus, so they don't come into the category of caste.

E. So you didn't have the accompanying problems.

MK. Well, some of that has rubbed off on them so that they have their *own* caste system among themselves, within the tribe. However, a caste Hindu would perhaps take water from the hand of a Bhilala who is a bit better than a Bhil since a Bhilala doesn't eat beef, when he wouldn't take it from one of the outcastes or low-castes within Hinduism.

E. I see, so the Bhils are generally outside the caste ladder, a different racial group.

MK. A different racial group, yes.

East Meets West

E. Did you have much to do with the Hindu people?

MK. Oh, yes. All the markets are run by Hindus and Muslims. The shop-keepers, the money-lenders, the craft-shops, the goldsmiths . . . that's all their domain in each market centre. The Bhils would come from their villages around on market day to deal with these people so that all the time we were in contact with them too. I had friends both among the Hindus and Muslims in the area.

E. The Hindu faith is, of course, a very ancient one, and in some ways very profound. Have, in your opinion, the Hindu people anything to teach us, can we learn from them? I am not talking about a syncretism . . . or saying that all religions are the same, but if God reveals Himself in different ways to different people we can safely assume that they have some spiritual insight.

MK. They have. I have enjoyed the company of many Hindu officials, well-trained, well-educated gentlemen. To me they seemed to embody characteristics and qualities, such as outgoing social concern that outdistance the teachings in their own scriptures. Such people do not follow the popular Hinduism of the villages. A kind of distilled form of Hinduism has now come to North America in which are qualities borrowed really from the Western Christian ethic, but this is quite different from the expression of Hinduism of the masses. But to get back to your question as to whether they have anything they can teach us . . . One thing that continually astounded me was the *acceptance* of their religion as a *natural* part of their everyday life. Nobody had to tell them that it was a certain festival and that they should go and worship. They would *flock*! They would go down the road in droves, down to the river to do their "puja." And the same with the Muslims.

There is a certain group of Muslims in our part of the country who are termed Bohras, a sect within Islam, and I have friends among them. When I have been invited to their weddings and to their . . . (not exactly festivals . . . but their) social times, I have been amazed at the fellowship they have, the *closeness*. I mean, when they have a feast it's a feast of the *whole* area where these Bohras live. They're in and out of each other's houses. Everybody pitches in. It does happen in our country too, but it really is a most extraordinary thing to witness there. It goes along with the terrific sense of hospitality easterners have. Much more than we have! We are *so* individualistic, and *so measured* in what we do in comparison with them.

E. In some ways being "measured" in behaviour is a particularly Presbyterian failing.

MK. Yes, I think so.

E. This difference between popular Hinduism and this distilled Hinduism has some parallels in Christianity too in that the popular understanding of Christianity and the theology that constitutes our official position do not run on the same track. But it wouldn't be quite the same as the differences you mention.

MK. No.

E. Now, what is your reaction to some of the imported eastern religions? What did you think when, on coming back, you encountered, for instance the Hari Krishna cult which has attracted many North American young people? Was this a surprise to you when, what looks to western eyes to be a somewhat bizarre faith, had apparently found receptive minds here?

MK. Well, what has struck me on the whole, is that obviously people are looking for something. That this great era of permissiveness when religion was right out, and science had to be invoked to prove everything, was dead.

E. You're thinking of the 60's particularly?

MK. I don't know, I can't pinpoint it but it seems to me that this atmosphere has gone and that a swing has taken place because people realized that it was not satisfying. A faith has gone that might have been theirs — in Christ. So they're looking for something more exotic.

E. Well, maybe it's because Christianity is so thumbworn for them. Their Auntie May goes to church and that's too ordinary for them . . . there is something that has always been intriguing about the east.

MK. That's true. And Auntie May does not always express herself as to why she goes and the inner feelings that she has, which I think is important. There's little of this kind of sharing with young people.

Consequently, I have a sympathy with them in a way, because they *are* trying to find something; these seemingly attractive faiths have come in front of them so they are reaching out. I've been reading one or two books lately by people knowledgeable in this matter, and they point out that these people may find self-disciplines which are quite satisfying to a point . . . as it says in Colossians. But they won't get that hunger satisfied which is in them because none of the ways they are following promise them anything in this life. They won't get rewards until they have lived many, many lives.

Each person has to further the advance of the principle of life within him, but at death, the person does not go on into another incarnation, only this unit of life is immortal, taking another form. The person, that particular personality, is finished, without hope of any on-going. Here is no salvation, and no satisfaction.

E. So they are left with the discipline.

MK. That's all.

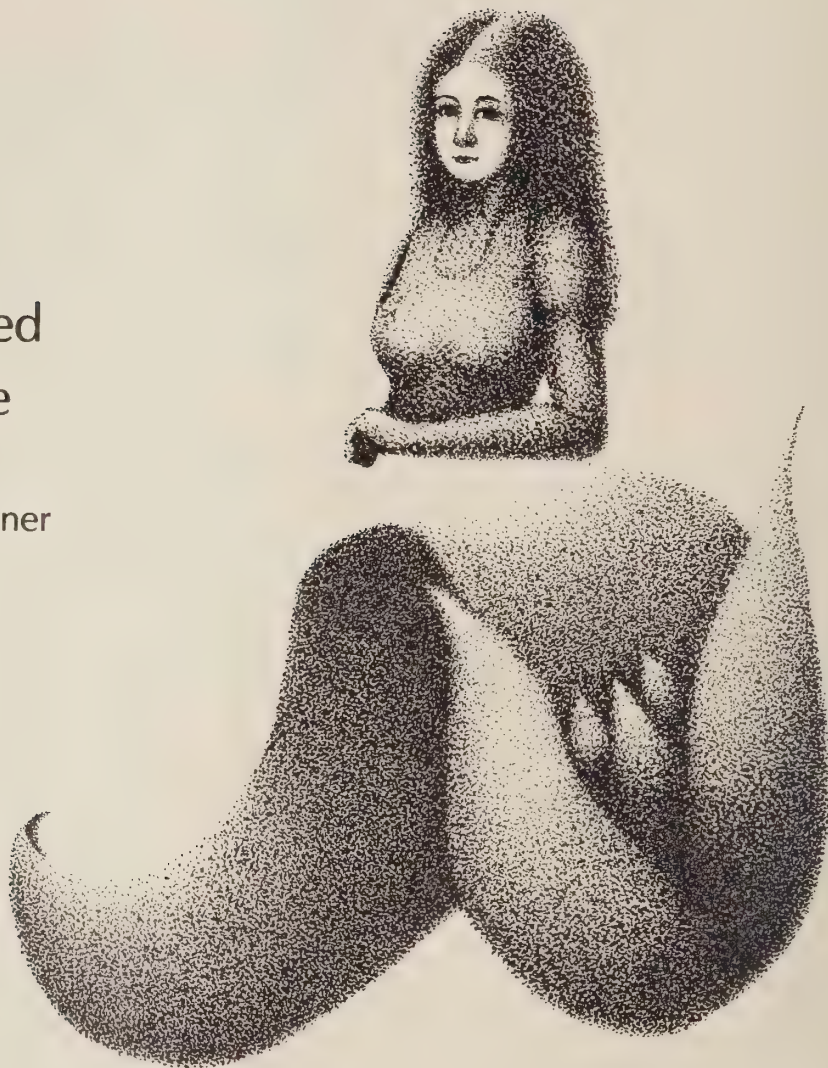
Part 2 of this interview with Dr. Kennedy will be continued in the November, 1978 issue.



Free, Fulfilled and Female

by Denise D. Turner

How to be a Christian Woman in Today's World



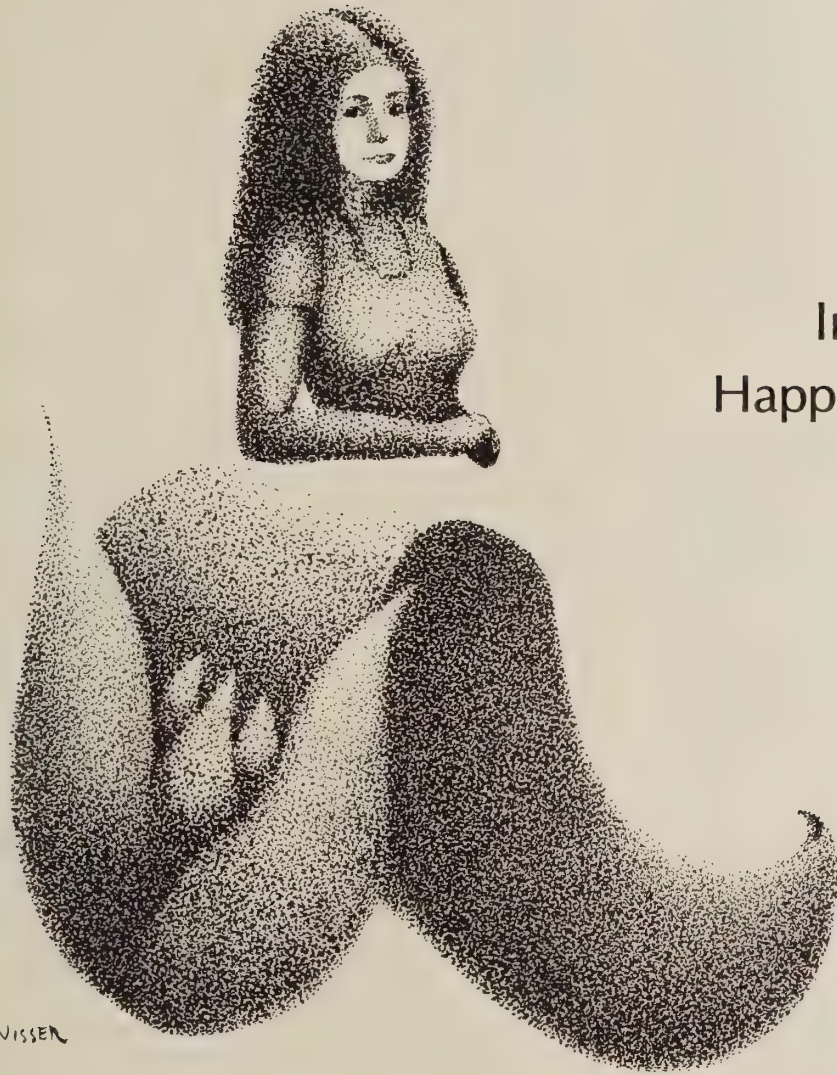
"HAVE YOU EVER HEARD tell of a Virginia reel?" she would begin. "Is that some kind of fishing pole?" I would respond. And she would laugh. Actually, even at that tender age of eight, I knew that the Virginia reel had nothing to do with fishing, but I wanted to hear my grandmother laugh. Maybe it was the way those deeply-etched lines crinkled around her eyes. Or, maybe it was because her giggles made me feel warm and happy inside. At any rate, the familiar groundwork thus established, she would then say to me, "In the olden days, I liked to square dance better than eat; Mama and Papa said I was not allowed to do the likes of that though, but one day . . ." Soon, I was hooked, destined to spend the rest of the day begging her to repeat the same stories over and over again.

It made no difference to me that Grandma was nearly seventy

years old. She had ridden in a one-horse open sleigh, and that is all that mattered. She was my link with the seemingly romantic past, but she was more than that. She was my special source of unconditional love and the best security blanket a kid could have. All things considered, Grandma is probably a pretty good representative of yesterday's Christian womanhood. Yet, it goes beyond yesterday. For there is something about our heritage of grandmothers (our roots) that affects our past, present, and future. So, for a key to understanding Christianity and the contemporary woman, a closer look at Grandmother.

According to current definitions, my grandmother would hardly have qualified as a turn-of-the-century libber. For

(continued on pg. 16)



In Defence of Happy Ministers' Wives

by Joan C. Cho

IS IT POSSIBLE to be a minister's wife and still find happiness? Judging from what one reads in many magazines and books, it appears to be rather unlikely. The article that finally sent me to the typewriter in defence of those of us who *are* finding happiness in the manse claimed that many ministers' wives feel "victimized as an unpaid servant of the church"; "lonely and frustrated"; "particularly exploited"; and more. Surely it is time that we who do not feel victimized, lonely, frustrated, or exploited stand up and say so.

During the past year, my husband completed a five-year ministry in a semi-rural part of Nova Scotia and moved into a two-point town charge in New Brunswick. On the basis of those five and one half years, I feel bold enough to say that I am a really truly happy minister's wife. I believe that there are many

others who share my enthusiasm for this "profession."

Using my husband as a sounding board to work out *why* I like who I am and what I do, I have settled on three main elements.

The first is rather obvious. I am glad to be married and I am glad that my husband is a minister. A good marriage is a precious thing to have in any case, but especially so in the manse. Through my husband, God has given me many good things, including the opportunity to serve in the church in a unique position.

Beyond being happy to be married to a minister, I think that the feeling I have of my own personal calling is an important factor. It pleases me to regard my role in life as a calling and as a

(continued on pg. 17)

example, she always felt that being Christian equals being sexually naive. In fact, one of my most amusing memories of puberty revolves around the day Grandma decided I had reached the "age of accountability" (long after I actually had), and she told me that she had been a "silly goose" on her honeymoon. She laughed at herself for walking miles to a bus station to mend a hole in her stocking so that Grandpa would not suspect her embarrassing plight. A chronic case of modesty? Perhaps, but mild when compared with that of Great Grandmother, who was still telling her stories at the ripe young age of 99. Great Grandmother boasted that neither she nor her husband had seen her "birthday suit." "When I wash myself," she would announce, "I take off and put back one piece of clothes at a time." Her twelve children teased her that they were evidence that such assertions were highly unlikely.

Maybe it was memories like those which caused Grandmother to decide that she was the liberated woman of the family. A case in point: One day after I had entered that ominous stage twixt twelve and twenty, I was sitting with my bluejeaned legs propped high upon the front porch swing when Grandma gently informed me that her mother could never have tolerated a young lady perched in such an unsightly pose. However, she made it clear that she was liberated enough to live with these ghastly evidences of progress. Grandmother had arrived! Is this our model for female sexuality, for contemporary Christian womanhood? Surely it would be impossible to raise children or even to survive in today's world and be as naive as Grandmother. But is it necessary to destroy innocence and throw out purity too, in the name of progress? Is it possible to be enlightened without being worldly?

Poised To Pivot

First, a look at the "new generation." In our fast-paced society there seems to be a hint that frozen sperm banks, contraceptives for teen-agers, and artificial wombs do not ensure happiness. Certainly, it takes only a glance at our world situation and the psychological condition of humanity to see that female liberation (although it is accomplishing much) is leaving something to be desired. But much of life is proof of the fact that change can be good and creative and beneficial. So what is going wrong? Could it be that free sex is not the panacea it was once thought to be? And how about the acceleration of knowledge? Where is the utopia it seemed to promise? Did we, in our hurry to "get there," somehow lose control of it all?

There are some bright spots on the horizon. There are young people who are thinking more deeply, responding more openly, and relating more honestly than ever before. Sure, there are some who shout love and shoot dope, but there are many others who are well on their ways toward "finding themselves" after all. Many in this latter group are progressing a few steps backward to do it. For it is important to understand that the same emotions (joy, grief, loneliness) are as relevant to today's woman as they were to Great Grandmother. And experiencing love, overcoming hang-ups, and getting drivers' licences are just as high on the priority lists of modern young people as they

were a generation ago. We can learn from our Christian grandmothers. We can learn from some of their attitudes and choices the ones that resulted in the positive aspects of their lives. But there are differences.

We now live in a society where male/female roles are in non-stop flux, where there exists the scientific potential for a Big Brother type of mind control, and where laser technology and space exploration have resulted in a brand new vocabulary. How does today's Christian woman relate to a constantly changing culture and, at the same time, find fulfilment for the same desires that her "foremothers" had? Will today's typical female end up simply varying the mediums of failure by drowning her sorrows in barbituates instead of alcohol? Will she sit idly by and concede defeat in fear of nuclear war, pollution, and annihilation of the human race? Will she use her body to advance her causes and become the mindless sex object she condemns and abhors?

North American females have come too far (a long way, baby) to succumb to pressure in such helpless, unimaginative ways. Just look around. Job equality is on the way, educational opportunities are multiplying like rabbits, and high-pitched voices are being heeded all across the country. All around us there are murmurings that, on the verge of tomorrow, females are realizing that merely waiting for the future to come is no longer an intelligent possibility. The contemporary Christian woman has both the power and the ability to make a new, dynamic impact on homes, communities, and churches.

Being a happy, secure Christian woman in the midst of a world of fast foods and quickie abortions is no accident though. There is frustration, dissatisfaction, and guilt all around us. It works like this. First, the North American woman was told that she must lose her identity in housework and motherhood. Next, she was told that she must pursue a career and seek gratification in a swinging, single lifestyle. (This is a real problem if she has already instituted the first instruction.) Then, there came other ideas — that it is selfish to opt for a marriage minus offspring and/or job, or that career-minded females are egotistical and un-Christian. All of this to be a "real woman." The trouble with such a multiple choice of contradictions is found in the phrase "she was told." *Who* told her remains one of life's eternal mysteries, probably falling somewhere in a "they did" category. Whenever "they" tell people what to do, it is time to grab a Bible — quick!

Jesus, Liberator of Women

There is a solution to the Christianity/twentieth-century female dilemma. The people who pound their Bibles and preach against female freedom should read a little further. In reality, Jesus Christ did more to liberate the first century woman than the most idealistic of modern revolutionaries. The message of scripture is that all people are equal in God's love and that all people must be set free — free from moulds, free to find their own unique "best for me" lifestyles in communion with Almighty God. No stereotypes. Today's Christian woman is doing things that have nothing to do with gender. This does not mean

that she engages in contact sports for the sake of engaging. Rather it means that she chooses to do what is right for her. Freedom to be. Freedom to discover and become the unique individual God created her to be.

It is not easy for a woman to balance individual needs, family needs, and the broader needs of her community, church and world. That is exactly why she needs God so desperately. God, who is love, is the only one who can help her do this. God in her. That is the way to live in today's world and fill the same kinds of needs that Grandmother had...and now, if you will

excuse me. I was in the middle of a story. Let me see, where was I? Oh yes, I had just asked the kids if they had ever heard of the "twist," and they asked me if that was some kind of licorice stick. Suddenly, I saw a strangely familiar, almost forgotten glimmer in their wide-eyed, innocent faces. And I laughed. Thank goodness, some things never change.

MRS. TURNER is a free-lance writer from Middletown, Ohio, U.S.A.



In Defence of Happy Ministers' Wives
(continued from pg. 15)

career. I know that everyone does not see it in the same light. When I entered hospital for the birth of our first son, the admitting nurse asked my occupation: "Minister's wife," I told her. She wrote down "housewife." Yes, housewife I am, but I am also the minister's most ardent fan and severest critic; not the assistant minister, but the minister's assistant. My husband and I work together as a team and together we believe that we can present a more total ministry than could either of us separately.

The third necessity for happiness in the manse is the congregation.

Two years ago, we made a visit to my husband's homeland of Taiwan and there I saw congregational expectations that far exceed those of the average Canadian church. There the wife is expected to take an active part in all church programmes. Her absence would be far more conspicuous than would be that of other church members. Being musical is not just an asset; it is almost a requirement. The congregations seem to believe that her top priority is serving the church rather than her family. (It was suggested that this pattern came about because of the hard-working missionary wives of the early church in Taiwan!) A man would find it difficult to hold a position as a pastor there if his wife were not willing to be the assistant pastor.

No Pigeon Holes: Great Rewards

By contrast, it appears that Canadian Presbyterians have lost most of their expectations of the minister's wife through first-hand acquaintance with a variety of them — some of whom could and did; some who couldn't or wouldn't — and they have come to accept that ministers' wives are as individual in their service to the church as is any member of the congregation. Thus, someone like me is free to teach Sunday school and type the church bulletin and make lesser contributions in some other areas. Indeed, I believe the ladies of the congregation and I thrive on a mutual relationship: I give what leadership I can in church activities and they teach me what they can of home-making skills.

We have just come through the happy-sad process of relocat-

ing and leaving behind three congregations whose individual members have become very dear to us. They were to us an extended family: I have beloved sisters in Christ; my children are supplied with aunts, cousins and grandparents. Our people saw us through important milestones in our lives and shared our joys and sorrows. They were generous in expressing appreciation and in overlooking our shortcomings. What criticisms and complaints came our way were often justified for we are of the human family and make mistakes too. Some of the mistakes and oversights we know about, but many we may never know of because kind hearts have buried them for ever.

We moved to our new pastoral charge in the expectation that God's people would be the same there, and we have not been disappointed.

I am not an "unpaid servant of the church" any more than is any other professing Christian. Servant I hope I am, but certainly not unpaid! In addition to the personal satisfaction that I receive from doing work that I enjoy, I am paid in rich friendships. I have been the recipient of more acts of kindness than it will ever be possible to repay.

We began our ministry with a good marriage and a sense of calling and God has blessed us with supportive congregations.

These are *my* three "essentials." Perhaps others would list the same and more; or completely different ones. I feel confident though, that I am not alone in claiming that there are those whose joy it is to be ministers' wives.

It is unfortunate when the impression is given that we can be happy in spite of being married to ministers. It reflects poorly on the gospel we seek to proclaim; it reflects poorly on our husbands; it reflects poorly on the congregations we serve. We are happy because of the gospel, because of our husbands and their profession, because of the congregations among whom we work.

Life for us is not always joyful and satisfying. We too have problems, disagreements with our husbands, headaches and sore feet.

Yet we share our husbands' vision for the Church and rejoice that we can have a part in it. Our deep-down happiness comes not *in spite of* but *because of* our husbands' profession.



YOU WERE ASKING?

Q. *Recently I read a story about the sick and starving children of Bangladesh which moved me to tears (one child dying every 30 seconds.) An appeal was made in the name of Jesus for money for inoculations and vitamins. I can't see the point of it. It's like using a band-aid when surgery is needed. Should the Christian support these appeals? Should the Christian work instead for political change? What is the Presbyterian church doing in Bangladesh?*

A. It is good to know that the story of human need can still touch the heart of humans around the world. This is because Jesus asked us to have concern about the hungry, the naked, the down-trodden, the diseased. Where do you think all the ideas about political reform came from — from Jesus Christ. There would not be a thing done for the hungry, the diseased and so forth without Christ. He is behind all of this.

I find that many who talk a great deal about the church not being involved are themselves never among those who say, "Take what I have and share it in His name." It is easier to talk than to give. You know the poem, "I am only one but I am one," so why shouldn't we support every worthy appeal that we can possibly support? We start by giving to the budget of our own church so that our workers may not suffer from lack of the sinews of war. After that let us give to every reliable appeal. Suppose we can only pay for one inoculation or 100 vitamin pills, at least that is just a little better than nothing. The boy who gave his lunch to Jesus might readily have thought this is like "a band-aid when what is needed is surgery" but he gave the lunch and Jesus did the rest. One inoculation might save one child.

Our church led in the movement to get supplies to Bangladesh, and we did a great deal. Write to the Rev. George Malcolm for a statement on what we are

doing at present. Address your letter to the Board of World Mission, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7. I thank God that you were moved by the story of the tremendous need.

Q. *Should new members who are being received into the membership of the church at a Communion Service be present at that service?*

A. May I quote from the Book of Common Order which I use very often, "Those who profess their faith in Christ, and desire publicly to confirm their Baptismal vow and to be received into full Communion, shall be admitted by the minister and elders in the presence of the congregation." I think that is quite explicit.

Q. *What creeds are recognized by the Presbyterian Church?*

A. Thank you for sending me a copy of an Order of Worship which was used recently at a meeting which you attended. It was kind of you to do this. I share your displeasure at many of the "so-called creeds and litanies" that have current vogue. It seems of the writing of litanies and creeds there is no end. I think you should have objected to that which gave you concern as soon as it was used and asked for an explanation. It might have contributed very much to the service and relieved the minds of many others who were not "too happy."

The basis of the Presbyterian creed goes back to 1643 when the Parliament of England appointed 151 laymen, clergymen, and church scholars to draw up a system of Reformation doctrine and government. They laboured for six years, holding 1,163 sessions, and produced,

among other important theological works, the Westminster Confession of Faith, which is recognized as the creed of Presbyterians. Most Presbyterians accept also the creeds of the early undivided Christian Church — the Nicene and the Apostles' Creed.

Q. *Do Presbyterians believe that Christ is physically present in the Sacrament of Holy Communion?*

A. No. Presbyterians believe that Christ is spiritually present in the Lord's Supper. Presbyterians do not believe that Christ is offered up in the Sacrament to the Father, or that any real sacrifice is made. The Sacrament is a commemoration of the sacrifice of Christ once offered for all men.

The Westminster Confession of Faith expresses the doctrine in this way: "Worthy receivers outwardly partaking of the visible elements of this Sacrament do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all the benefits of His death, the body and blood of Christ ...really, but spiritually, present to the faith of believers..."

May I say through these pages that if you wish me to reply to a question you must be prepared to sign your letter. It gives me pain that you take issue with some reply or other but do not have the character to sign your name. You are entitled to your opinion. I express my own opinion and nothing more and I respect your thoughts and opinions, but please have the decency to sign your name to your letters. Have a good time and look on the bright side of life!

C.R.B.

SEND QUESTIONS TO: Rev. Dr. C. Ritchie Bell, 648 Main St., Lachute, Que. J8H 1Z1. Include name and address, for information only.

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REVIEWS

books

RHODESIA

by Robin Moore.

Condor Books, New York. Thomas Nelson & Sons (Canada) Ltd., Toronto. \$2.25.

To comprehend the dimensions and the rationale of the assaults on Rhodesia during the past 14 years, by the "Third World," by the Soviet "Comintern," and by the governments and liberationists of the English-speaking nations — first through propaganda, and since 1973 through the financing of armed aggression — requires a geo-political and historical knowledge and awareness, and a capacity for attention to world events, that few people possess.

THE MAJOR TRIBAL GROUPINGS IN RHODESIA WITH APPROXIMATE PERCENTAGE OF AFRICAN POPULATION

NDEBELE ORIENTATED TRIBES		
Tribes	Percentage	No. of Chiefs
1 Ndebele	14%	44
2 Kalanga	5%	3
SHONA ORIENTATED TRIBES		
Tribes	Percentage	No. of Chiefs
3 Rozwi	9%	20
4 Korekore	12%	20
5 Zezuru	18%	22
6 Manyika	13%	9
7 Karanga	22%	35
8 Nda	3%	11
OTHERS		
Tribes	Percentage	No. of Chiefs
9 Tonga	2%	27
10 Venda	1%	6
11 Shangaan	1%	5

NOTE

1. The three above divisions are based on historical fact. They do not necessarily mean that a modern African from the KALANGA group, for example, automatically considers himself to be NDEBELE orientated in matters of politics, sport or any other aspect of organized life.
2. Some of the above groups have further sub-groups. The NDEBELE, for example, have 12 such sub-groups, the ZEZURU have 8, and the KARANGA have 15.
3. The SHONA language group has approximately 65 sub-groupings.

Someone who can make sense for the layman out of this ordeal deserves the applause of those interested citizens confused by conflicting news reports, and deserves the gratitude of those politicians and civil servants who are required to deal with some aspects of the battle against Rhodesia without either first-hand experience of that country or its diverse Bantu, European and Asian peoples. (See map, below, of the linguistic and tribal divisions.)

With his publication of *Rhodesia*, the American-born author-journalist Robin Moore has accomplished precisely this feat, and with the clarity for which he is noted. His best-selling documentary, *The French Connection*, about the international drug-ring smashed by New York police, was made into a suspense film shown around the world, as was his famous Viet Nam war-story, *The Green Berets*. What made these two accounts so gripping for their international following of readers and film-viewers was partly Moore's obvious skill as a story-teller, but more particularly the author's thorough-going on-the-scene immersion for months and years gaining first-hand experience, which he has distilled into his remarkable accounts.

His latest documentary reflects this wide-ranging investigative research and close scrutiny of the forces engaged. The

opening chapter, titled "Going Into The Last Act," reviews the preceding stages of the Rhodesian drama. Following chapters cover "The Tribesman"; the Armed Forces (80% of which are comprised of Bantus ("blacks")); the strategy of the Terrorist Leaders outside Rhodesia, and the grisly sadism of their planned terror. Also included are evaluations of the "enduring Rhodesian," and the young men and women from overseas who have paid their way to enlist for Rhodesian service in this war.

A stop-the-press Appendix (November 1977) contrasts the media-myths about Rhodesia with the country's living reality. Through all this, Moore consistently interweaves the complexities, so that the reader's understanding is stirred, and comprehension enlarged, regardless of one's political ideology or leanings.

There can be no doubt, however, about the author's sympathies. His concern and compassion are for the threatened future of the skilled and educated urban Bantu artisans and professional people, thousands of whom have graduated from the Rhodesian polytechnical colleges and from the University of Rhodesia in the past 20 years. He is equally concerned for the lives of the some four million rural-dwelling Bantus, of whom over 60% are children under 15 years. Their schooling has been tragically dis-



rupted in the past two years of terrorist incursions into the Tribal Trust Lands on the Zambian and Moçambique borders.

As war-correspondent with the Bantu "troopies" — regulars, commandos, and air crew — Moore writes of the devastating blow the terrorists have dealt to Bantu parents all over Rhodesia by their systematic murder of white and black missionaries, and the burning of Mission Schools and District Council Schools built by the various Bantu tribes. Bantu parents, whose hope for their children centres on their education, are in despair.

"The destruction of the schools and waste of parents' hard-earned money, the terrifying of the children, the interruption and possible cessation of their education, are all being brought about by the leaders of the 'Patriotic Front' (Joshua Nkomo and Robert Mugabe,) whose efforts are repeatedly rewarded by the U.S. and British Governments in the form of promises and guarantees.

"As one parent observed, no matter how good our educational system is, and our Rhodesian system is unquestionably the best in Africa, it cannot help our children make up the precious years they've lost — the best learning years of their lives."

In the past two years of terrorist border attacks from Zambia and Moçambique, "ten percent of the non-government schools for Bantus in Rhodesia have been closed. In 1977 alone, 356 primary schools and 11 secondary schools have been destroyed or forced to close, while 55,893 primary school children and nearly 3,000 secondary school students have lost their schools. Primary school teachers now jobless number 1,599."

Reasons for the terrorist concentration on tribal schools with accompanying torture and destruction are horrifying yet brutally sensible in terms of their plans for the future — after their conquest. The grim purpose of the kidnapping of many hundreds of school children aged 11 to 15, both boys and girls, and their imprisonment in training camps in Zambia and Moçambique is likewise explained.

It is a world tragedy, Moore believes, that the U.S. and British governments have failed to support the Government of moderate blacks (Bantus) emerging in association with Rhodesian whites in Salisbury — one that more than fulfils all the original demands made by Britain in 1965. There is still time, says Moore, to help these people forestall the reign of terror planned for them by their Soviet armed and trained invaders. If we do nothing, says Moore, "then we shall have connived in the destruction of the

only truly multi-racial state in all of Africa, and shall have surrendered one of the richest pieces of real estate in the world to Soviet-Cuban hegemony."

Jean L. Howson

J.L. HOWSON, librarian and teacher of English at Forest Hill Collegiate, Toronto, spent part of the summers of 1971 and 1975 observing and teaching English (as their second language) in Bantu primary and secondary schools in Rhodesia, and has since kept in touch with teachers and librarians she met in that country.

THE EMERGENT GOSPEL:
THEOLOGY FROM THE UNDER-
SIDE OF HISTORY

Sergio Torres and Virginia Fabella,
editors.

Orbis Books, Maryknoll, New York,
1978. Price: \$6.25 pb.

For most of us theology is something preachers learn in college. It is a body of knowledge, grounded in the scriptures and developed by the church. To learn theology is to master the information; to do theology is to apply that information to our lives.

But for the contributors to this book theology is something quite different. The book is a collection of papers presented to an ecumenical gathering of theologians from Asia, Africa and Latin America held in Tanzania in 1976. For these men theology is not a body of knowledge learned in school; to think theologically means more than to understand the tradition or the Bible. Thinking theologically means understanding the world in which we live as Christians; doing theology means acting in this world in the light of God's revelation in Christ.

But they come from different worlds. The book opens with the Africans talking about African theology. How does one develop a Christian understanding of Africa that is intelligible in African terms? It is not a new problem; the church went through the same process as soon as it was clear that most converts were Greeks. A message which had been developed by Jews for Jews had to be recast for the Greeks, a people from a very different culture. But no evidence survives of second century theologians gathering in conferences to discuss their procedures; they just went ahead and preached. One suspects that more African theology is being developed by ordinary ministers and lay preachers in thousands of villages around the continent than is worked out in learned symposiums.

Nevertheless the problem is real. The men who went to Tanzania come from the educated elite of the African churches, the people to whom Christians will look for theological leadership. Their problem is that they find it difficult to act with the spontaneity of their less educated colleagues or the theologians of the early church. The Fathers grew up in the society to which they spoke; they had been educated in its schools, they knew no other way of thinking. But African theologians went to school with the West; they have become dependent on the western intellectual tradition. When they think theologically they think the way we do, and it doesn't fit the society in which they must preach. In the relatively serene atmosphere of East or West Africa theologians can take time off to talk about methodology, but in South Africa the crisis is upon them, and from that crisis has come the most creative thinking.

The basic fact of life for black South Africans is being black and oppressed. Therefore the central theological affirmation is that God wills the liberation of the oppressed. Black theology is a variety of liberation theology, a variety which deals with the specific problem of gross racial discrimination. Deliverance is, as it were, not from sin in general, but from this particular sin, the sin that haunts modern South Africa. God is on the side of the oppressed. But, they are quick to point out, it does not follow that the oppressed are on the side of God. Deliverance from oppression by a white minority does not mean that the majority will be free to become oppressive in their turn. It does mean first that the whites can only be delivered from their bondage to racism when the blacks are free to be fully human beings. It means secondly that both are then free to build a society in which nobody is oppressed. Not only will racial discrimination have been abolished, but there will be no opportunities for oppression by class either.

Deliverance from bondage is a theme which runs through the entire book. It is true that the Africans could spend a good deal of time talking about developing an African theology, quite apart from the specific problem of South Africa. But it is also true that the Indians, whom one would expect to be preoccupied with traditional theological problems come in the end to deal with liberation. J.R. Chandran's survey of Christian theology in India makes this point quite clear. From the days of the pioneer mission-

(continued)

aries theology in India meant the relation of Christianity to traditional Indian religion. This remains a valid problem, though handled now by way of "dialogue" rather than confrontation. But increasingly Indian theologians are turning their attention to the liberation of the poor in a country badly divided not only by religion, but also by class.

If bondage in India is largely indigen-ous, the realization that in Latin America it is largely imported proved the turning point in their thinking. When Latin Americans put their minds on social problems in the 1950s they were reformist. They believed that significant reforms in the existing social structure could bring about a decent way of life for the desperately poor. But in the sixties they decided that the root cause of their troubles was a system based on an alliance of the traditional Latin American ruling class with the great multi-national corporations. At that point they saw themselves locked into a system just as oppressive, though not as racist, as anything in South Africa. Reform of such a system was impossible; they became revolutionaries and liberation theology was born.

The starting point, says Gustavo Gutierrez, is identification with the oppressed. Liberation theology is something that grows out of working with the very poor in their struggle for a decent human existence. It comes from the inter-action between their struggle and the word of

God. Salvation then is something that encompasses the whole man, deliverance from bondage of all sorts, beginning with the system that makes life less than human.

These men make no bones about their commitment. They are committed to theology as written from "the underside of history," theology as the explanation of oppression, theology as proclamation that God wills their liberation. In other words theology is inevitably biased; it will reflect the situation of the theologian. The detached, academic theology common in Europe and North America will be the theology of the privileged, if only by default. Either it will defend the *status quo*, or by ignoring it, will leave the wealthy secure in the possession of power. But because the Bible is about liberation, the liberation of the whole man for a truly human existence, valid theology must begin with the identification with those who are in bondage.

It is a provocative and potentially disturbing book. One may agree with neither their theology nor their sociology, but it remains an authentic expression of the thinking of many of the most creative Christians in the developing countries. We must deal humbly and sympathetically with their concern and their thought. Perhaps the most disturbing thought has to do with why this book happened in the first place. These men came together because the theology they learned in school was of little use to

them. It simply did not fit: it spoke neither to their needs nor those of their people. The church, it seems, is most creative when it is least at home. What does this say to us? Are we so secure that we can import our theology, pre-cooked, from New York or Edinburgh? Or are there stirrings abroad in this land, signs of a theology that speaks to us in Canada, we who are both rich and still "developing"?

Geoffrey Johnston

THE ST. ANDREW'S CHRONICLES by Gerald E. Boyce.

The history of Presbyterianism before 1879 in the Belleville-Hastings County-Quinte area of Ontario has been written by a teacher of history who lives and works in Belleville. The focus is upon St. Andrew's Church which had its beginnings in Belleville in 1822. The story of that congregation and of related events in the area is seen through the eyes of an imaginary chronicler, although the events and persons are historical. It is well illustrated with excellent photographs.

This hardback book is available at \$9.95 per copy, including postage, from St. Andrew's Presbyterian Church, Box 1074, Belleville, Ont. A bibliography and notes by the author may be had for \$1.00.

DeC. H. Rayner

VITAL CHURCH MANAGEMENT

Philip M. Larson, Jr.

John Knox Press, Atlanta, 1977.

Price: \$8.75.

If you are a person who likes "how to do it" books, you should like this one. However, like most books of this kind, it tends to oversimplify and paint things in black and white. A successful church is promised to all those who apply the sermon on the mount with liberal doses of good old American hustle and sweat. The author claims that the principles behind successful work with young people have *never* changed. He even provides us with the top ten of both indoor and outdoor games for youth.

The book is geared primarily to those who work in a "normal" church setting. There is not much here for the experimenter. For some, it will therefore seem overly building-and-church-structure orientated.

The author covers a wide range of sub-

jects — counselling, finances, the church secretary, personal faith, building a new church, adding new members, etc. When you consider that the book is only 120 pages long, you can see that none of the subjects are covered in any great depth, despite the author's gift of working with an economy of words.

Having said all of that, I still like this book, and wish that I had something like it twenty years ago. It will be particularly useful to the recently-ordained. It is full of useful suggestions about planning in general, and ministerial scheduling in particular. He makes the claim, with some validity I think, that many ministers are not so much over-worked as under-organized. Many of his suggestions I have put into operation with profit, but only after considerable trial and error and some pain. This book would have helped to eliminate at least some of the error.

The author, Philip M. Larson, Jr., has been in the active ministry for twenty-six

years, and writing material on parish administration for a decade. He presently writes a column in the *Clergy Journal*, formerly *Church Management*.

John Congram

THE CHRISTIAN WRITER'S HANDBOOK

by Margaret J. Anderson.

Fitzhenry and Whiteside, paperback, \$6.55

This is a book full of practical advice which covers every aspect of the writing and publishing process, from discovering ideas to submitting manuscripts to organizing a filing system. There are also "challenge assignments" at the end of each chapter. The beginner will find this handbook invaluable, the experienced writer will discover ideas and bits of information that help put things together.

DeC. H. Rayner



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LETTERS

(Advertisement)

(continued from pg. 9)

political affairs of another government of which we know so little. What has been fed to the world about the Ian Smith government has been distorted. I know this because I have been able to learn at first hand some of the complex issues at stake from my wife's two brothers, native born Canadians; one has returned after 35 years in Rhodesia.

2. May I suggest that before such a plan as recently announced is implemented, that the World Council of Churches as directed by your membership, seek by prayer and the Spirit of Truth to ask for some further guidance in this matter. In effect, what they propose is to put arms and ammunition in the hands of an irresponsible group, or groups, to provide the incentive to murder. This, at a time when the Smith government is at last trying to work out a solution to those issues which will make for a stable government.

3. This, sir, is one of the most objectionable forms of discrimination against a White minority. If this is to be the policy of my church, I suggest that the motive is purely one of self advertisement, and must bring discredit upon it. Let us hope that this plan is quashed as soon as possible. If not, then I feel the Presbyterian Church should not be associated with it."

*G.G.M. Carr-Harris,
Oakville, Ont.*

Government and 29 of them are military dictatorships.

South Africa is one of the 5 democracies. The very fact that the South African Council of Churches can be active as it is and can receive funds from abroad ought to tell you something. Dare I ask if the Committee on World Refugee Relief considered assistance for the Jewish minorities which are being oppressed in Russia? There is evidence of thousands and thousands of opponents of the regime in China being liquidated. Are we taking a stand in that matter? On the contrary, Dr. Ted Johnson glorifies the New China. Has the Committee, or the Council of Churches, taken any action with respect to Cuban involvement with terrorist movements throughout Africa? Has there been a demand that Canadian banks and Canadian firms refuse to do business with Cuba? The Reverend Dr. R. Ivany, an Anglican Canon who is the Ombudsman of Alberta recently asserted: "The Church has no place as an opposition to Governments or business, promoting the views of a few to the detriment of many. What the Church leaders have not yet discovered is that the minority groups can, and have, manipulated the Church."

In the last year or so there has been formed an organization called The Confederation of Church and Business People. The Confederation has prominent Church leaders as well as prominent business leaders, and many who subscribe to its aims do so because they question the right of committees to take political action without any authority from the memberships at large to do so. I doubt very much whether they could gain a mandate to do so if a referendum were held and these matters seriously discussed at the congregational level.

I have to say as kindly as I know how that I reserve the right to withhold funds if in my opinion they are to be diverted to uses for which they weren't given in the first place. Our church's Mission Programme is well known and on the basis of this programme I am committed to raising our budget. To spend the money so raised for purposes not within the advertised programme is in my view a misapplication of funds.

*William S. Thompson,
Oakville, Ont.*

(continued)

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By What Authority?

In the July/August issue you have included an article about a letter to the South African Council of Churches and you added an editor's note to the effect that a donation was made to something called the Toronto Committee for the Liberation of South Africa. This article raises several questions for me. The first, is, by what authority were funds donated by me, or which I helped raise, given to a Communist-approved, if not sponsored, agency? The second question is, what do they mean by the "liberation" of South Africa? Do they mean liberation in the sense that Uganda and other African countries have been liberated? Of 49 countries in Africa, 44 have one-party

Stones and Scorpions

Will The Presbyterian Church in Canada ever stop chanting, 'We're gonna die?' The May issue of *The Record* on the state of the church leaves the clear impression that our days are numbered. If such a dismal attitude is widespread, then we deserve to die.

The message seems to be, 'It's doom and gloom, folks, so tighten your belts, empty your wallets (preferably on the nearest offering plate,) and evangelize.' I suspect that the 'evangelizing,' however, has little to do with good news. Rather it's liable to be a desperate kind of recruitment, one that pleads for people to jump on our bandwagon so that it can keep going.

'Man's chief end is to glorify God and enjoy him forever,' says the Shorter Catechism. It seems that we are not ready for that. First, apparently, we must attain a certain level of giving or a particular number of members.

Our attitude conveys a message, and perhaps it's something like this: 'Come and join our gang. We offer you stones and scorpions. Perhaps one day there will be bread and fish, if enough of you join. But don't hold your breath.'

Humbug. I don't know what this is, but it's not gospel. Who needs it?

(Rev.) Glenn Cooper,
Point Edward, Ont.

Ed note: Some thought that the issue was too optimistic!

Surely the question is not the survival of the Gospel but of the effective Presbyterian acclamation of it. Two or three Presbyterians glorifying God and enjoying Him forever will no doubt rejoice in the Knowledge of Christ's presence but what pretence can they offer as proof that they represent a living tradition or denomination?

Parallel Problems

I was very pleased to read the present (July-August) issue with notes and reports on your Assembly. It appears that our own Assembly in New South Wales faces much the same problems. I have recently come to a parish which has had to start more or less all over again after the Church Union business just 12 months ago, coming from a well-established parish to one which really means to go on faith — strength to strength.

(Rev.) D.F. Murray,
Roseville, N.S.W., Australia.

Shock and Incredulity

It was with a great deal of shock and utter incredulity that I read your editorial in the July-August *Record*, announcing the appointment of Dr. Pater to the Chair of Church History at Knox College. The Board should have realized that such a colonial mentality is no longer popular, or acceptable, in Canada. I am distressed to think how little understanding the Board members must have of contemporary Canadian society. It would be simply inconceivable in any other country that a foreigner, especially one from a different denomination, be invited to teach the natives their own church history. Perhaps an argument can be made for importing professors in, let's say for example, the area of biblical studies (although other things being equal, preference should be given here as well to Canadians); but in church history? Honestly!

It is unfortunate that the Board did not comprehend the fact that the question is not just one of international scholarship, but also one of expertise in an area. To dramatize the point, one does not hire a plumber to wire his house. I challenge the Board to show that Dr. Pater has the necessary expertise which enables him to teach, indeed be a leading authority on, Canadian Presbyterian Church History, and explain how that history has developed within the broader context of Canadian history. Furthermore, I challenge the Board to show that Dr. Pater's qualifications exceed those of the highest rated Canadian under consideration for the job. I believe that this can be done within considerations of confidentiality, as a person's academic record is usually well known in the academic community to which he or she belongs. There is obviously a need here for the membership of the church to audit the actions of the Board.

Gordon Strain
Vancouver, B.C.

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Burned at Burns

Having read quite recently Dr. Andrew Herron's very fair and positive review of *The Reformed Book of Common Order* in the Church of Scotland's "Life and Work," I was disappointed to read Dr. John Barclay Burns' unfavourable review of the same book in the July-August *Record*.

Dr. Burns did not have a good word to say about the RBCO, yet the book which he "cannot in all conscience recommend" is based on the Book of Common Order of 1562 (the so-called "John Knox's Liturgy"), the Directory for Public Worship of 1645, and the Second Prayer Book of Edward VI of 1552. Thus the RBCO seeks "to be faithful to the truths of the Scriptures which were brought to the light of day at the Reformation." (p. vii)

The RBCO affirms the Reformed faith, the biblical doctrines rediscovered and expounded by Luther, Calvin, Knox, Cranmer, and a host of others, set forth clearly in the Westminster Confession of Faith and still precious to many Presbyterians. Such teachings as justification by grace through faith, the atoning work of Christ, the sin and inability of man, election (which is not a "quaint theological anachronism" but the teaching of our Lord and His Apostles—cf. Mt. 11:25-27; Jn. 17:2,9; Acts 13:48; 2Thess. 2:13), effectual calling and the covenant of grace (the RBCO baptismal services are permeated with covenant theology) are much to the fore in this book. Throughout the book there is a strong emphasis on the necessity for personal faith in Jesus Christ. A non-Christian listening to these carefully-worded services would be challenged to "trust in the righteousness of Christ alone." It is as though (to adapt Dr. Burns' words) the church were "the ark of salvation inviting the world aboard, with love."

There are no prayers for the dead in the RBCO of the kind found on p. 176 of the 1940 Church of Scotland Book of Common Order, nor of the kind seemingly recommended by Dr. Burns in his article on "And Death Shall Have No Dominion" in the March, 1978 *Record*. (There are not even any prayers "commending" the dead to God, if that is really something different.) When we consider that there is no purgatory (where sinners can "develop" into saints), and that the spirits of just men made perfect are with Christ, and that prayers for the dead are

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not commanded in Scripture, it seems that prayers for the dead are not only unnecessary but wrong. So thought Calvin (Institutes III V. 10) and the Westminster Assembly (Conf. XXI.IV).

The absence of prayers commending the dead to God does not make the RBCO's funeral service gloomy. To be sure, it refuses to gloss over the reality of sin and judgment, but it also speaks of comfort, hope, courage, and even of joy through Christ's resurrection and triumph over death. Incidentally, the funeral service nowhere refers to "the elect," but makes frequent mention of "those whose trust is in (Christ)."

The authors of this little book have indeed not "progressed" beyond the theology of the Reformation, but this is not due to "obscurantism," but rather to their concern for faithfulness to the teachings of the Word of God.

(Rev.) John P. Vaudry
Orangedale, Nova Scotia

I, for one, was disappointed to read John Barclay Burns' "review" of *The Reformed Book of Common Order* in the July-August Record. I am not advocating that Dr. Burns be denied a forum for his views; nor am I suggesting that the RBCO is better left un-reviewed. What I am convinced of is that the RBCO is *still awaiting* adequate review in our Record. Dr. Burns, in reviewing the RBCO, has quite clearly "seen red" and has consequently dealt with it and its compilers in terms of epithet and invective. This method of review tells us much more about Dr. Burns' own pronounced liturgical views than it does about the slim volume entrusted to him for scrutiny. All this is a great shame. The publication of the RBCO is a major event—heralded as such by the Rev. Dr. Andrew Herron, former moderator of the Church of Scotland, in a remarkably candid review in the April, 1978 "Life and Work" (Church of Scotland monthly)—attested to by the fact that in a matter of months the first edition of 1,000 copies has been exhausted and a second called for, (no small matter when one remembers that ministers are very nearly the sole purchasers.)

As one who has already purchased and used the RBCO, I would wish for it a much wider circle of readers than the "tiny, vocal minority" forecast by Dr. Burns. For its size, it is easily the most informative book I have seen on the development of Reformed worship. Again and again, the RBCO compilers attempt,

in connection with the orders of service, to make clear what the actual Reformation practice was, so that we can gauge for ourselves the quality of developments up to the present day. Even those who might not find all RBCO services to their liking would do well to avail themselves of this historical material, for it would be a great asset in these days of liturgical experimentation when at least some innovations are being proposed on debatable foundation and precedent.

(Rev.) K.J. Stewart
Waterloo, Ontario

Youth and Christ — An Appeal

Being a P.Y.P.S. leader in Ottawa, I've noticed it's hard to get youth into the church, and involved in the church, i.e. Young Peoples.

The church which I attend has a small number of young people. The majority of them seem only to come because their parents make them come. As a youth myself, I find I become closer to Christ and have become a regular member through involvement, not only involvement in church but also involvement with external church affairs (Inter Schools Christian Fellowship).

In trying to attract youth to Young Peoples, we've imported young people from other groups. It is our hope that in seeing other young people interested our own will become involved. The real problem is my church has a majority of older people and the congregation will eventually die. I do realize that one church will not destroy the church of Christ, but I do feel that the older people as well as young people should reach out and bring younger people into the church. I do realize, also, that older people need Christ and religion as well as youth, but we are the future "grown ups" and must help other people turn to Christ and support him in days to come.

I feel that non-Christian kids live such a boring, wasted, and unfulfilled life. It seems to me that they have the same routine for life, day after day. They need drugs to keep their minds off today's problems: if only they had Christ . . . In talking to an older Christian friend, I noticed something she said to an atheist, "If I'm wrong, and there is no Christ, well I had a very good life; but if you're wrong, which I know you are, well you're lost."

After all, the only reason we were put on this earth was to praise God, and to

tell others, as well as to acknowledge Him. It is too bad that kids today can't realize this. Those who choose to take their own ways, die; but those who choose to love Him with all of their minds and hearts gain eternal life. It's sort of a bargain, like buy one and get one free, but an awful lot better.

I feel that if a church has a loss of young people, the minister should appoint a hard working, loyal, young Christian to form some sort of youth group to attract young people.

The lack of youth just might be in the area where the church is located, but there *are* youth; it's just a question of getting them into the church, to Christ, and involved. I think the greatest enemy of the church, for youth, is boredom: "Who wants to sit for an hour and listen to some guy talk about another guy who lived 2,000 years ago," some youth said. I think involvement is the answer.

Another problem which I find is commitment. In one case a youth said he would do something, as a matter of fact promised twice, and backed out at the last minute, leaving Young Peoples in the dark. The first bible study held was on commitment. It went well.

At a coffee house held as bait in the beginning of the year, we attracted some 60 people, which proves that there are youth around.

Someone mentioned to me, that if one hundred dollars were offered to every youth every time he or she attended, the church would get an excellent response. How many would be dedicated Christians? They might be rich, but probably none would be Christians. If they need to be paid to come to church, what's the sense of even coming?

Don't get me wrong if it looks like I'm saying that all Christian kids are bad, because there are a number of Christian youth who are dedicated, but you see we need more.

From what I've heard, the P.Y.P.S. in my synod is low in attendance. Maybe if work starts in the church, the P.Y.P.S. will grow.

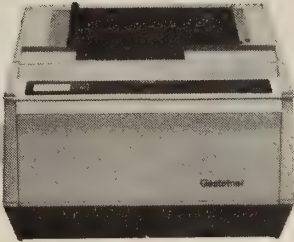
My plea is that all churches look at their youth interest and act accordingly. Please get youth involved. If there are any criticisms or ideas, please feel free to write to Paul Morphet, 337 Knox Crescent, Ottawa, Ont., K1G 0K9.

Paul Morphet,
Ottawa, Ont.



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BUDGET FIGURES

Receipts from congregations for the budget of General Assembly totalled \$1,442,817 on August 30, as compared to \$1,268,776 for the first eight months of 1977.

The W.M.S. (W.D.) contributed \$218,750 and the W.M.S. (E.D.) \$31,000 in that period to the work of the Board of World Mission.

Expenditures to August 30 amounted to \$2,884,094 as compared to \$2,964,124 spent in the same period last year.

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Frank J. Whilsmith, National Director

P-9-78

Pine Hill: 1878 - 1978

It will be one hundred years on November 6th since the then Presbyterian College, Halifax, opened its doors for the first time in its recently acquired property, which even then was known as Pine Hill. Since coming to Halifax from Truro in 1848 the college had occupied premises on Gerrish Street in the centre of the city, but after the Church Union of 1875 new and more commodious quarters were needed.

Finally, after many inquiries the property known by its owner's name as the Albro Estate was purchased in 1878. It comprised some nine acres of land on the North West Arm, together with a large house and several other smaller buildings, in what was then a rather remote suburb of Halifax.

The Albro House for the 1878-79 session, and for many more thereafter, accommodated the principal, Dr. McKnight, and his wife, along with 18 students; it also afforded facilities for the library and classrooms for lectures. Subsequent developments provided houses for the faculty on campus, a separate library and classroom building and latterly the new St. Columba Chapel and classroom block. The old Albro House was replaced in 1955 by the new students' residence. Since 1971 the property has housed the Atlantic School of Theology.

The hundredth anniversary will be celebrated on Sunday, 5th November, 1978, with a Service of Thanksgiving in St. Matthew's United Church, Halifax. Special guests will include the Moderator of the United Church of Canada, the Moderator of the 104th General Assembly of the Presbyterian Church in Canada, and three former United Church Moderators who are graduates of Pine Hill.

Book Awards

A National Religious Book Awards programme is now sponsored by Religious Book Review and Omni Communications (compiler of the National Religious Bestseller lists). An outstanding panel of judges chose winners in three categories from over 160 books that were nominated.

The winners of this year's program are: *A Severe Mercy* by Sheldon Vanauken (Harper and Row, San Francisco) — the Popular Book Category winner; *Paul and Palestinian Judaism* by E.P. Sanders (Fortress Press) — the Scholarly Book Category winner; *Noah's Ark* by Peter Spier (Doubleday and Co.) — the Children's Book Category winner; *The Book of Common Prayer* (The Seabury Press) — Special Award; *Eerdmans Handbook to the History of Christianity* by Wm. B. Eerdmans, Tim Dowley-Editor — Special Award.

United Church Postpones Assembly, Faces Shortage of Ministers

(RPS) Toronto — Referring to "stewardship of resources", the executive board of the United Church of Canada has voted to postpone the church's General Council (assembly) until 1980.

Originally scheduled for 1979, the assembly was put off for one year due to "exceptional circumstances identified by the Division of Finance", and because certain groups in the church will need more time to complete reports for the next Council.

The executive board also appointed a task

force to study the possibility of permanently changing the frequency of General Councils to once every three, instead of two years.

A recently published report on ministerial strength in the United Church shows that the shortage of ministers continues to rise. The number of vacant pastorates is up from 130 at this time of year to 149.

As in previous years, the hardest hit province of Canada is Newfoundland. This is mainly due to unsuccessful recruitment of candidates from that area.

A study on future clergy recruitment, prepared by the Rev. John Staples of the Division of Ministry, Personnel and Education, shows that the United Church needs at least another 20 ordinands per year to 1987. A peak in vacancies is expected by 1985, and Mr. Staples has urged that more active recruiting in the congregations will be needed to avoid "a serious shortage of pastoral ministers".

NEWS

Meeting Place

On Sunday, October 15, "MEETING PLACE" will feature the Sunday worship and other highlights of Westwood Presbyterian Church, Winnipeg, Manitoba, where the Rev. George C. Vais is the minister. Meeting Place is seen on CBC each Sunday at 11.00 a.m. (11.30 a.m. in Newfoundland).



Presbyterian Choir Wins National Award



The Junior Choir of St. Columba Presbyterian Church, Belleville, Ont., received a high honour in winning an honourable mention for their singing in a nation-wide church choir contest sponsored by Maclean-Hunter Cable TV Ltd. They were one of the eight finalists out of 88 entries from across Canada.

The sponsor's representative, Mr. Merle Zoerb, is seen presenting a cheque for \$250 to Mrs. Deidre Dawson, director of the choir,

with a few of the choir members looking on. From l. to r.: Elizabeth Dawson, Susan Dath, Jennifer Grieve, Shelly Dawson, Jean Murphy and Trudy Smit. Missing from the picture are choir members June and Kim Ballar, Sharon Dath, Gail and Amy Dawson, Sherry Hasselfelt, Kim Musson and Sandra Wilson.

This young, small group of singers has won several other awards in local and regional competitions.

CAMEOS



AN ELECTRIC ORGAN given by Mr. and Mrs. W.A. Campbell to St. Andrew's Church, Brampton, Ont., was dedicated in memory of their former life's partners, Lloyd F. McGregor and Florence E. Campbell. From the left are: Mrs. J. McBride, Mrs. Gladys Campbell, the Rev. John McBride (minister), and Mr. W. Archie Campbell.



WHEN INNISFALL, ALBERTA, celebrated its 75th birthday on August 5, 6 and 7, with a homecoming weekend and parade, St. Andrew's Church entered this float. It depicted a model of the original church built in 1892, one year after the congregation came into being, and a paper mache figure of Moses with the burning bush. On Sunday, August 6th, a special service was held and Dr. Robert Taylor, who was the minister at St. Andrew's from 1937 to 1940, was the guest preacher. The present minister is the Rev. Sidney Chang.



THE SUNDAY SCHOOL of the Kirk of St. George, St. George, New Brunswick, entered this float in the International Festival Parade in St. Stephen, N.B. and Calais, Maine, U.S.A., and in the St. George Family Fun Days Parade. Established in 1790, the Kirk of St. George is the oldest Presbyterian Meeting House in Canada in continuing use.

St. Giles Church, St. Catharines, Ont., marked the 25th anniversary of the founding of their Sunday School earlier this year. The senior and junior choirs along with members of the Sunday School and the church orchestra presented a cantata entitled "One Hundred Percent Chance of Rain!" A time of fellowship followed the service. The anniversary cake was cut by Mrs. L.D. Wooding who had been the first Secretary-Treasurer of the Sunday School. A floral arrangement in memory of Mr. Wooding, the first Superintendent of the Sunday School, adorned the church.

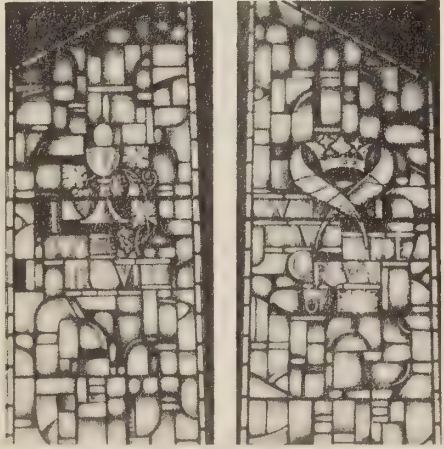
The dedication service of the new Schulerich "Magnebell" Carillon was held on Sunday morning, May 28, 1978 in Knox Church, Dundas, Ont. Booklets of the story of the chimes and an order of service were handed out to the congregation as they entered the sanctuary. They also received a reproduction of the folder of the original chimes' dedication in 1948.



ST. ANDREW'S, FLIN FLON, Manitoba, celebrated a day of thanksgiving on June 4, highlighted by the burning of the mortgage on their extended Christian education and worship facilities. The cornerstone of the building was re-dedicated and a wall plaque memorial to W.G.G. "Red" McIntosh was placed in the sanctuary. Pictured above, unveiling the re-dedicated cornerstone of St. Andrew's are Mr. Len Lambert, chairman of the board and the Rev. Richard Sand, minister of the congregation.



TWO STAINED GLASS WINDOWS, "The Crown of Life" and "The True Vine," were donated to Knox Church, Victoria, B.C. by sisters Mrs. Johanna Dawlings and Miss Margaret Coutts to mark their 50 years as members of the congregation.



ST. STEPHEN'S CHURCH, Scarborough, Ont., celebrated its 20th anniversary in May, 1978. Two congregations — one Korean and one Canadian — share the church facilities. To commemorate the anniversary, professional artists from the Korean congregation presented the Canadian group with two gifts. The first is a scroll — "Behold the Lamb of God, who takes away the sins of the world"; the second is a woodcarving which says "The Lord is my Shepherd, I shall not want." Shown above: (l. to r.) the Rev. Ron Archer, the Rev. Byong Han Ahn, Mr. Kyu Sang Jung, Mr. and Mrs. Choi.

(continued)

CLOSING THE GAP AT EWART COLLEGE

The 1974 General Assembly approved the establishment of a

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JUBILEE CHURCH, Stayner, Ont., celebrated the opening and dedication of a new Christian Education Building on May 28th, 1978.

Taking part in the service conducted by the presbytery of Barrie were: The Revs. C.H. Carter, (Moderator) J.E. Williams, Dr. John McMurray, Douglas Wilson, Paul Mills, Adam Houston (minister of Jubilee Church) and Mr. Harold Lamb.



Photo Credit: Oakville Banner

THE 100TH BIRTHDAY of Mrs. Ann Brodie was marked in Knox Church, Oakville, Ont., with a special party in her honour. Mrs. Brodie has been a member of the congregation for over 70 years. Pictured above with Mrs. Brodie are Mrs. Barrett and her husband Mayor Harry Barrett (centre), members of Knox Church, and the Hon. James W. Snow, M.P.P.



MR. & MRS. OWNEY DOCKING were honoured by members of Knox Church, Yorkton, Sask., on the occasion of their 52nd wedding anniversary. As founding members, they have given 28 years of dedicated service to the congregation.

Miss Agnes Hislop has completed a short furlough from her work with the Church of India. She has returned to continue her work in the diocese of Bhopal. She lives, works in and from Jobat in Central India.

Miss Mary Nichol is on furlough from Nepal. She camped in the Atlantic Synod area in August, had a holiday in Smiths Falls, Ont., and is now on deputation. She will return to Katmandu in November and continue her work in Nursing Education.

The Rev. Donald MacKay has completed six years as a missionary with the Presbyterian Church of Nigeria. He has served as pastor of Mary Slessor Memorial Presbyterian Church in Port Harcourt. He has been associated with a Port Harcourt Christian Council Community Centre as co-ordinator. Mr. MacKay is retiring from overseas ministry to continue ministry in Canada.

The Rev. David McInnis has been appointed Ecumenical Chaplain to McMaster University, Hamilton, Ont. Mr. McInnis graduated from McMaster with an M.A. in 1977 and recently completed 15 months of Clinical Pastoral Education studies at psychiatric hospitals in Hamilton and Toronto.

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deaths

THOMSON, REV. DR. E. ARCHIBALD, former principal clerk of the General Assembly died on August 22 in Sunnybrook Hospital, Toronto, Ont. after a lengthy illness.

Dr. Thomson was born in Hastings, Ontario, where his father, Dr. David A. Thomson was minister of St. Andrew's Church for nearly 50 years.

He was a graduate, in arts, of the University of Toronto and, in theology, of Knox College which conferred on him the honorary degree of Doctor of Divinity in 1948.

He was ordained in 1917 and served the pastoral charge of Moncton and Elora, Ontario.

In 1941 he became secretary of the board of Sabbath schools and young people's societies. In 1947 he was appointed secretary of the board of administration and in 1948 became a joint clerk of the General Assembly. When the administrative council was formed in 1960 he became its secretary, retiring from that office in 1966. In addition to his other duties, Dr. Thomson was for years responsible for the devotional booklet, *Every Day* and served on the committee charged with its production, the committee on home religion. He earlier found time to publish three books.

As chief executive officer for the Presbyterian Church, and then as principal clerk of Assembly, he was involved in almost every phase of our church's life and work.

He is survived by his wife, Edith, two sons, David Erskine and Hugh MacMillan, and one daughter, Margaret (Mrs. E.C. Simard).

(See also the tribute by Dr. L.H. Fowler on page 5.)

ANDERSON, MRS. MARJORIE FRASER, 90, member of Memorial Presbyterian Church, Rocky Mountain House, Alta., life member of the W.M.S., July 17.

BELLAMY, FREDERICK, 85, elder of First Church, Collingwood, Ont., July 25.

BORTHWICK, THOMAS, 64, elder, First Church, Collingwood, Ont., formerly elder and Sunday School Superintendent at First Church, Brantford, Ont., Aug. 29.

GARDINER, REGINALD EDWARD, elder for 18 years of St. Andrew's Church, Cobourg, Ont., and Missions Treasurer for several years, July 1.

GOW, MISS MARJORIE, member of First Church, Regina, Sask., July 21.

GUTHRIE, MRS. ISABEL MacKENZIE, R.N., elder of Almonte Church, Ont., July 21.

HAMILTON, MRS. DAVIDSON, 73, member of Knox Church, Listowel, Ont., and life member of the W.M.S., Aug. 8.

MacCALLUM, SAMUEL ALBA-JOHNSON, 70, son of the late Rev. Wm. Bailie MacCallum, Session Clerk of St. Giles Church, Ottawa, Ont., Aug. 20.

McCARTNEY, JACK, elder of Trinity Church, Victoria, B.C., Aug. 11.

McDONALD, ALICK H., 74, elder of First Church, Collingwood, Ont.

McKAY, HAROLD, 74, for over 20 years an elder in Salem and Geneva Churches at Chesley, Ont., July 3.

McMURDO, DR. J. ARCHIBALD, 100, elder for 41 years and long time clerk of session of Summerside Presbyterian Church, Summerside, P.E.I., July 29.

McPHERSON, DR. JOHN R., 85, long time elder of Duart Presbyterian Church, Duart, Ont., died during his rounds at Four Counties General Hospital on July 3.

MILNE, DONALD FERGUSON, long time elder and former clerk of session of St. John's Church, Port Perry, Ont., Aug. 19.

MONTGOMERIE, MRS. A.P., (MARGARET), 64, widow of the Rev. Andrew P. Montgomerie of St. Paul's Church, Cornerbrook, Nfld., member of First Sackville Church, N.S., died in Dartmouth on July 29.

NICOLSON, GEORGE, for 20 years elder of Oakwood Presbyterian Church, Toronto, Ont., (dissolved December, 1978), July 6.

NICHOLSON, D.M. (DEL), elder and lifetime member of St. Andrew's Church, Wyoming, Ont., Aug. 8.

PETERSON, RUSSEL I., 63, elder of Clarkson Road Presbyterian Church, Mississauga, Ont., and former member of the board of managers, Sept. 2.

REICHELT, JAMES, 24, eldest son of the Rev. Harvey J. Reichelt, minister of St. Andrew's Church, North Battleford, Sask., July 5.

SMITH, R. STEWART, clerk of session for 44 years and lifetime member of St. Andrew's Church, Wyoming, Ont., Aug. 23.

TEMPLEMAN, MRS. ANNIE, 94, charter member of Almonte Presbyterian Church, Ont.

WOLOSHEN, ANTHONY, 57, elder for 8 years and for 32 years a member of Petawawa Presbyterian Church, Ont., July 26.

CALENDAR

ORDINATIONS

VanderZwan, Rev. Frank, St. Andrew's Church, Kirkfield, Ont., May 19.

INDUCTIONS

Chatterton, Rev. Wayne, Sutton West, St. Andrew's, Ont., Sept. 7. (From the Anglican Church of Canada)

RECOGNITIONS

Cocks, Rev. Nancy, St. Andrew's Church, Kirkfield, Bolsover and Eldon Station, Ont., Aug. 2.

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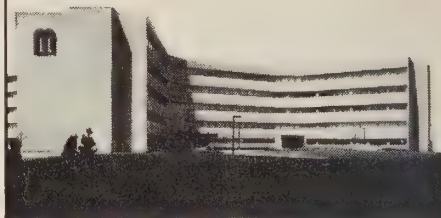
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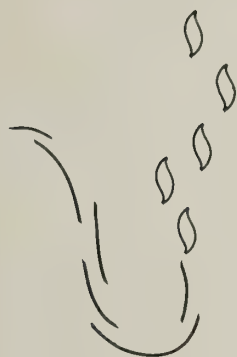
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Getting our "Rights"

"You would have no power over me unless it had been given you from above" (John 19:11, RSV.)

THESE WORDS OF JESUS, recorded by John, seem to have but little bearing on the continuing struggle between those who have power and those who do not. We may belligerently thrust out our chins, insisting it has nothing to do with our "rights."

The intensity of the power struggle has grown, however, to include parades as well as speeches, ostensibly on behalf of children, youth, the unemployed, senior citizens and numerous others who consider themselves discriminated against and poorly treated. Demonstrations may include not only the throwing of a few rocks and the over-turning of a vehicle or two, but even greater violence than this. A challenge to certain workers' "rights" may easily lead to labour strikes with all of the other nasty, consequent problems.

When Jesus was on trial before Pilate he did not have much to say in his own defence. When John was describing the trial in Greek, a variant reading of one word he used for "power" suggests the meaning "the liberty of doing what one pleases" — an often apt description of what is meant to-day by "rights."

Scarcely a generation ago, leaders of the western world met in an effort to set forth certain freedoms to be secured for and enjoyed by members of the United Nations Organization. The American president, Roosevelt, spoke with conviction then of such things as freedom from want and fear. History reminds us that there have been other great manifestoes through the years, such as the Magna Charta.

It is difficult to find many parallels to the modern English idiom in the speech of people who lived as long ago as David, or even John. In any age it would be natural that words spoken by Jesus to Pilate should remind us of the source of all blessings — "unless it had been given you from above."

Not that God grants us too freely the privilege of "doing what we please." The Genesis story of Creation suggests that it was his plan from the beginning that we do what *he* pleased. It soon became obvious from the record, however, that our progenitors were as anxious as we to satisfy their own whims first.

The processes of our human history were given a unique boost in morale in those momentous days when Cyrenius was governor of Syria — and Jesus was born. Grown to adulthood that Child would say (John 10:10), "I am come that they might have life, and that they might have it more abundantly." We have not begun even to dream of the full implications of these words in spite of all of our clamour for "rights."

We realize now that many of the things we enjoy have been won by the work and the struggle of others who would not be denied. We may also realize that for much too long we have taken too much for granted. But not yet have we plumbed the depth of the promise (Malachi 3:10), "I will open for you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

The words were written by one who lived no more than a hundred years after the Kingdom of Judah had fallen, following an even earlier fall of the Kingdom of Israel. Judah's fall was followed by a carrying away into captivity of political, intellectual and religious leaders. It was no time to be concerned about one's rights. After all, what rights did an exile have?

From the same period came our *Book of Lamentations*. It was natural that the people should mourn the fall of Jerusalem and the Temple. How striking it was, however, that from such times of depression should also have come words like these. (Lam. 3:22,23, KJV) "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness"! And we fuss and fume about petty "rights"!

This month invites us to mark again the "thanksgiving weekend." Might we not remember even for so short a while, something of all that has "been given...from above?"

Prayer

Merciful and compassionate Father, dispensing each day out of your vast storehouses of time, and each gracious gift to your people from your infinite reserves of providence, help us to be mindful of your continuing blessing and unfailing love. Open our eyes that we may see, and our minds that they may know something of the endless variety of your giving as well as the quality of your loving. So may our thanksgiving for all your great mercies be at least as unremitting as our thoughtless and raucous clamour for our "rights." We ask all things in the name of Jesus Christ our Lord, whose own giving to us was not the product of careful calculation so much as it was the overflow of the love that sprang from within his heart. Amen.

by D. Glenn Campbell

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PRESBYTERIAN
RECORD
NOVEMBER, 1978

The Squeeze Is On
— see Editorial



by Colbert S. Cartwright

Keep Out!

Others Have Spiritual and Physical Space
That We Should Not Violate

A FAMILIAR “NO TRESPASSING” sign recently set all kinds of theological bells ringing in my ministerial mind. Every hunter knows such a sign means not to hunt on that property. To me it clicked with the familiar words of the Lord’s Prayer, “Forgive us our trespasses, as we forgive those who trespass against us” (Knox translation).

Thinking of sin in terms of trespassing, I began to see sin in spatial terms. “No trespassing” means, “Don’t climb over the fence and invade my territory.” There is a kind of personal turf which to violate is to commit sin. This turf has its “No Trespassing” signs posted, indicating “Thus far and no farther.” To press beyond these spatial limits is to sin.



Consider the sin of trespassing upon the physical turf of other persons. This is space outside our bodies which can be seen and touched. Where are those invisible No Trespassing signs posted by others which forbid our entry?

Anthropologist Edward T. Hall points out that every person has what he calls a sense of territoriality. We have strong feelings about space we make our own. There is something of Archie Bunker in all of us that becomes irritated, if not hostile, when someone sits in our favourite chair. We become accustomed to sitting in a particular pew on Sunday, and feel surprised, even distressed, if someone has taken it. Many women experience anger if someone enters the turf of their kitchen and begins to take over. As human beings we inevitably mark off space, often unconsciously, with invisible signs reading No Trespassing.

We need to respect the turf of others. This is true for parents who, sensing those special places of privacy of their children, do not trespass. This is true for husbands and wives whose own personal turf may cry out to be tidied up, but to do so would be to trespass. This is true for relatives visiting kinfolk who, with the best of intentions, invade those sacred places marked invisibly by signs reading No Trespassing. This is true in many realms of our relationships with others where no formal law forbids our entry of another's space but respectful sensitivity tells us we have no business interfering.

There are sacred spaces marked off by everyone which to enter means the violation of that person. Disregarding these, we may find that our trespasses have become sins.

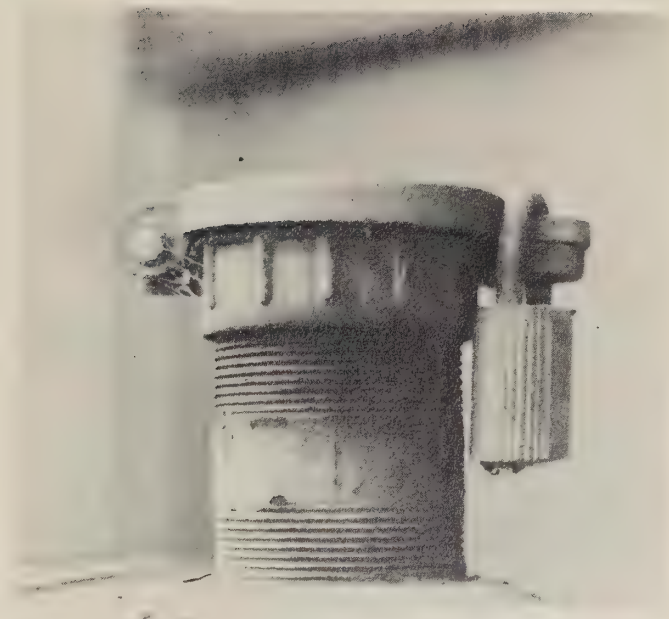
Another kind of turf each of us lays claim to has to do with our inner selves. There is a sacred turf within our minds and hearts upon which we invisibly write the words No Trespassing.

Respecting the Inner Turf

It seems to me that this inner sanctity is violated by those today who dogmatically insist that the only way we can be authentic persons is to let it all hang out. They often bore us with the detailed exposure of every nook and cranny of their lives.

Not content to remove all facades from their own lives, they seek to tear down ours as well. They are like Lucy who, in the cartoon strip *Peanuts*, says to Charlie Brown, "You want to know what the whole trouble with you is, Charlie Brown?" Charlie replies, "No, I don't want to know! Leave me alone!" Charlie tramps angrily away, leaving Lucy shouting after him, "The whole trouble with you Charlie Brown, is that you won't listen to what the whole trouble with you is!" We, like Charlie Brown, quite properly stake out an inner territory we mark No Trespassing, which is ours alone.

We need to respect that same kind of inner turf in others. Husbands and wives never become so completely one that they lose their distinctive identities. They need sensitively to recognize those points in their mates where to press beyond would be to sin. A child, however dependent upon parents, still rightfully has recesses in his or her secret heart where no parent has a right to trespass. Friends may share much, but there would be something less than genuine friendship if each did not respect the private turf of the other, beyond which to enter is to sin.



Dignity and Distance

Something of our very dignity depends on our keeping some distance from others. For persons to violate the inner space we reserve to ourselves is to demean us.

As I have sought to think of sin in spatial terms of No Trespassing beyond the spatial turf claimed by another, I have caught myself referring to it as sacred space. It is turf that not only each human being has staked out, but that God holds inviolate.

Thinking of this special turf as being sacred has brought me back to understand the deeper meaning of those words in the Lord's Prayer which say, "Forgive us our trespasses, as we forgive those who trespass against us." We must ask God's forgiveness for our trespassing another's space. God so identifies himself with the essential well-being of persons that when they are violated he is violated.

This spiritual and physical space each person regards as inviolate is essential to well-being and is marked off in God's handwriting with the words No Trespassing. That is why Jesus teaches us to pray about our trespasses. Trespassing is not just a matter between us and others. It concerns God.

It is through coming before God in prayer that we recognize the sinfulness of trespassing. Standing before him, we find the power to renew our relations with one another, even when we violate and are violated. That power comes when we learn to pray from the heart to God, "Forgive us our trespasses, as we forgive those who trespass against us."

DR. CARTWRIGHT is minister of South Hills Christian Church, Fort Worth, Texas. His article first appeared in the August 6, 1978 issue of THE DISCIPLE and is reprinted with permission.

On Paying Our Way

THE SOMEWHAT STARTLING COVER this month has been created to emphasize the challenge facing this, your magazine. Concerned about the financial squeeze facing the church, The Record Committee has responded positively to a suggestion by the Administrative Council, and latterly, an instruction of the General Assembly, to take steps toward self-support.

The subsidy received from the church in 1978 is budgeted at only \$74,105 — less than 2% of the entire budget, but a saving is a saving. By raising the subscription rates as of January 1, 1979, by \$1.00 to \$3.00 a year on the Every Home Plan, and \$4.50 a year for an individual subscription we can realize a saving to the church of at least \$50,000; or approximately 66% of the current subsidy. This reduction goes far beyond the 5% called for from the General Assembly's Boards and Committees.

Some questions naturally arise.

Is there not any other way of saving money?

Not really. The advertising revenue is up and indeed the recent increase in the size of the magazine has largely been absorbed by advertising space. We combine the position of advertising and circulation manager, (the only magazine with our circulation that I know of that attempts this feat), and a full-time advertising salesperson would mean another salary unit. (As it is we operate with a staff of six only — including the Editor.) The cost of producing the magazine, paper, printing, postage, etc. is rising with the general increase in the cost of living and will probably continue to do so. (The current expansion of the magazine by four pages, begun in September, and the improved quality of the paper were, however, managed under the current budget.)

Would we save by publishing fewer issues than eleven a year?

Yes, but not as much as one might think. By publishing fewer editions we would lose advertising revenue and the confidence of advertisers as to our importance and market appeal. We would also be further removed from current events than we are now, with a six-week lead-in time.

How do the new rates compare with other magazines?

The Presbyterian Record remains one of the most inexpensive magazines of any kind, anywhere. *The United Church Observer* charges \$6.00 a year, A.D. (the magazine of the United Presbyterian Church in the U.S.A.) goes at \$5.75 a year, U.S. funds, and *Life and Work*, the magazine of the Church of Scotland sells for £2.60 (between \$5.00 and \$6.00 Canadian funds).

Is the Every Home Plan not wasteful? Shouldn't those who want it, pay for it?

That depends on your definition of wasteful. The Every Home Plan was conceived as an outreach tool for congregations and ministers, and not as a revenue producer for *The Record*. No doubt there are those who receive the magazine by the Every Home Plan who discard it. Some seed falls on barren ground. But as long as it comes into a mailbox or a home, there is the chance that it will be read; that a dormant interest in the church will revive; that someone on the fringe may be moved to become part of the Centre. Can your minister visit everybody once a month? Can the minister and the elders visit everybody once a month? The Record, our only national voice, is a constant reminder of the greater fellowship, not an unimportant consideration for a small denomination spread out over a large land. It is a vehicle for thought and opinion, and response to same, open to all who read it, and not just to those who have a place in our courts or in the organizational structure.

Is it worth it?

We try to make it a stimulating, inspiring, amusing, magazine. In a church as non-homogeneous as ours, it will be infuriating to some, some of the time. That is not entirely a bad thing either, especially when dialogue is thereby established. The ultimate answer to the question however, will be made by sessions across the country . . . and by you.

We have faith.



FROM THE MODERATOR

PRESBYTERIAN
RECORD

NOVEMBER, 1978
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Photo Credit: Mary Visser

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Bridgebuilding Brothers

DURING THE 12TH CENTURY an interesting and significant guild flourished in the southern part of France. Its membership was drawn from a broad and diverse cross-section of the community: nobility, clergymen, and artisans. The dress of this Christian guild was distinguished by two emblems — a cross and a bridge. They were called *Fratres Pontifices*, Bridgebuilding Brothers, and they accepted responsibility for a three-fold task: to clear dangerous and difficult roads, and to assist pilgrims, but especially to build bridges over rivers and dangerous ravines.

This guild ceased to exist a long time ago. However, the major work to which the membership committed their resources and their lives, that of bridging the gap between separated places for the wellbeing of their fellowmen, provides a symbol for contemporary society. The divisions which separate man from man and community from community are alarming in the extreme. Yet they alert and challenge man's need to create ways of drawing society together in harmony.

When encountering this grave challenge, two sharply contrasting attitudes emerge: one rejects any responsibility in attempting to heal man's brokenness, having assumed that the divisions are insurmountable; the other calls for involvement in the struggle and a striving to discover and implement the plans and programmes which can create a oneness for mankind.

The latter should surely be the Christian role. Jesus both taught and lived the creed of fellowship without frontiers. All persons were included within the circle of his compassion and concern. He always opened new roads of understanding and communication. With the sign of suffering — of a cross, he threw bridges over every conceivable kind of chasm which man's prejudice and animosity continued and continue to make wider and deeper. In an unique sense he was, and is, the chief of the bridgebuilders in our world.

Followers of Christ recognize their inability to reconstruct our society and

(continued on pg. 7)

PUNGENT & PERTINENT

Learning To Love Yourself

by Ben Travato

Photo Credit: M. Visser



ANTI-SUICIDE COUNSELLORS hear it over and over again: Nobody cares.

And they try to help by saying, "You're wrong, I care."

Yet the problem is still not solved. Many people mean it literally when they say nobody cares.

For they've come to the point that they don't even care for themselves.

Self-esteem is, beyond physical necessities, one of the most basic and universal requirements of a human being. There is an instinct inside each of us that drives us to eat, drink, find protection and mate. But satisfaction at that level simply thrusts us into the next: the need to know that I am worth feeding, protecting and duplicating.

The need to know that one has personal worth is probably the area of greatest hunger in people today. We have all the creature comforts. Now we want to be sure that this world is more than just an aquarium full of goldfish at a discount store.

Some people actually hate themselves; the shape of their nose, the level of their intelligence, the colour of their hair, the contours of their personality.

How do they get that way? By hearing people over and over again tell them that they are ugly or stupid.

Others simply have no interest in their own existence.

How does that happen to someone who only 20 years ago came crying and shouting into the world: "Hey, I'm here?" By being ignored often enough so that you've come to believe you're a non-person.

Many children get this sub-human treatment. Sitting listening to adult conversation, they soon discover that their eye colour, their marks at school, and their individual characteristics are shared along with the accessories on the car and the furniture at the cottage.

Later in life, at parties, at work, at clubs, and among cousins and uncles, they learn that they don't exist. Whenever there's a circle of conversation or the organization of activity, they're 'odd man out.'

Sometimes, too, it's the spoiled brat who is lowest in self-esteem. From 1-6 he is caressed, kissed and fondled. From 7-16, he is loaded with baseball gloves, bikes, portable TV, clothes, and candy. Suddenly, he's too big to cuddle and he's old enough to earn his own spending money.

If this physical input was his only way of knowing he was worth while, how is he going to feel about himself when it all goes?

Prior to ultimate depression and the finality of suicide, the person who lacks a sense of self-growth goes one of two routes.

He can become pushy, competitive, and self-assertive. Devoting his own energies to getting his own way and winning whatever he enters, he tries to prop up his self-esteem. He's quick to draw attention to his own abilities and accomplishments, but even faster when it comes to pointing out the failures or faults of others. He is computer-efficient at sorting positive tid-bits about himself. And even more thorough when it comes

to recording the wrongs others have done him.

Or he can become shy, apologetic, and withdrawn. His life becomes a series of manoeuvres to keep behind a shield. He asks forgiveness a hundred times for anything he's done wrong. And his basic creed becomes, 'Never stick your neck out.' Because he's certain of his worthlessness, he can never believe he could start anything worth while and is convinced that anything he's involved in gets messed up. Each day he lives to reinforce his belief that his family, his business, his church, his city . . . indeed, the world, would be better off without him.

Lack of self-esteem is always destructive, either to those he hurts by pushiness or to himself as he surrenders to shyness.

God wants each of us to see ourselves accurately: wonders and wants.

His book tells us that he loves us just as we are.

And that we must learn to love ourselves if we are to ever love anyone else.

Everybody is a mixture of weakness and strength. Yet God's love is available to all.

The Lord in essence says, I want you to love yourself just as I love you. And then I want you to love your neighbours as you love yourselves (Mark 12:31).

In other words, a sense of worthlessness is connected with a sense of godlessness and a feeling of self-hatred stems from a belief that God doesn't care.

Learning to love yourself starts, therefore, by accepting that God loves you and treats you as a person of value: That

(continued from pg. 5)

our world through individual action. It is only within the community which centres on Christ, and which shares a unity of purpose in accordance with God's plan, that any positive attainment can be anticipated and realized.

The place in which all have to begin is precisely where all must begin: in the home, the church, the school, the social circle, the community. Here in everyday relationships, not in some distant place, are the raw materials for the making of either a united or a fragmented world. Where people live, where they work, where they worship — that is where they begin to build their bridges. To build securely in our kind of society means to channel the true love of our fellowmen into action which issues in justice.

There was an employer who startled applicants for jobs by breaking in, apropos to nothing, with this question: "By the way, would you like to build a bridge?" If the man in sudden surprise would reply, "What? Me? Why yes, as a matter of fact I would like to build a bridge," he was hired on the spot. For the man who wanted to bring together two separated places was sure to have imagination and constructive ideas.

So the question comes to us: "Do you want to build a bridge across the chasms separating mankind? Would you like to unite a divided world?" When we answer in the affirmative, we are called in Christ's name to the fellowship of bridgebuilding brothers and are strengthened to share in the building of a new world, God's kingdom on earth.

Jose E. Rigelon



he died on the cross so that you could be free from any uncleanness in your life. Once you've opened yourself up to that sort of love, you're free to love yourself, imperfect as you are. And then to love your fellow human beings, fault-filled as you will find them to be.

God doesn't make any junk.

You are his unique and necessary creature.

He loves you.

To refuse to love yourself is to accuse him of bad taste.

Reprinted with permission from *The War Cry*, Canada, August 26, 1978.



Barsanuphius

Our General Assembly has many issues brought before it from the lower courts of the church. These petitions, called "Overtures," ask the Assembly for action. Being respectful, the lower courts always phrase their overtures in deferential terms and invariably end their specific petitions with the words, "Or do otherwise as in its wisdom the Assembly deems best."

Occasionally the use of this traditional phrase makes for amusing reading, as where a presbytery, in ringing terms, calls on the Assembly to affirm the basic fundamentals of the faith — or do otherwise as in its wisdom it deems best!

Perhaps you would be interested in the experience of my friend Joe _____, an elder of the church. A while back, Joe was a commissioner to the General Assembly. As he studied the preliminary material, Joe was intrigued by the section entitled "Overtures to the Assembly." Joe was fond of music and wondered if there were a whole new generation of Mozarts or Beethovens hard at work out there in the presbyteries. He was disappointed when he discovered what overtures really were and almost lost interest until he discovered that last key phrase. He kept repeating it over and over to himself. "Or do otherwise as in its wisdom the Assembly deems best."

"That's wonderful! In this day and age when civilized manners are in decline, that's really something! Why, if people could begin treating each other like that, this would be a better world for all of us!"

This became THE great lesson Joe learned from the General Assembly. Overwhelmed by his new insight, he resolved then and there to put it into practice in his everyday life.

Joe was the office manager at work. The first day back he told each employee what his week's work was to be. "Be sure to have this completed by Friday, or do otherwise as in your wisdom you deem best."

Later that day he returned home and discovered his four-year-old son sawing off the legs of the dining room table. Joe shouted at him to stop that at once, or to do otherwise as in his wisdom he deemed best. After his father left the room, the little fellow, in his wisdom, decided to remove the legs from six dining room chairs.

At dinner that night Joe really laid down the law. "You kids must eat your spinach and drink your milk, or do otherwise as in your wisdom you deem best!"

While reading the evening paper, Joe decided to fire off an angry letter to Premier Levesque, objecting in strong terms to his proposed separation of Quebec from Canada. He concluded his letter: "I demand you keep this country united or do otherwise as in your wisdom you deem best."

As you would expect, social chaos resulted from Joe's new policy, and Joe was beginning to have doubts about it. The final jolt came when his wife called out:

"Come and do the dishes!"

Joe, seated comfortably in front of the television, shouted back:

"I'll dry the dishes in a minute, or do otherwise as in my wisdom I deem best."

From the kitchen came the answer:

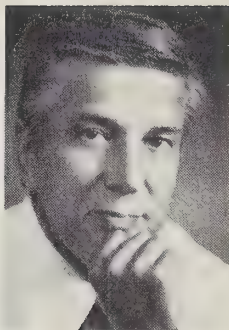
"Whatever you deem best, my eye,

Dry the dishes OR ELSE!"

Joe got the message loud and clear.

At that point the phone rang. It was the clerk of presbytery wanting Joe to go to the next General Assembly. Joe's reply?

"No thanks. I think I'll do otherwise which in my wisdom I deem best."



PERSPECTIVE

by Lloyd Robertson

Let's Be Frank About The Monarchy

IN THE MIDST of criticism levelled at it for being too sly and cynical, the Trudeau government could help matters by saying what it really means to do about the role of the monarchy in Canada. The political reasons for the reluctance to open up are obvious enough but a lack of leadership on so fundamental an issue as a change in the upper structure of Canadian government leaves a large segment of the public angry and confused.

Pierre Trudeau and his Minister of Federal-Provincial Relations, Marc Lalonde, are attempting to manage the feat of seeming to move forward while protesting all the while that they are really standing still. They insist that the government doesn't want to change the role of the monarchy through its proposed constitutional amendments. To further confuse matters, the provincial premiers have drawn their own conclusions, based on federal government documents. They oppose making the Governor General head of state except when the monarch is in Canada, on the grounds that the country's parliamentary system requires an ultimate authority not appointed, or subject to dismissal, by the Prime Minister. How ironic to find Rene Levesque in lock step with this group, saying Quebec would prefer that the Queen retain certain powers rather than see them passed on to a strengthened federal government. The premier's conclusions are firmly based. They are much closer to his constituents on an emotional level in this matter than are those of the federal government. In all probability, Quebecers also find it difficult to swallow the doubletalk out of Ottawa that a change in the role of the monarch is not really a change at all.

Let's look precisely at what the federal government proposes and compare it with the language of the British North America Act as it is currently constituted. The Constitutional Amendment Bill clearly indicates a new direction in the function of the "executive" arm of government. Section 9 of the British North America Act says: "The executive government and authority over Canada is hereby declared to continue and be vested in the Queen." The Constitutional Bill repeals Section 9 and replaces it with a section that says: "The executive government of and over Canada shall be vested in the Governor General of Canada, on behalf of and in the name of the Queen."

The bill permits the Queen to exercise the powers of the

Governor General "while in Canada." But the bill makes it clear that such exercise of power is "on the advice of the Council of State of Canada," (in effect the cabinet). Finally, the explanatory notes which accompany the bill clarify the matter and drive home the main point. They state that "the executive government is not carried on by the Sovereign but is carried on by the Governor General who acts in the Sovereign's name but on his or her own constitutional authority."

So the intent of the bill is clear. The Governor General's role will be elevated and the Queen's functions diminished. It is the first step toward establishing a Canadian head of state with clear limits on his or her authority. Such a change would represent a complete break from the kind of executive authority that has been in place in this country for 111 years. This may or may not be the time to take this kind of step, but by attempting to cloud the issue the government does a disservice to itself and to the millions of Canadians who still admire the Queen for the precise reason that she is above the political fray, and not just because she is a nice lady. These people deserve more respectful treatment from their government.

Most distressing in this matter of the monarchy is the apparent reluctance of our leaders to level with us. It is quite possible that Canadians would accept a head of state born in this country the way most have come to accept the maple leaf flag. But we must be persuaded through courageous leadership that if we are to embark upon a course that takes us in the direction of a Canadian head of state, we are doing so in the full knowledge that such a move is necessary for the maintenance of our common good. We should be told precisely what kind of head of state is being proposed; one who will be above partisan politics, or someone who will be an integral part of the political system. The present approach just isn't good enough.

With goodwill on all sides, a constitutional conference held in Ottawa after the time of this printing, will have helped to clear the air on this issue.

Half-measures introduced under a cloak of ambivalence and buried behind a wall of legal wording should be rejected by a mature democracy.



LETTERS

Not Peace But A Sword

I must take issue with the Backward Christian Soldiers editorial (July-August Record) as being dishonest and misleading.

The article states that the Presbyterian and United Churches are "reformed" churches with communion open to all "believers," and consequently the General Assembly should have accepted the proposal of mutual reception of ministers. We also should forget the differences of the last 50 years.

While we are at forgetting sir, why stop at 50 and not 300? In the context of this article the word "reformed" means no more than what any dictionary tells us, and the word "believer" is as old as civilization itself.

I cannot help but remember that approximately 13 years ago the United Church issued a "new curriculum" in which the facts from Incarnation to Resurrection were thoroughly demythologized. This was topped off with a statement from their moderator that he did not believe in the bodily resurrection of Christ, and as far as he was concerned Christ's body could have been stolen.

That, sir, placed the United Church outside the "Reformation" (the fact which split the Catholic Church) as we know it, for example through the W.C.F. Also as a result the word "believer" receives a connotation which differs from the traditional orthodox view of the last 2000 years.

These things are facts and have nothing

to do with an "attitude," whether "holier-than-thou" or any other, however un-Christian-like they may be.

The editorial witnesses to the fact that some of these philosophies are also threatening our church, and for that reason I believe that the decision of the General Assembly to refer the matter back to presbyteries was not an act unworthy of Christians, but an act of God, who in his grace has given us unworthy Christians time to reflect on the words of Christ: "I have not come to bring peace, but a sword."

The views of the writer of this editorial are frightening. Are they indicative of things to come? As the Jews had to wear the star of David, will the simple Christian, who adheres to the authority of the scriptures, become an outcast wearing the motto: "Holier-than-thou?" Are they going to be the scapegoats, who are standing in the way of progress to the creation of the great universal church, as the Jews were a hindrance to the establishment of the 1000-year Third Reich?

W. Hoogendoorn,
Chateauguay, Que.

Ed. Note: As editor, I, of course, wrote the editorial. (Most editors do write the editorials.) Perhaps I didn't make it sufficiently clear that it was the tone of the debate and not the decision to refer itself which I considered (and still consider) unChristian. However, the Holier-than-thou badge is a good idea. We could give them out with subscription renewals.

Take A Long Look

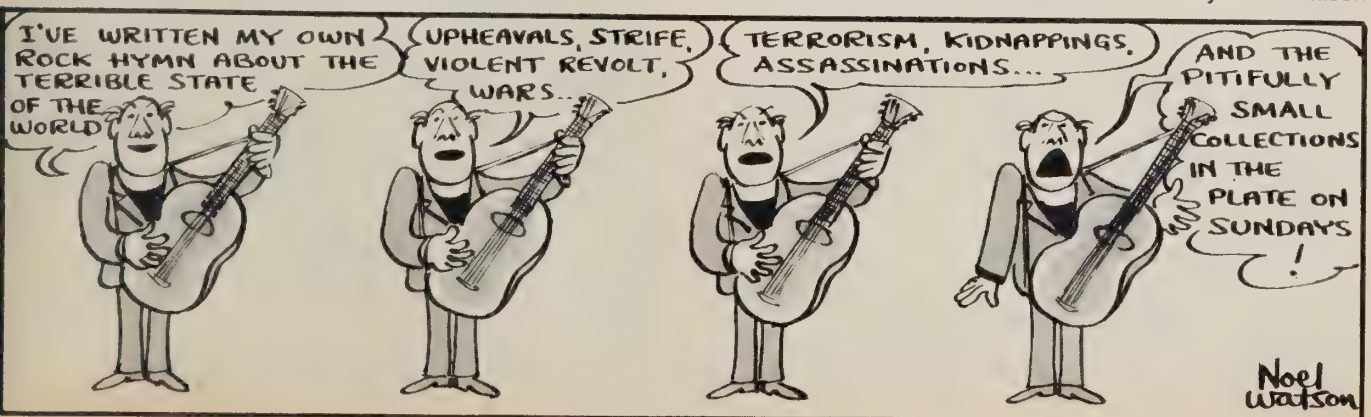
The recent announcement that the Rhodesian Patriotic Front received a gift of \$46,000 (ed. note — approx. \$85,000) from the World Council of Churches has caused deep concern and anger among many church members. Recent editorials in some of our well-known provincial newspapers also indicate the strongest opposition.

Since 1970 the World Council of Churches has dished out two and a half million dollars as part of its 'Programme to Combat Racism.' Much of it went to third world 'Freedom Fighters.' This latest gift has caused the Salvation Army to suspend its membership of the W.C.C. It was pointed out that even if the grant were used for humanitarian purposes, the Patriotic Front were left with more money to buy arms. Dr. Kenneth Slack, formerly of the City Temple, London and now director of Christian Aid, formally and without qualification dissociated Christian Aid from the W.C.C. action in a letter to the London *Daily Telegraph*. Christian Aid had formerly supported the W.C.C. to the extent of one and a half million dollars. Editorial comment on all this in the *Telegraph* makes this trenchant comment: "One lesson from all this 'that every donor to the W.C.C. should ask where the money is going. This applies to the man in the pew or to the person who sends a cheque through the post.'"

(continued on pg. 27)

WATSON'S world

by Noel Watson





Part 2:

Dr. Margaret Kennedy — A Retrospective Interview

This is the second and concluding part of the interview. Part one appeared in the September Record.

E. Now you've been a missionary from the time of British India to the recent present. What would you say to our readers about the future of our mission effort in India? What should we as a church be doing, promoting, or looking for?

MK. There are one or two things. We must keep in close touch because missionaries are withdrawing and the Indian government is not anxious to have new missionaries come. Therefore we should really seek God's will so that we can find the best way to keep in touch with them . . .

E. You're speaking now of the Indian Christians.

MK. Yes . . . the Indian Christians . . . the best way we can keep in touch with them so that they can know they are part of the world-wide fellowship of Christians. First is the fellowship

of prayer which requires a basis of knowledge to be meaningful. Then, in the areas where we have taken responsibilities . . . the areas where we have built up institutions . . . we ought to keep supporting them as long as it is necessary. At the moment it is very necessary. The church itself, the pastors and worshipping community, do not want our help in financial ways particularly, but they want our prayers and our interest.

E. What about personnel?

MK. I was just going to get to that. I think the swing is this way . . . that we can send people, when requested, to do specific jobs.

E. On a term basis.

MK. Yes.

E. Is the Indian government more receptive to that?

MK. Yes. Because if you go on a term basis, as a volunteer, and you don't go to earn money then you are only a visitor. You are not crossing any lines.

E. The nationalism that restricts or seeks to restrict the number of missionaries is a natural thing isn't it?

MK. Yes.

E. The number of changes, better education, medicine, the emergence of India as a modern democratic nation . . . a remarkable achievement when we think of the number of cultural, religious, linguistic and racial groups forged together when we are at the same time having trouble with just two large ones . . . it's natural that they should have a national pride. And even though people here may be resentful that they are not taking our missionaries any more, it is understandable.

MK. That part of our work, the missionary part, has been used and the Indian Church is established. In the medical work, the educational work, there was a time when the church led the way. Now the government has caught up and passed us.

E. And that is, in your mind, as it should be?

MK. Yes! It's good! But there are certain areas — for instance, they haven't caught up yet in areas like leprosy, helping the blind . . . they are doing things, but these are areas where Christian service is still ahead, and in the quality of nursing service.



Grain distributed to local people.

Callousness and Caste

E. Is callousness toward life still a factor in Indian culture? Mother Theresa and her work with the dying have given great world-wide publicity to this aspect of Indian life. We get the impression of insensitivity or at least indifference to human misery.

MK. It is understandable. I mean, I've seen it in myself. You see such dire poverty, such as I've never seen anywhere. You get used to it. Used to seeing people in a pitiable condition. Though you don't want to, you get a bit callous.

Then too if your philosophy is different from ours, if you believe that you are what you should be in this life because of a previous existence, that the state of each person is fixed and inevitable, then it's going to take a lot to change your attitude to others. Education does a lot, and has done a lot, and now there are all sorts of social services that are really against that basic Hindu belief.

E. What's the biggest obstacle in Indian society against the advancements along these lines? Would it be the caste system?

(continued)



In the village of Mandhar, India, classes were begun in the shade of a tree until the construction of the school was completed.

Part 2: Dr. Margaret Kennedy
— A Retrospective Interview

(continued)

MK. The caste system is there all right — it is strengthened because of what is written in the holy books.

E. You can't remove that without removing the religious foundation of the society.

MK. No. Many great scholars have tried to re-interpret the holy books, as many Muslim scholars have tried to re-interpret the Koran to make it fit the ethos of today.

E. You could say the same of Christianity and the Scriptures.

MK. To some extent.

E. Did I get an answer? Is the caste system an obstacle?

MK. Definitely. Especially in the villages. Now in the cities it isn't such a big problem but as soon as a man leaves the city and goes back to the village he will again be involved in the system.

E. Do you have much hope in the efforts now being made to re-interpret the caste system to make it less imperative to-day?

MK. I don't know. For example, Mahatma Gandhi himself tried to get rid of the outcaste mentality, so that nobody because of their birth should be forbidden from taking water or from entering the temple . . . he earnestly tried that . . . but as far as I know, even he never, anywhere, at any time said that the caste system should be done away with. Gandhi exemplified idealism, courage, political acumen, but also renunciation. Renunciation is a quality dear to the heart of the Indian peoples. You mentioned Mother Theresa — this is seen in her.



An ox-cart for transportation. While Mrs. Helen Herron sits on the cart, Dr. Kennedy stands alongside.

E. And this is why they could particularly appreciate a Mother Theresa.

MK. This is what I mean. Gandhi, Sadhu Sunder Singh (who had quite a large influence in the Sikh community), and to some extent, Mother Theresa, expressed their devotion to God by turning away from the world, by giving up the ordinary ways of life. Can this be a dedicated life to follow Jesus and serve in *all* of life and not necessarily in an ascetic manner? The truth of this is not readily appreciated.

E. But there is more of the ascetic element in Roman Catholicism than in Protestantism.

MK. Right.

E. Have Roman Catholics made more inroads than the Protestants would you say?

MK. No, no . . . I mean right now the numbers are about equal, 7,000,000 each of Catholics and Protestants.

But again, the idea that religion can be a part of everyday life, no matter what your situation, no matter what you are doing, this is very hard for many Easterners to comprehend.

E. That's a very Protestant principle too.

MK. Yes . . . though more fundamentally, I think this is what Jesus taught.

What Can Be Done: What We Are Doing

E. Is there still room for young people, and the not so young, to share their skills with the Indian people in the name of our church? . . . not necessarily a preaching ministry.

MK. Yes, there are openings for people to go and serve the peoples of India, as Christians, *not* necessarily or only under the auspices of the church.

E. Would you enlarge on that?

MK. There's CUSO, and other organizations and foundations, — various ways in which people could go out as Christians, supported in prayer by the church at home, and yet not going out under the church's auspices. On the other hand, the church could assist people in getting there, those who may be going for a stated period of time for a certain project. Many young people have gone out and both given of themselves and gained in insight and the experience.

E. As you have travelled the church on deputation work, are you encouraged, disappointed, or neutral concerning the level of awareness about India and our work there?

MK. I would say that the groups with which I have met — probably the cream of the crop — have evidenced a genuine, warm interest. There is also a great ignorance as to what our *own*

church, apart from the Indian church, what our own church has accomplished, and what our money has done through the years.

I talked a lot when I was in the west, about the business of the "budget." I wish we could change that word! People don't realize what it means. They don't visualize . . . and unfortunately the information that is given out about the work isn't assimilated.

E. Is this information personalized enough?

MK. Well, this is what you might think is lacking. When I made any kind of an appeal or gave thanks for what had been done, there was a *terrific* response! A terrific response! Why doesn't this happen all the time?

E. Maybe it has something to do with you, and your own charisma.

MK. I don't know. I would think that anyone going would have the same results. Many Presbyterians are supporting good organizations to help poor children, some of them in India. This is good. I am not against this at all. But we should all realize that we have an obligation as a church to fulfil the task that God has given us. I agree with the policy that there should not be personal projects, but somewhere we are missing the boat. We seem to lack in the extent to which we portray the mission work of our Presbyterian Church in vivid, inspiring ways so that members will be keen to support by both prayer and giving. God is using us in wonderful, exciting ways in many places, not only local and national but global. People must know about this.

Some women, of course, know more because they are better educated through the Women's Missionary Society, but there is no equivalent group among the general population of the



At the Amkhut Hostel, the older boys gave free haircuts to the younger boys on Saturday mornings.

church. Consequently the idea has become established that missions is a women's business . . . entirely wrong, entirely wrong . . . and yet it exists. There is a definite missionary education given from girlhood to womanhood . . . there should be something for the men and the whole church . . . not segregated but together.

If there could even be a total Synod project, concentrated information, giving, making real some aspect of the work.

E. It might strengthen our Synods too, the weak link in our government now.

MK. I don't know all these policy matters but I think that something like that should be done.

E. I've heard many complimentary things about you over the years and I won't embarrass you by relating them now, but one of the things I've heard I would like your reaction to. That is, that over the years you have become more an Indian person than a Canadian or someone of British stock. To me that is saying a great deal and is complimentary. It was said in that way. You have an accent that has become at least mostly Indian, you can think without effort like an Indian person.

MK. I don't know, it's hard for me to tell.

E. I realize that you can't really assess yourself that way, but assuming that it is true would you consider it a compliment?

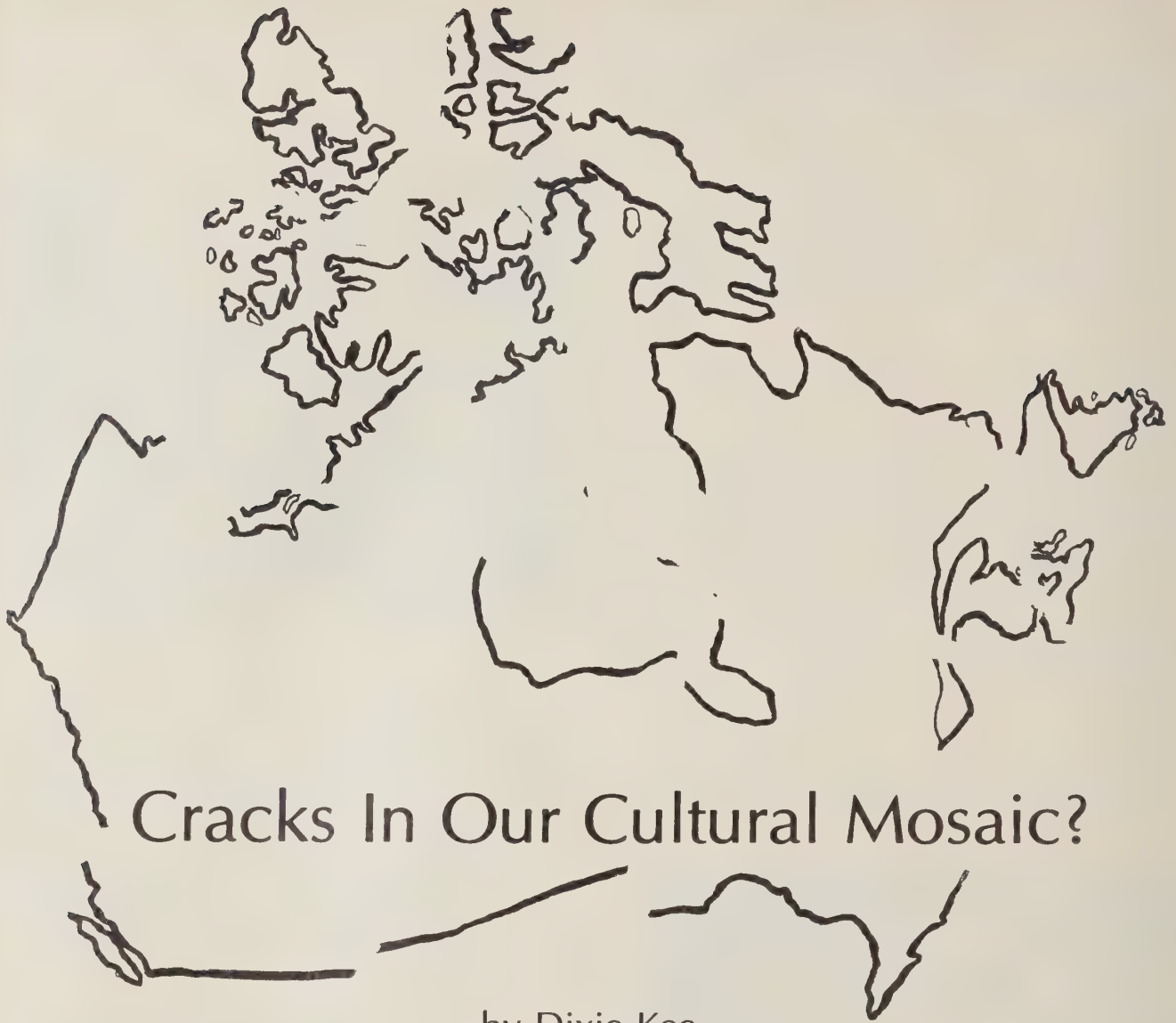
MK. Oh yes! More than half of my life I have lived among Indian friends. If I haven't become a part of them then there is something wrong.

E. Thank you very much Dr. Kennedy.



Photo Credit: M. Visser





Cracks In Our Cultural Mosaic?

by Dixie Kee

*Today as I travel across this land
I hear spoken English, Urdu, German,
Korean, French, Spanish . . .
People I see are different in skin colour,
Last week I went to a multicultural festival,
I ate some ethnic foods
that I had never eaten before,
People told me that they were
Christians, Buddhists, Muslims, Hindus . . .
Changing, yes, Canada is changing.*

CANADA'S PEOPLE have always been of many ethnic origins. The change in this decade is that minorities are more visible. The skin colour and culture of recent immigrants set them apart from other groups in Canada.

Stories in the news and the personal recounting of experiences in conversation point to a situation wherein "all is not well in our land." The increasing visibility of minorities brings with it related problems. Different cultural lifestyles among groups have resulted in tensions between some of their members. "Paki" jokes are "in." Job discrimination against members of certain minorities still occurs and for some the finding of housing is a problem. In neighbourhoods undergoing cultural transition congregations have difficulty in seeing themselves as "the church in that community."

Each of us needs to recognize that such problems exist and that people are hurt because of them. The questions for us, in the light of the Gospel and our Christian faith are, how do we cope creatively with these problems and how can we use the oppor-

tunities to live together in a multi-ethnic society?

Let's look at some specific examples of the problems we face.

A bus driver and a passenger get into an argument over a transfer pass. Another passenger barks, "Why don't the damn Chinese go back where they came from!" The passenger involved in the argument is Chinese.

Was race the issue, or was it the disagreement over the transfer? Letters to newspaper editors give many examples of similar statements and prejudicial attitudes.

In another incident a Pakistani is deliberately attacked and seriously injured by three Anglo-Saxons whom he did not know. A stranger tries to prevent the attack and is himself roughed up. Such violence may or may not be widespread. The problem is that this does occur and people are hurt, some permanently disabled.

A man, frustrated and very angry about his unsuccessful attempt to sponsor his family from India, writes a letter to a newspaper editor in which he condemns the Canadian government. With few exceptions, the responses from the public give him their solution — join his family in India. Their letters express resentment at the "mass influx of immigrants into this country."

Scapegoats and Half-Truths

Right now Canada is in an economic recession and unemployment is high. In times like this new immigrants often become the scapegoats. They are accused of taking all the jobs and causing the unemployment. They have been called names, intimidated and physically abused.

Overcoming prejudice, discrimination and alienation is not easy. When ill-feeling develops between groups and emotions become intense, facts often get distorted and issues clouded.

What causes people to be prejudiced and to discriminate? One underlying reason is the fear of losing something. A frequent lament is, "When I go downtown all I see are strangers — foreigners." There exists a stereotyped vision of certain people which causes them to be seen as threats. It triggers a fear that "we are losing what is ours" — our children through inter-marriage, our sense of neighbourhood and the upholding of our culture and values, our jobs because "they are taking them all," our bargaining power because we are being undercut by cheap labour, our money in higher taxes because of the financial drain of immigrants on government and community services.

John Norris in *Strangers Entertained* cites another reason; fear of strangers, xenophobia. When there is a sudden influx of a number of persons from unfamiliar racial and ethnic groups, the reaction is generally one of fear, the fear of strangers. By physical appearance they stand out as strange and distinct. Little is known about the country from which they have come. There is little impetus to achieve a better acquaintance and therefore minimal experience in getting to know members of these groups.

When we don't know people who are in some ways different from us, when we feel uncomfortable with them because of the strangeness between us, our fears can overtake us, distort our perceptions of them, and reinforce our stereotypes. We begin to feel threatened.

Not knowing certain people and saying that we don't like them, not tasting their food and saying that we don't care for it, means making up our minds even before we have the necessary

data. This is pre-judging; it's prejudice.

Other half-informed opinions and pre-conceptions lead to prejudice and discrimination as well. For instance, some people ring the alarm, saying that Canada is being over-run with "foreigners." In fact this is not so, as the population figures from Statistics Canada indicate.

In 1971 the largest sub-group in the Canadian population was of British origin, 44.6% — down from 60.5% in 1871. The percentage size of the French population has shown little change, averaging 30% of the total. Europeans have the largest increase in population, from 6.9% in 1871, to 18.8% in 1971. In 1871 there were no Asians in Canada. A century later they were 1.3% of the population.

In addition, the common cultural values of our institutions have borne a predominantly British, and, more recently, American stamp. Other groups with their own cultural values and associations have had their influence at the same time, but not as major contributors.

Another exaggeration and distortion of fact is the opinion that unemployment and "being on welfare" are more common among newcomers. Some recent immigrants *are* unemployed and on welfare. However, statistics indicate that this is not widespread among their groups. More recently and ever increasingly, immigrants are skilled and speak English fluently. Those who for some reason cannot practise in their profession revert to a different field of work, including unskilled labour. Furthermore, to accuse immigrants of taking "our jobs" is to ignore the fact that some of these jobs are turned down as unacceptable by some unemployed Canadians. Instead of being a financial drain, immigrants, on the whole, contribute to the economy. They pay taxes and they pay for services and goods. Getting our facts straight can help us to have a more accurate picture of such people and to treat them more fairly.

Practical Counter-Measures

What are some practical things that we can do about prejudicial attitudes and acts of discrimination? Picture yourself sitting next to the bus passenger who made the remark, "Why don't the damn Chinese go back where they came from!" If you didn't like what was said, what would you do? In that incident someone did something. She indicated tactfully and in a quiet voice that she found the remark unacceptable. She received an apology.

When someone is actually being physically attacked, you can try to imprint in your mind as accurately as possible an image of the victimizer's physical characteristics, clothes, voice. Then you can contact the police right away. The police and human rights groups in our community have other practical suggestions.

In situations where some action appears to be discriminatory in the immigrant's eyes, when there really could be other reasons . . . *listen*. The Hamilton Anti-Racism Committee in a pamphlet, *Slurs, Stereotypes and Prejudice*, points out that by listening and encouraging the person to express what he or she feels, you might defuse the situation and gain the information necessary to help the person ease his or her misapprehension. This can open up a new perspective on the situation.

Where discrimination occurs in relation to employment,

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Cracks In Our Cultural Mosaic?

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housing, etc., there are community and government resources set up to assist reconciliation between the parties involved. If this fails, a legal route is available.

Taking action when encountering prejudice and discrimination often relieves feelings of anger, frustration and helplessness. By acting to challenge, in some way, people's attitudes and behaviour they know that others feel differently and do not accept their judgment or actions.

God calls us to grow. This means that our fear of strangers and our fear of losing what we see as "ours" can be transformed into a situation wherein we know and accept each other. Instead of going on our assumptions and pre-formed judgments we can enter into personal relationships, learning to accept differences, and valuing the richness they bring to life. We can learn to "give and take" and to value one another.

Growing Together

The changes in our country, increasingly multi-ethnic with ever more visible minorities, are reflected within the church. At one time members of Canadian churches were mainly of British and European origin. After the first influx of non-Anglo-Saxon immigrants, ethnic churches were formed. The Presbyterian Church in Canada established congregations for the Chinese, Hungarians, Italians, and Ukrainians. These people spoke their native languages; many were not fluent in English. Today, people have come from the Caribbean and other South Asian Christian Churches. Most of them speak English and can be part of English-speaking congregations. Those who join these churches become a visible minority within the fellowship. They are a minority most obviously in the visibility of their skin colour, but also in their culture and their own church heritage. The Presbyterian Church in Canada is still predominantly a church with Scottish roots and traditions.

Some churches are taking positively to the opportunity of living together in harmony in a multi-ethnic society. One church invited a person from another ethnic group to give a meditation in their service. She talked about the history of her people in this country and in the Canadian church. Some congregations, in order to learn about the church in another country, had people from that country as their resource persons. Learning and under-

standing more about one another's history removes some of the strangeness between us. Hearing what members of minority groups are saying about what the church means to them, and what they see as their mission within it, can change our regard for them and the nature of our relationship with them.

Although the pattern of establishing ethnic congregations still exists, there is another pattern developing. In some churches one ethnic group, be it Korean, Chinese, or Japanese makes up such a large proportion of the membership that of necessity two services are held, one in English and the other in the language of the minority body.

There are more and more congregations which are multi-ethnic and multi-racial in membership, with English as the common language. In one of these churches, life together is a celebration of the diversity of its people. Their many roots are acknowledged. The elders, leaders and teachers grew up in churches in Asia, Britain, Canada, the Caribbean, and Europe.

In Acts 10:34,35 (RSV) Peter says: "Truly I perceive that God shows no partiality, but in every nation any one who fears him and does what is right is acceptable to him." Peter was speaking to Cornelius, a Roman, and to his kinfolk and friends. He had learned from God that the gospel of Jesus Christ abolished the Jewish laws and taboos that had separated the Jews from the Romans. Followers of Jesus had to learn that Gentiles did not have to adopt Jewish religious practices when they became Christians. In Galatians 3:27,28 (RSV) Paul affirms this: "For as many as you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus." This is the liberating gospel.

These passages teach us to respect all persons and to value their worth and uniqueness as does God. We must be open to the witness and faith of Christians from other cultures. God calls us into community, into unity in Jesus Christ. To become part of our church, Christians from other cultures do not have to become like us. Our roots must not dominate our way of ministry.

If we believe that all are equal before God, then we will be fair and just in our life together. To mature in Christ involves loving one another as God loves us. Growing together can be painful. Yet it opens to us opportunities for learning together, for facing our problems together and for sharing our gifts. Our diversity need not divide us, but rather can enrich our life and our faith. Only in crossing the barriers can we become one in Christ.

DIXIE KEE is a member of Gateway Community Church in Toronto and a former member of the Chinese Presbyterian Church in Vancouver.

Suggested Resources:

Strangers Entertained: A History of the Ethnic Groups of British Columbia, John Norris, ed., Evergreen Press Ltd., Vancouver, 1971.

Slurs, Stereotypes and Prejudice, Hamilton Anti-Racism Committee. The pamphlet suggests ways of responding when one is a victim or observer of racism. Order from W.M.S. Bookroom, (50 Wynford Drive, Don Mills, Ontario) \$1.00.

Race Relations and Christian Mission, Daisuke Kitagawa, Friendship Press, N.Y. 1964. This gives a Biblical and theological context in discussing race relations.

Mission Education, Board of World Mission, The Presbyterian Church in Canada: a contact for what is happening in the church. (50 Wynford Drive, Don Mills, Ontario)





John Calvin: Evangelist

by W. Stanford Reid

IN SOME RECENT ISSUES of The Presbyterian Record we have had a number of articles on the subject of evangelism, discussing this activity of the church from differing points of view. The recent Graham crusade in Toronto was, no doubt, partially responsible for stirring up interest in this subject, for a considerable number of Presbyterians were involved in it. Some, on the other hand, adopted an antagonistic attitude towards the Graham methods of evangelism, and sought to downgrade them by maintaining that they are not truly Reformed or Presbyterian in character. Because of this, the present

writer thought that it might be a good idea to look back to one who, under God, has been at least partially responsible for the character of our church — John Calvin, and to see what his views were on the subject.

One of the best vehicles for understanding his point of view would be the sermons which he preached in Eglise St. Pierre in Geneva. Although he did not write out his sermons, some of his congregation arranged for them to be taken down in shorthand and later printed and published them in a number of different

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John Calvin: Evangelist

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languages. Calvin's method of preaching was to take a book of the Bible and preach through it consecutively. Not dwelling for a long time on one or two verses, but taking a section of anything up to ten verses, he would go over them carefully in his study and then preach extemporaneously, expounding the passage verse by verse. His exposition, however, was not just an academic exercise, for he also devoted considerable time to the practical application of his text, sometimes to the extreme discomfort and annoyance of his congregation. Some who have read these sermons have disliked them: as one man said, "they were as clear as crystal and just as cold." Yet, as one reads them carefully, one finds that there is a strong evangelistic appeal in them which says something to our own view of evangelism today.

When we think of the evangelistic appeal in Calvin's sermons, we must not, however, confuse it with some of the modern evangelist's techniques, employed so frequently in contemporary campaigns. Calvin did not rely on emotion as a means of bringing men to a decision for Christ. True, he spoke of the love of God and stressed the goodness and the grace of Christ in dying for sinners, but we find none of the long drawn-out emotional stories or appeals often used today. Nor did he have an "altar call." When this fact was mentioned recently in a university class in a course on the Reformation, one student asked how anybody ever came to a decision for Christ. On reflection she had to admit that as a result of Calvin's preaching many individuals *did* come to a living Christian faith. She was typical of many Christians to-day who are so taken up by the Methodistic type of evangelism that they think that it is the only God-given way of proclaiming the Gospel.

The Minister As Evangelist

Calvin, however, had a rather different approach. He believed that while God had given special gifts to members of the early church (apostles, prophets, evangelists, pastors and teachers — Ephes. 4:11), the usual office for the edification and instruction of the church in the post-apostolic days was that of the minister. The minister combines the office of prophet, teacher, and *evangelist*. Therefore, Calvin did not think of an evangelist as a person who would travel around the country holding evangelistic services, (except in special instances), but that the minister in his congregation is not only to preach sound doctrine, but also to do the work of an evangelist (2 Tim. 4:5). At the same time, he also maintained that it was the duty of *every* Christian to bear his witness to the saving work of Christ that others might come to a knowledge of the truth. For example, in the case of the Jerusalem church after the martyrdom of Stephen, all the church members wherever they might go were to make known the good news of the Gospel (Acts 8:4). Yet the minister was the *chief* evangelist.

We can understand this particular point of view if we remember the situation in Calvin's Geneva. According to the law of the city every citizen had to attend church. Inspectors were sent out at the time of service to see that none stayed at home without a valid excuse. Consequently, a considerable number of those attending church, were by no means interested in, or attentive to, the preaching. Calvin therefore believed that it was his duty, and that of the other preachers, so to present the Gospel that even the scorners might come to believe. As he put it in his commentary on the Gospel of John, the Gospel must be proclaimed to all, but God alone can make it effective (Jn 6:63; 20:23). In the proclaiming of the message of salvation, it was to be set forth in such a way that even the dullest and most obtuse would gain an understanding of what it means to be a Christian. The pastor in his preaching was always to be an evangelist. That Calvin himself obeyed his own injunction is obvious to anyone reading his sermons to-day.

From the effect these sermons had on his listeners it can be seen that he was by no means unsuccessful. While there were always those who opposed his teachings, many came to a vital, living faith in Christ through his preaching. He was clear and direct in his proclamation of the Gospel, with the result that people understood the meaning of Christian faith. He did not give a display of oratorical fireworks as did Luther or John Knox, but he drove his point home with great effect. Knox recognized this fact when he pointed to the impact of Calvin's work by stating that Geneva was "the most perfect schol of Christ" in the world — a radical change from its earlier reputation as being one of the most immoral cities of the day.



Calvin vs. Wesley

To understand Calvin's views on evangelism and their success, one must go behind the man to grasp his basic doctrine of evangelism. His views on this subject were rooted firmly in his theology, which meant that evangelism for him was not just an excrescence on his preaching, but was at the very core of his work as a pastor and preacher. He adhered to the apostolic injunction to "do the work of an evangelist" without any doubt that it applied to him.

Basic to his understanding of his work as an evangelist was his doctrine of sin. He did not see man as a creature who had merely made a few mistakes, or who by wrong thinking had fallen into error. He saw man as a creature in deliberate and considered rebellion against God. Man had declared his independence from God, insisting that he would be as God with his own knowledge and self-determination. Calvin's commentaries on Genesis 3 and Romans 1 make his position perfectly clear on this matter. Therefore, no *human* means was sufficient to convince the sinner of his need of redemption, nor could any human oratory or dramatic trick bring the sinner to a decision to place his faith in Jesus Christ as Saviour and Lord. The methods used by a Wesley or by some of our modern evangelists to persuade people to believe, had no place in the thinking of Calvin.

The Potential of Preaching and The Promise of The Spirit

Yet while holding a negative opinion of the ability of the preacher, by his unaided efforts, to bring conviction to the hearts of his hearers, Calvin's doctrine of grace gave him every assurance that his preaching would not be without effect and achievement. Holding fast to the Pauline doctrine of election, he believed that on the cross of Calvary Christ had indeed paid the penalty for the sins of his people. This meant that redemption was not just a possibility, but that it was actually accomplished by Christ's reconciling work in his life, death and resurrection. As one reads Calvin's sermons on the Passion of our Lord or his comments on John 14-19, it comes out clear and plain that he held that Christ had completed the work of redeeming his people.

At the same time, by virtue of Christ's redeeming work it is necessary to *proclaim* the Good News to men. For in order that men may find in Christ forgiveness of sin and eternal life, they must be presented with the Good News and be called upon to accept the promise that those who believe shall find forgiveness of sins and adoption into the household of God. But since no man or body of men can determine who are God's elect, the Gospel must be offered to all in order that whosoever will may come. Some later Calvinists have tended to think that they could pick out the elect, or that the Gospel should be offered only to the elect, but Calvin insisted that the Gospel of the redeeming love of God must be presented freely to all, for only God knows those who are his.

It is at this point that Calvin's doctrine of effectual calling becomes important. Calvin held that God calls men externally, through the preaching of the Gospel which summons all men to believe. The preacher was to summon all to faith in Christ. Yet, as Christ himself said, no man would come unless the Father draws him (Jn. 6:44). The external call of the Gospel must be made effective by the inner call, the inner subjective working of the Holy Spirit. Calvin, known in his own day as the theologian of the Holy Spirit, stressed the fact that only as the Spirit opens the eyes of the spiritually blind, gives life to the spiritually dead, will they respond to the external call. But when he does, they do truly believe in Christ as their Saviour and seek to serve him as their Lord. This alone is the confidence of the evangelist.

Reformed Evangelism

While Calvin did not hold that faith was merely the product of some human emotion stirred up by some preacher's oratory, he did insist that there was both an objective and a subjective aspect to conversion, neither of which can be neglected. True, Christ has fulfilled the law for his people, has borne their sins and carried their sorrows and is now seated at the right hand of the Majesty on high: but just as certainly Christ, in and by the Holy Spirit, comes to the Christian and dwells within the Christian. Calvin did not accept Luther's doctrine of the ubiquity of the humanity of Christ, but as his doctrine of the real spiritual presence of Christ in the Lord's Supper indicated, he believed in the ubiquity of Christ's presence through the Holy Spirit in the believer. In so doing he appears to have been simply echoing the words of Christ himself in John 14:23ff.

If then we would have a truly Reformed and biblical view of evangelism, Calvin gives us some rather clear sign-posts. One is that the Good News of God's gracious offer of reconciliation in and through Christ must constantly be presented to men in *all* preaching, not just in an evangelistic campaign. This does not mean that we should have "altar calls" in our services, nor use the high-pressure methods similar to those of some T. V. gospel salesmen and others of that ilk. It does mean, however, that the Gospel call must be presented clearly and forcefully, but after that is done, it is all in the hands of God who gives the increase as he pleases (1 Cor. 3:6,7).

Again, we must remember that to Calvin evangelism was not something which was confined exclusively to the duties and role of the pastor. As he pointed out on numerous occasions, to bear abroad the good tidings of God's sovereign grace is the responsibility of all his people. By both word and work all Christians have this responsibility, but pastors have a special responsibility: they have been called to the ministry of the Gospel, which includes doing the work of an evangelist, at the same time knowing that those who do so faithfully will be used of God to bring his people unto Himself.

DR. STANFORD REID, a minister of The Presbyterian Church in Canada, is a Professor of History at the University of Guelph, Ont.

Committees With Clout !

by Hugh H. McLellan

A LOCAL CONGREGATION of The Presbyterian Church in Canada is a group of individuals drawn together for a common purpose. Together, their organization is an association or corporation with sufficient power and authority to carry out the traditional roles of the local church.

Some local congregations see their proper role as more extensive than Sunday services, church school, debt reduction and General Assembly budget support. For these congregations, more sophisticated forms of organization are necessary than just the session and a board of managers or trustees.

Committees are the traditional Presbyterian method of attempting to get things done. Committees can be exceedingly effective in discussion, debate, communication and further discussion and debate.

Under the usual form of church organization, committees do not have power to set policies or to spend money. A committee can only recommend a policy to the session and recommend the spending of money to the board. From such recommendations will flow further discussion and debate because the responsibility for policies lies with the session, and the responsibility for money lies with the board.

In short, committees do not have the power which comes from responsibility. This lack of power makes it very difficult for a committee to carry out any significant undertaking.

The weakness of a committee can be overcome by having the committee incorporated as a separate legal corporation with full power over its own destiny and directly responsible to the members of the congregation.

There are three main advantages of incorporating the committee as a separate legal corporation. The first is that any liabilities of the new corporation are only its liabilities, not

liabilities of the church or its members. This will greatly reduce any concern of the board of managers or trustees as to what the new corporation does.

The second advantage is that the committee becomes a board of directors elected by and responsible to the membership of the church. Thus the session cannot be directly criticized for the policies adopted by the new corporation. This will discourage the session from getting directly involved in the finer points of policy of the new corporation.

The third advantage is that government and foundation money will ordinarily not be paid directly to a church, but can and will be paid to finance non-profit corporations which happen to have a membership from one church, and a board of directors nominated by the session of that church.

Mighty Oaks From Little Acorns (Inc.)

Two examples of the power of incorporated committees are to be found in the church of St. John and St. Stephen, a downtown church of 300 members founded in 1836 in Saint John, New Brunswick. St. John and St. Stephen has a mortgage, an overdraft, and Christian enthusiasm.

In 1972 the session and board each appointed three members to a joint committee to study the possibility of constructing, furnishing and operating a nursing home at no cost or financial risk to the church or its members. By 1975 planning was substantially completed and all necessary government approvals were expected to permit construction of the Home.

The committee then was incorporated with the consent and approval of the session, board and members of the church as The



ease the unemployment problem.

Both of these corporations are set up as non-profit charitable membership corporations. Membership in each is limited to those who apply and are members of the church of St. John and St. Stephen. The members of the church (not the church itself) control the corporations. In each corporation, the moderator of the session is a permanent director, the other directors may serve only three years and the session is by By-Law the nominating committee for the board of directors. Three or four members of the session will likely always happen to sit on the seven member boards of directors.

In the next few years other opportunities will present themselves in Saint John, and the session, board and members of the church of St. John and St. Stephen will no doubt create other corporations to make other good things happen.

Steps Toward Effective Action

From these examples from one small congregation it should be apparent that there are tremendous opportunities for local congregations to take on significant social projects by using the power of incorporated committees.

The first step towards realizing those opportunities is for the leadership in local congregations to recognize that a lot can be done in the name of the church by an incorporated committee, at no cost or financial risk to the church or its members.

The second step is to appreciate how many millions of dollars of government and foundation money is available to be invested in the creation and operation of social facilities and social services which the church should be proud to own or operate.

The third step is to identify where the interests of the church and the interests of the public coincide sufficiently so that public monies can be happily received and spent by an incorporated church committee in providing worthwhile facilities or services.

The fourth step is to review with a lawyer just how simple it is to incorporate a committee.

The fifth step is to recognize that the strength and power of the Presbyterian Church to act as the salt of the earth is best demonstrated to a doubting world by action, not words. Much of this action must come from local congregational initiatives.

We Presbyterians cannot let the traditional structures and powers of the session and the board define and limit our thinking about what a local congregation can effectively undertake. We can do much more in fulfilling our Christian duties and in strengthening the influence of the Church in the world by overcoming the restrictions of our structures and forms by freely using the power of incorporated committees in our congregations.

HUGH H. McLELLAN is a lawyer, treasurer of the church of St. John and St. Stephen, past chairman of The Church of St. John and St. Stephen Home Inc., and chairman of The Church of St. John and St. Stephen Special Projects Inc.

(The opening of The Church of St. John and St. Stephen Nursing Home was featured in the September, 1977 Record.)

Church of St. John and St. Stephen Home Inc.

At the 1977 annual meeting the board of directors of The Church of St. John and St. Stephen Home Inc. reported to the members that the original objective of constructing, furnishing and operating the Home at no cost or financial risk to the church or its members had been fully met. The Home cost \$1,793,728. It operates on a \$1,000,000 annual budget with a staff of 60 to care for the 80 residents. Residents without means are fully subsidized by the Province of New Brunswick. Only three of the first 80 residents happened to be Presbyterians.

Members of the church are active on the board of directors and as volunteer workers in the Home. The Home provides outstanding care in an atmosphere of Christian warmth and love. It is also a very high-profile, local-public-relations vehicle for the church.

After a year in operation it appears that the Home will be a continuing and increasing success, at no cost or financial risk to the church or its members.

A second example is The Church of St. John and St. Stephen Special Projects Inc., which was formed in 1978 because of concern about unemployment. The members of the church, session, and board of trustees were pleased to authorize the incorporation because they felt that the church should help the Government fight unemployment, at no cost or financial risk to the church or its members.

The Church of St. John and St. Stephen Special Projects Inc. applied for \$93,608 of Young Canada Works Grants to make work for about 50 students during the summer of 1978 cleaning up brush and debris from and near lakes in the city-owned park in Saint John. They did not receive the funding requested but the church enjoyed much favourable publicity for its efforts to help



REVIEWS

books

CRITICAL CHOICE: Nuclear Power in Canada

by Charles Law and Ron Glen.

224 pages, softbound. \$9.95 from Corpus Publishers, Toronto.

A public opinion poll conducted by York University's Institute for Behavioural Research, revealed that almost one-half of the 2100 Canadians canvassed were ignorant about nuclear energy, and related matters such as radiation and radioactive waste management. Forty-four percent of those polled failed to associate nuclear energy with the generation of electricity. This finding should come as no surprise. Nuclear-electricity is a high-technology energy form that is new and mysterious to many of us.

There is a plethora of books on the subject of nuclear energy and the energy crisis. Very few of these publications, however, dispassionately examine their subject from a Canadian perspective relevant to Canada's own nuclear electricity system. Glen and Law's book provide the Canadian reader with the information required to make his or her own assessment of the benefits and risks associated with extracting energy from the atom. The authors' style of writing is easy to read. Technical terminology is kept to a minimum, and when used is simply but carefully explained.

Critical Choice makes a noteworthy contribution to dispelling much of the mystery that surrounds the use of atomic energy for peaceful purposes. The first five chapters explain how the atom's energy is changed to electricity. They

describe radiation and radioactivity, the related dangers and how these dangers are controlled, and the Canadian nuclear electricity system which is based on the CANDU reactor. The account of nuclear energy development in Canada, beginning with the modest WW II effort and culminating in the achievement of the Pickering Nuclear Generating Station near Toronto, is both informative and fascinating. The authors correctly describe the Pickering station's CANDUs as "no small feat for a country of less than 25 million to have developed a reactor with a demonstrated safety and efficiency among the best in the world."

The remaining two chapters of the book deal with the 'hard' and 'soft' energy technologies. "The Idyll of Ontario" (Chapter 7) merits thoughtful study. It raises again the age old question: Can man reasonably expect to *re-gain* a 'Garden of Eden' life-style on his own volition?

Authors Law and Glen have crystallized, clearly and concisely, the issues relevant to the use of nuclear energy. They make no attempt to present conclusions and recommendations. For Canadians who wish to develop an informed opinion on nuclear-electricity as one supplier of Canada's energy requirements, *Critical Choice* is recommended reading.

Dr. John Guthrie

DR. GUTHRIE is Director of Environmental Research with Atomic Energy of Canada Ltd., (White-shell Nuclear Research Establishment, Pinawa, Man.) and an elder in the Pinawa Christian Fellowship congregation.

SO YOU'RE SINGLE!

by Margaret Clarkson.

Published by Harold Shaw, Wheaton, Illinois, 1978. Available from Presbyterian Publications, 52 Wynford Drive, Don Mills, Ontario, M3C 1J8. Price: \$3.45.

Written by a single, retired, Christian woman, *So You're Single!* is intended to be read by married people as well as singles. Margaret Clarkson presents sensitive topics based on personal experi-

ence and "free both from cheap psychological jargon and religious mush." She writes of the attitudes and misconceptions of singlehood as viewed by both singles and the married. Topics covered include depression, loneliness, human needs, a sense of permanence, sexuality and friendships.

Throughout the book, particularly in the first five chapters, the author deals with a question uttered by many singles out of despair and frustration and by married people out of curiosity and sympathy (even pity?) — why is this person (still) single?

It's true that life, particularly in its higher forms, was designed to be lived with a member of the opposite sex — at least for procreative purposes. But there are valid reasons why a person may remain single, not only for a longer period than usual but for one's entire life.

Questions arise in many minds concerning the sexual preferences of the single person, especially as the age of the single person increases. People with homosexual preferences exist and live in our society; there are Christian homosexuals as well. Many homosexuals and heterosexuals, Christian and non-Christian, acknowledge and accept these facts. Yet there are Christians who cannot or will not accept such facts — not only does a known homosexual suffer from un-Christian (as distinct from non-Christian) treatment, but a single heterosexual person may be slighted and treated unkindly. This treatment leaves a mental sting that can hurt more than a physical one — especially if the single person had attempted friendship with a member of the opposite sex. The subject of sexual aberrations is considered in the chapter "The Sovereignty of God"; several times throughout the book Ms. Clarkson notes that not only is singleness seen as deviance but also the teasing, the tactless questions and all the accompanying stigma of singlehood originate from a couple-oriented society. So extra pressure is created for the many singles who are not so by choice.

Depression and loneliness are dealt with in separate chapters. Ms. Clarkson has found that these feelings of depression could affect women more than men, and married women more than single women. Loneliness is not considered in terms of singleness and marriage but

under the premise that everyone is affected differently. Her suggestions for offsetting such feelings can apply to anyone who is beset by them. Commonsense and faith in God constitute the bases from which one can escape depression and loneliness.

Feeling cheated seems to be common among those who have not and never will marry. Ms. Clarkson believes that "Release comes with an increasing experience of God, whose nature is such that He could never cheat anyone, as those who truly seek Him will surely find."

Eventually the discussion involves the struggles of the single person with feelings of desire and sexual fulfillment. Ms. Clarkson maintains that one can obtain fulfillment without the physical contact of sex: "For the Christian, it lies in fulfilling God's plan for our lives and sharing in His eternal purposes. While physical fulfillment is a gracious gift of God, it is not the deepest source of satisfaction in life even for the non-Christian, and certainly not for the Christian." Yet, in the chapter "Why Singleness?", it is noted "Thus God made man, male and female, neither complete alone, each needing the other for true self-knowledge, self-affirmation and self-fulfillment." To this reader, Ms. Clarkson seems to be contradicting herself.

Discussion continues on the general subject of human needs. Ms. Clarkson notes that a sense of permanence, a sense of belonging, are basic requirements; yet the manner in which they are satisfied is highly individual. The author lived in various rooming houses for many years before purchasing a small house. She satisfied her own quest for roots during those early years by acquiring a small, run-down and isolated cottage. Over the years, she learned to rely on herself for jobs such as household repairs, renovating, and even constructing of furniture.

Friendships of various combinations are also discussed in this book. Although rare, a platonic friendship between two members of opposite sexes is possible. However, the rarity of such friendships springs from our couple-oriented society. Most people, Christians included, cannot or will not comprehend the feasibility of such a friendship — especially if the friendship is of long duration. Marriage is expected eventually. When strong enough, such friendships can

withstand the pressure to marry or even just the disbelief that a platonic relationship between a male and female could exist.

Friendships among married couples, among single females, and among single males are fairly common. Not so common are relaxed and enduring friendships between a single person and a married couple. Trust is very important in these relationships, more so than usual. The possibility exists where a spouse may feel threatened by the presence of a single of the opposite sex often when no threat exists. The author discusses this and related situations extensively in the chapters "Married Friendships," "Practicalities," and "Expressing Affection."

In "Singles and the Church," Ms. Clarkson emphasizes that, especially in past history, the Church has neglected the single person, particularly the single woman. This often has been related to interpretations of the Bible where the role of woman has been depicted often as subordinate to a father or husband. Activities in a church are usually planned with children or family participation in mind. Or, disregarding marital status, women's or men's groups may be formed. However, the result often is segregation of function — with the women usually relegated to the traditional female roles of preparing food for church functions and babysitting while the men assume positions in church government.

But conditions are improving with more and more women in important positions in church government and the ministry. Ministries for the single person are being created and developed.

Two open letters by Margaret Clarkson for two friends — one married, one single — finish and summarize the book very well. To this reader, Ms. Clarkson seems to have written a book which could have been more concise. While it can be understood that the author wished to emphasize certain topics and ideas, unnecessary repetition occurs — most often in the first half of the book. However, the open letters are quite clear and concise, and it is possible to read only the letters to understand the gist of *So You're Single!*

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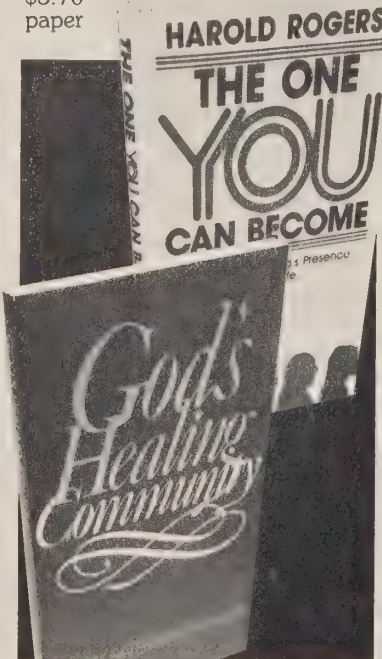
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YOU WERE ASKING?

Q. *Can you please explain the phrase in the Apostles Creed — He descended into Hell.*

A. I have consulted with several of my ministerial friends, and we have agreed on a statement something like this.

The Apostles Creed is misnamed. It did not originate with the apostles, but was gradually shaped from the third to the seventh centuries in order to provide a simple statement on the essential doctrines of belief. The word "Catholic" means "Universal" and "Hell" means "The place of departed spirits." The clause "He descended into Hell" is omitted in some churches. We are reminded by Biblical scholars that this sentence had originally nothing to do with hell. We may think that hell is the place of punishment but when this word was first written in the Apostles Creed it was understood to mean the state of death or the place of departed spirits. The sentence is used to underscore the fact that Christ died.

Certainly this statement from the Creed has been open to many interpretations throughout the history of the church. We can be assured that the New

Testament supports this article of the Creed.

It may be that the repetition of these words affirms for us, time and again, the fact that there is no experience in life or death that is beyond the knowledge of Jesus Christ; that whatever we do or whatever we are, Christ is there to confront us or to comfort us.

Q. *God commanded women not to dress as men. Where did he change that order? I think it is a sinful disgrace.*

A. My gracious friend — may I say, if we all dressed as Jesus did we would be going about with sandals and flowing robes which I humbly suggest would not be practical for our severe winters. It is not how we dress that really matters, it is how we live — do we show forth His manner of life in our every-day living. Jesus said that it is the spirit that really matters. I find myself saying Amen to that.

I thank you for your question, and agree that we ought to pray not only for church life in Quebec but around the world.

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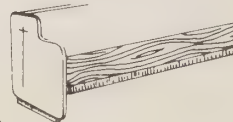
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LETTERS

(continued from pg. 9)

Dr. John Mackay, a former president of the W.C.C., in the *Presbyterian Alliance* magazine and in *Christianity Today*, earlier expressed concern as to the direction that body is going. The Presbyterian Church in Canada had better take a long look at its membership in the W.C.C. and a close scrutiny of the financial statement on page 296 of the minutes of Assembly 1977.

Generous contributors to the budget of our church feel that no part of their contributions should be sent to support violent movements like the Patriotic Front and will act accordingly.

My own congregation has a special concern, in that a former Trinity family now resident in Rhodesia is in some danger. It would be grimly ironical if money voted to the Budget at our congregational meeting might end up in providing arms to destroy them.

(Rev.) Gilbert D. Smith,
Victoria, B.C.

The RCBO Review — The Editor Replies

I trust that you will afford me the courtesy of your column to reply to the review of the *Reformed Book of Common Order* by John Barclay Burns (July-August Record). I am editor of the book.

Dr. Burns opens with, "The Reformed Book of Common Order is published by a tiny group of ministers and elders" and proceeds to state that, "The book itself is a fitting monument to the kind of theological obscurantism, ecclesiastical arrogance and liturgical intolerance prevalent in the dark days of the seventeenth century." These words set the tone for the rest of his review. Now, at our ordination we subscribe to the confession that the scriptures are our "supreme rule of faith and life." The scriptures tell us to speak "the truth in love." I do not get the impression that Dr. Burns speaks in love. Does he speak the truth?

Dr. Burns states that the arguments that "the Lord's Supper should be celebrated twice or four times a year at most" are based ONLY on the *First Book of Discipline* of 1562 which directed that "the Sacraments be celebrated four times a year in towns and twice a year in the country." In fact, the date of the *First Book of Discipline* was 1560 (not 1562), and it directed that the administration

(not the celebration) of the Lord's Table (not the Sacraments) should be four times in the year, (not four times a year in towns and twice a year in the country). In fact, the General Assembly decided in 1562 that four times a year in the towns and twice a year in the country were sufficient. I have recorded these facts in the preface to the book.

Dr. Burns adds that the "Roman custom of very infrequent communion" was "forced on the Reformers by the habit-bound Scottish population." Any serious student of the Reformation knows that the Scottish Reformers were not men to allow anybody to force any Roman custom on them. In any case, John Row, the Reformation historian, tells us what decided the Scottish Reformers; they "took not their pattern from any kirk in the world, no, not from Geneva itself; but, laying God's Word before them, made Reformation according thereunto, both in doctrine first, and then in discipline." That is why George Gillespie, a Scottish representative at the Westminster Assembly in 1643, objected to the English proposal that there should be four ministrations of the Lord's Supper in the year on the ground that scripture itself laid down no such rule and Scottish opinion was unfavourable to such frequent observance.

George Gillespie was correct. The frequency with which the Lord's Supper should be administered is, in the light of the scriptures, an open question.

Dr. Burns claims that the celebration of Holy Communion weekly is scriptural. That is his guess. He is certainly incorrect in stating, in support of his guess, that, "the phrase 'to break bread' in the New Testament is a technical term for celebrating Holy Communion." As Professor William Barclay points out, that is simply "the characteristic Jewish phrase for beginning a meal," and has that meaning in Acts 2:46, Acts 20:7, 11 and I Cor. 11:17-22.

All that we can say with reasonable certainty is that Jesus instituted this sacrament at the Passover, which was observed once a year, and paralleled it in certain significant respects with the Passover. He may, therefore, have intended it to be observed only once a year. As that distinguished Anglican scholar Canon Frederick Meyrick has written, "Its memorial character militates against frequency of repetition." However, the common meal which was a feature of Jewish family and community life was continued by those who had become

(continued)

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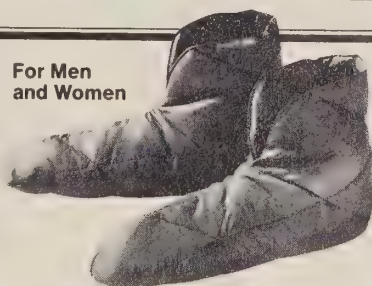
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LETTERS

(continued)

Christians and was, indeed, extended. On the Lord's Day, they met for a common meal, as a Christian family, with the affluent providing for the poor. We learn from the records that there was sometimes simply thanksgiving to God for all his benefits, and sometimes thanksgiving with particular reference to the Lord's Supper. The latter was the case at Corinth. However, the eating and drinking at the common meal there led to such unedifying scenes that Paul felt constrained to interfere. Just exactly what Paul wished them to do at Corinth, apart from bringing the unedifying scenes to an end and remembering the significance of the Lord's Supper, is not clear. He certainly did not lay it down that the Lord's Supper, in the form of a nominal, ritual, weekly, meal was to be the norm for the Church in Corinth and elsewhere.

Dr. Burns states that "The services are ill-constructed, the language stilted and obscure without being dignified," and that "doubtless in The Presbyterian Church in Canada as in the Church of Scotland a tiny, if vocal, minority will respond to this book. They are welcome to it." The first edition sold out in five months. I have received many letters of appreciation, including one from the distinguished head of one of our Theological Colleges. Criticisms made have been minor and constructive. The editor of *Life and Work*, the Church of Scotland magazine, asked the Very Rev. Andrew Herron to review the book. His review appeared in *Life and Work* in April, and was favourable. The second edition has now been printed.

Dr. Burns concludes that all that he can recommend are the "vows and questions" which "have had to be copied from the official *Church of Scotland Book of Common Order*." In fact, they have been copied from Cox's *Practice and Procedure in the Church of Scotland*. That is the only authoritative book. As Dr. Herron has stated in his review, what Dr. Burns calls the "official" *Book of Common Order*, produced by the Committee on Public Worship and Aids to Devotion, "has no more authority than that body itself can command — it does not carry the imprimatur of the Church and its forms and orders are binding upon none."

(Rev.) G.M. Dale,
Aberfeldy, Perthshire, Scotland

A Bit Harsh

This is a bit harsh in its expression, but deservedly so, I believe, for it boggles one's God-fearing democratic mind to pick up the September Record and find yet another kindly, semi-fawning reference-article re the People's Republic of China, this one entitled, "Contemporary China;" and to further learn that this is a mission theme for study throughout our church for a given period of time. The Marxists have been telling us that our Democratic (mainly Christian) Capitalist system is unworthy and doomed, since 1848: their persistent brainwashing is obviously having its negative effect. What kind of naive, puppet-headed people have we got in our church bodies that their minds are so easily swayed from God-mindedness to non-God-mindedness, in their search and hope of finding answers to our religious and country's problems? This is the same as turning from God to Baal for the answers to life and its difficulties. And it is a gross understatement to say that God does not recommend this practice.

The only basic "truth and challenge" that Communist China (Russia, and the other-like nations) have to offer us is the truth and the challenge that they are determined to dominate and control the entire world — and that certainly includes our own country. And if that day should come to pass, then we will be "privileged" to experience such "selfless-minded" attitudes and actions, on their part, as are exhibited in the blood-flowing deeds of the Red Guard, for example, the treacherous like-mindedness of the Gang of Four, the psychiatric prisons of Russia, etc. Also, the Devil can easily present us with smiling, handsome, young faces when we visit Red China and other such countries, to be sure. It is a very deceptive lure. But we are supposed to remain alert with regard to such false-beckoning. Indeed, such clear-thinking awareness, on our part, is a God-given dictum.

Again, naturally China is doing something for its own people, by, for example, effecting as many improvements as possible. So do most other countries, including Canada. Hitler also did so. And reportedly, our own underworld Mafia have, for the most part, a good deal of true love for their own blood-kin. Does this, then, for example, provide the Mafia, in our minds, with some suspected hidden "inner truth" or inner magic that we would therefore like to explore and perhaps even emulate? God forbid! And God also protect us, then, from such gullibility concerning ourselves vis-a-vis

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the People's Republic of China, et al.

Would Christ be any kinder in one of his righteous rebukes, if he were back here on earth in person? I feel sure he would not. Should we not love our enemies and pray for them? Certainly we should, in the same manner, for instance, that Christ did in the case of Israel when the religious hierarchy would otherwise have had him killed before his time was due — that is, from a safe and cautious distance (even though there were doubtless some fine and likeable people in Israel at that time).

Finally, let us have a dedicated belief in our own worth and ability to improve our human lot within our own democratic frame-work and within our own religious organizations. Let us not sell ourselves short. And let us not, above all, dangerously sell ourselves into virtually believing in godless despotic-methods, instead of in our own God-inspired democracy — even with its also imperfect people. Let us therefore keep our heads on straight, and not turn them back and forth like willy-nilly, nodding puppets.

Therein lies our true challenge!

W. Forbes,
Toronto, Ont.



NEWS

VISITORS to the church offices in September were the Rev. and Mrs. Philip Lucock. Mr. Lucock is a minister of the Presbyterian Church of Australia who for the past 27 years has been a member of the federal parliament there. He was in Toronto en route to a Commonwealth Parliamentary Conference in Kingston, Jamaica.



Photo Credit: M. Visser



The Rev. Clare and Mrs. Grace McGill and their son Terry were on furlough in Canada this summer. Their son Timothy was married in Kansas in June. The McGills were in Ontario for their brief furlough. Mr. McGill has worked in translating the Bible into tribal languages for a number of years. He will continue in this work.



MRS. JEAN RUMBALL'S 50 years of service as a missionary of The Presbyterian Church in Canada was marked by a special celebration at Almonte Presbyterian Church, Ont. Tributes were read from the B.W.M., W.M.S., the Order of Deaconesses, and from congregations served in Canada. Shown are: Mrs. Rumball, the Rev. Paul Rumball (centre), and the Rev. Edward G. Smith, minister at Almonte.

Earlier this year, at Cheyne Presbyterian Church, Stoney Creek, Ont., one of the elders, Mr. Douglas Skelding, made a presentation to the Rev. Dr. W. Harold Reid on the 50th anniversary of Dr. Reid's ordination into the Christian ministry. Mrs. Skelding made a presentation to Mrs. Reid.

Dr. Reid served the church for 35 years in the province of Quebec, the last 13 years as lecturer in Hebrew at the Presbyterian College, Montreal, prior to his retirement.

The Rev. H.T. and Mrs. Marilyn Ellis and their children Robert and Stephanie were in Canada from late June to mid-September on furlough from Taiwan. They visited several congregations in Eastern Canada and Western Canada and had holidays in their home province of B.C.

Mr. Ellis continues work in Tainan Theological College serving as Chaplain, and assisting in administration and working in Tainan Presbytery.

Mr. Harold C. Hendry, a member of Knox Church, Tiverton, Ont., was honoured recently with a plaque for being in the church choir more than 60 years. Mrs. Wm. Van Dam, a choir member, presented the plaque on behalf of the choir. Mr. Hendry also has been the superintendent of the Sunday School of Knox Church for 30 years.

PERSONALS



THE REV. WAYNE AND DOROTHY SMITH were pleasantly surprised when the congregation of St. Andrew's Church, Cambridge, Ont., met together at the close of the morning service on Sunday, September 10, to honour them on their 25th wedding anniversary. They were presented with gifts from the congregation.



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BUDGET FIGURES

Receipts from congregations for the budget of General Assembly totalled \$1,612,746 on September 30, as compared to \$1,502,910 for the same period in 1977.

The W.M.S. (W.D.) contributed \$250,000 and the W.M.S. (E.D.) \$31,000 in that period to the work of the Board of World Mission.

Expenditures to September 30 amounted to \$3,312,294 as compared to \$3,366,425 spent in the same nine months in 1977.

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THE CONGREGATION of First Church, Pembroke, Ont., joined in the 150th Anniversary of that city by entering a float in the parade that marked the celebrations. The theme of the float was "Advance for Christ." Pictured above are the minister, the Rev. Wilfred Moncrieff, and some of the young people of the congregation holding banners that they had made.



THE CONGREGATION of St. Andrew's Church, Biggar, Sask., celebrated its 50th Anniversary on October 22nd with a special celebration service and dinner. The church building is pictured above. The Rev. A.N.D. Waugh is minister there.



MT. PLEASANT PRESBYTERIAN CHURCH, Brantford, Ont., pictured above in an historic photograph, celebrated its 100th Anniversary in October. As part of the centenary celebrations the Moderator of the 104th General Assembly, Dr. Jesse E. Bigelow, was guest preacher at a special service in June. The Rev. Charles MacDonald supplies pastoral services to the congregation.

Bethel Church, Price's Corners, Ont., celebrated their 85th anniversary on September 10th.

The guest speaker was the Rev. Willis Young of Tweedsmuir, Memorial Church, Orangeville, Ont. The Rev. Wayne Maddock is minister to the congregation.



SHOWN ABOVE IS the northeast wing of the Orillia Presbyterian Church, Orillia, Ont., restored following a fire at a cost of \$335,000, and officially re-opened on September 4th. The minister is the Rev. Eric Beggs.

On Sunday, 3rd of September, a special service of thanksgiving was held, when the guest preacher was the Rev. J.C. Hay, Principal-elect of Knox College.



A CROSS-RAISING, EARTH-TURNING event was held Sunday, June 18, in the Meadowvale West Area of Mississauga, for the church campus there. The Rev. Dr. Alex MacSween, secretary for home missions, was present, with the Rev. Roy Gellatly, moderator of Brampton Presbytery, and the minister of White Oak Church, the Rev. Derwyn Hill, helping in the cross planting on the church site. A building with four sanctuaries for the Anglican, Evangelical Lutheran, Presbyterian, and United churches, will be started in the fall or early spring.



On Sunday, May 7th, a dedication service was held in the Morewood Church, Morewood, Ont., to dedicate the new organ, renovated choir room and newly erected Christian Education building. These additions to the sanctuary were made possible through the legacy of the late Mrs. Hazel Steen, a life-long worker in the congregation. During the service, tribute also was paid to Mr. W.C. (Lyle) Hunter, who retired as clerk of session after thirty-five years. Mr. Hunter was presented with a fittingly inscribed framed parchment scroll by all the members of the session on behalf of the congregation.

Mr. Douglas Hunter, new clerk of session, is pictured in the door of the new Christian Education building; the minister, the Rev. Fred Reed, is shown on his left. The children pictured released balloons to open the new building officially.

CAMEOS



THE CONGREGATION of Boston Presbyterian Church, Milton, Ont., has compiled a history of their fellowship from 1820 to 1975. A special edition of this book was signed and presented by the session to their senior elder, Mr. Robert Dredge, ordained in 1922. Pictured above are Mr. Dredge and the minister, the Rev. W. Rod Lewis. (See advertisement elsewhere in this issue.)



ON SUNDAY, June 25, 1978, St. Andrew's Church, Pictou, Nova Scotia, held a special Communion Service and Graduation Service. All young people associated with the congregation who graduated from high school in 1975, '76, '77, '78 were recognized and presented with a Bible. Shown here, is the group, together with the minister, the Rev. Waldon B. Moase, who has served the congregation since 1975.



ELDERS TED REITSMA (left) and Stan Keith (right) of New St. James Church, Dawson Creek, B.C., are pictured "burning the mortgage" for the church building. Dr. Ian Rennie was the guest speaker at this happy occasion. An addition to the sanctuary is planned for the spring of 1979. The Rev. Brian Penny ministers to this northern congregation.

5

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deaths

BRIDGE, WILLIAM, long time elder of St. Andrew's Church, Humber Heights, Weston, Ont.
 BUCHANAN, SAMUEL DONALD MACPHEE, 71, long time elder of St. John's Church, Belfast, P.E.I., Sept. 20.
 CAMERON, JAMES R., senior elder, St. John's Church, Cornwall, Ont., Sept. 7.
 COOKE, MISS MARY FRANCES, 74, charter member (1925) of Knox Church, New Carlisle, Que., life member W.M.S., former organist, choir leader and Ladies' Aid treasurer, Aug. 30.
 DODD, WILLIAM DAVY, 99, long time elder of Runnymede Church, Toronto, Ont., Sept. 9.
 ELLIOT, JOHN, 91, member of Duff's Church, Puslinch, Ont., Sept. 15.
 FIRTH, WILLIAM, 93, long time elder of Durham Presbyterian Church, Durham, Ont., father of the Rev. Dan Firth of Vernon, B.C.
 GOWLETT, MRS. FRED (HELEN), member of Knox Church, Stratford, Ont., life member of W.M.S., president of the Gordon Afternoon W.M.S., Aug. 24.
 HOLMAN, LOUIS L., elder of St. Columba Church, Saint John, N.B. for 19 years, July 17.
 INGRAM, LEONARD EARL, elder of St. Andrew's Church, Brampton, Ont. for 15 years and a member for 38 years, July 20.
 JOHNSTON, MRS. HARLEY R. (LENORE), member for more than 65 years of St. John's Church, Toronto, Ont., worker in church school, Scott W.M.S. Auxiliary, Friendship Group, 64 Club and the choir, Sept. 14.
 JONES, MRS. GEORGE (MAE), 84, long time

member of First Church, Regina, Sask., former choir soloist, died in Summerside, P.E.I., Sept. 3.

KRAUTER, GORDON, 64, clerk of session, Burns Church, Rocky Saugeen, Ont., Sept. 18.

MALCOLMSON, DANIEL, 92, long time member of First Church, Regina, Sask., Sept. 7.

McLEAN, DONALD, 85, member of Duff's Church, Puslinch, Ont., Sept. 16.

MURRAY, GORDON, 81, long time member of St. Andrew's Church, Corunna, Ont., and former board member, Aug. 5.

ROBSON, ROSS EDMUND, 67, elder of Maple Presbyterian Church, Maple, Ont., Sept. 4.

ROWE, LES, 90, elder of St. James Church, Stouffville, Ont. and former elder of St. Andrew's Church, Markham, Ont.

SANDERSON, J.L., long time elder of Elmwood Avenue Presbyterian Church, London, Ont., and prior to that of Knox Church, Guelph, Ont., Sept. 16.

SMITH, MRS. WILLIAM (JESSIE), member of Duff's Church, Puslinch, Ont., life member of W.M.S.

STINSON, H.A., 79, representative elder of Westminster Church, Smiths Falls, Ont., Sept. 24.

TELFORD, MISS HELEN, 87, member of St. John's Church, Toronto, Ont. and former deaconess at Evangel Hall, Sept. 7.

WHITE, MRS. DUNCAN (ANNIE), 89, long time member of St. Andrew's Church, Mooretown, Ont., Sunday school teacher and life member of the W.M.S., Aug. 28.



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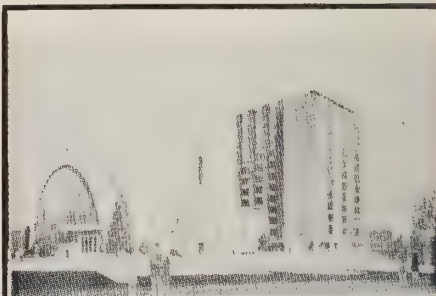
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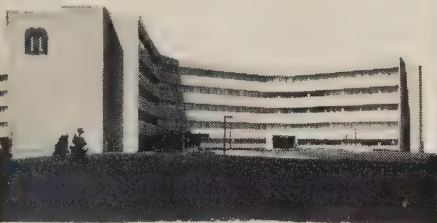
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CALENDAR

INDUCTIONS

Bailey, Rev. Dr. Albert E., Simcoe, St. Paul's Church, Ont., Sept. 7.
 Barber, Rev. William M., Lloydminster, Knox Church, Alta., Sept. 6.
 Bottomley, Rev. Evan A., Calgary, Chalmers Church, Alta., Sept. 14.
 Campbell, Rev. William, Kirkwall and Sheffield, Ont., Sept. 26.
 English, Rev. J. Karl, Calgary, St. Andrew's Church, Alta., Sept. 7.
 Newman, Rev. W.A., Toronto, York Memorial Church, Ont., Sept. 6.
 Pottinger, Rev. Willard K., as Associate Minister, Ottawa, St. Andrew's Church, Ont., Sept. 14.
 Sutherland, Rev. Angus, Chesley, Geneva Church, Ont., Sept. 10.
 Wilson, Rev. Robert D., Melfort and Tisdale, Sask., Ont. 4.

RECOGNITIONS

Beals, Rev. George W., Alberton and West Point, P.E.I., Aug. 31.
 Triantafillou, Rev. Susan M., Brookfield and charges, P.E.I., Sept. 7.
 Wyllie, Rev. James J., Tyne Valley and charges, P.E.I., Aug. 17.

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High on Lethe

"Remember the days gone by, when, newly enlightened, you met the challenge of great sufferings and held firm" (Hebrews 10:32, NEB).

YOUR WRITER acknowledges an almost profound ignorance of the often fascinating world of ancient Greek and Roman mythology. Everyday reading has partially remedied the deficiency and the names of the gods and goddesses have become pre-requisite for the completing of cross-word puzzles. We have been told that Hades, the under-world dwelling place of the dead, was not only encompassed by the River Styx but contained other waterways such as the River Lethe. A drink from this river would induce forgetfulness of the past, a remarkably useful thing to the wandering spirits of the dead. To drink deeply would even lead to a sense of total oblivion.

Although this fate awaited the ancients, it is the opposite effect that one part of the month of November has tried to establish for sixty years now. We are bidden to *remember* — not peace but war, not times of co-operation and brotherhood, but days that have been unparalleled in their hatred and atrocities. Those of us who profess to follow Jesus Christ and his teaching have been bidden to remember our most un-Christlike days.

Even though we may suffer no hardness of our arteries nor have any difficulty remembering the names of our friends or the days of the week, it has become amazingly easy to forget things we had thought would be burned into our minds forever. We now have to be urged not to forget, and however painful the process, to remember — WAR.

We remember its cost — of course: in dollars and cents if that be the measure of our wealth: or in human life and suffering, if that be more likely to remind us of the cost of modern warfare in vivid terms. Who can estimate accurately the losses in deaths? Figures run as high as forty-two and one half millions, including more than twenty-four millions of civilian deaths. The cost in dollars and cents, necessary to exterminate so many, must have been astronomical!

Even if the aims of the most highly reasonable and intelligent had been realized, what an incredible price to pay! Not even the world's second world war in less than half a century succeeded in putting an end to wars. We have only to think of some of the lesser ones that have followed. Without even naming the revolutions, we have had the Korean War, the Vietnamese War, and the wars in the Middle East. Little wonder that veterans have questioned and pondered the value of sacrifice on such a scale!

Yet we still teeter on the brink! Future historians of our times will likely show that we have come much closer to actual fighting in our day than we suppose. In days when we pride



ourselves on our intelligence and maturity, we live as prize idiots distinguished by our stupidity and incomprehensible actions. Those of us who profess to live as Christians have our consciences deliberately pricked by others and their insulting references to "Christian parties" having become the enemy. We are hard put to prove the fighting in Ireland is politically-centred. It is hard to deny the existence of the problems that persist because of our forgetting the former days of challenge and of suffering.

The writer of the letter to the Hebrews must have realized that if the recipients had known difficult days in the past, they would know much unpleasantness in the future. Their past provided living memories. He had only to mention the names of Barak and Samson and Jephthah to set the adrenalin flowing. This letter would remind Christian people that we are compassed about by a truly great cloud of witnesses (12:1).

The function of this part of the letter, however, was not merely to call to mind names. Its proper function was to call to mind the measure of the faith that the bearers of the names had, and how that faith was placed in the God of all the nations and his Son, the Saviour of all the world.

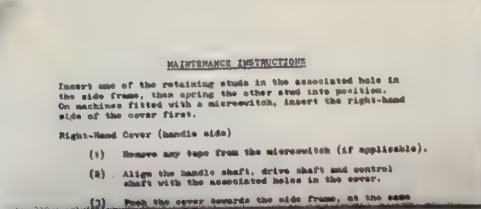
If remembering the avowed faith of our people in the past can kindle additional faith in presently troubled times, it should also help if we cudgelled our brains as well on the level of international affairs. Commentators on current events may point out the apparent uselessness of holding days of memory for those too young to remember from personal experience the events in question. Yet surely we do not gain very much when we forget the stupidity, futility, cost and sacrifice of war! It is of much more use, and Christian, if we "Remember the days gone by, when newly enlightened, you met the challenge of great sufferings and held firm."

Prayer

O God, whose will is for peace in the world, in our hearts, in our relationships with you and one another, help us we pray. Help us to be reconciled to you and to each other, and to truly seek the things that will make for our peace. We ask all things in the faith we have in Jesus Christ your Son, our Saviour. Amen.

by D. Glenn Campbell

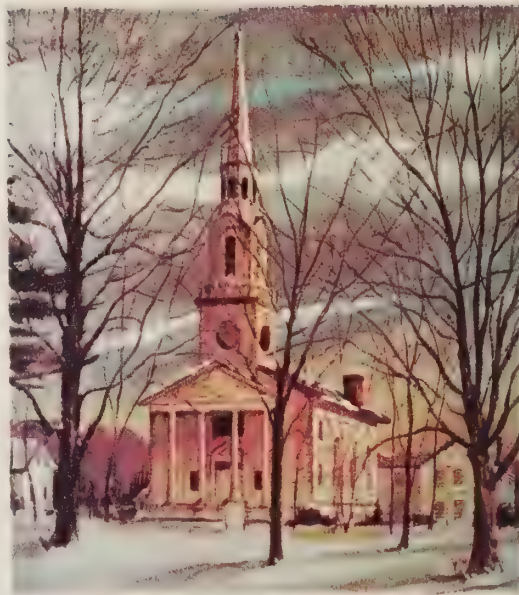
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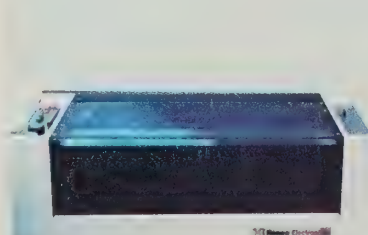
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The Day Christ Was Born

by Jim Bishop

The following is, to use the author's own word, a "re-creation" of the nativity story, since it contains dialogue and minor touches which are not to be found in the New Testament. However, Mr. Bishop carefully researched all relevant historical data and his account is as faithful to actual custom as careful modern scholarship can make it.

THE FINAL FEW MILES were fatiguing. Joseph stumbled many times in the dark and, over his shoulder, he asked his wife if she was quiet. When they were two miles from Bethlehem, she said no. She felt uncomfortable, she said, but it was bearable and she had no complaint. She hoped that they would reach the inn in time.

The stretch of road into Bethlehem curved broadly and climbed steadily. To the left the valley was precipitous. Four hundred feet below, the whistle of shepherds could be heard and sometimes, in the deep silences, the shepherds could be heard exchanging greetings. It was a cool night with a fair breeze coming out of the south. In the darkness, the stars brightened and swelled so that, among the clusters of little blue ones, big ones winked coldly across the centuries of time.

Joseph leaned forward to pull the ass a little faster. He reached the city of David and found, to his dismay, that there were multitudes of people, some sleeping beside the road. He had not realized that there were so many who belonged to the House of David. His heart sank as he found that Bethlehem consisted of one main road running north and south, and two cross streets. The inn was to the left, built on a cliff of rocky soil overlooking the valley. Joseph went directly to the inn, knowing that he would find room there or he would find it nowhere.

He left Mary and the animal outside, and assured his wife that he would make arrangements. She too could see the crowds. Some families were sleeping outside the inn, against the wall. She said nothing. Joseph started to go inside, then stopped and returned.

"Under the law," he said, "you must have a midwife at once. Let me first find one."

She shook her head no. The important thing, she said, was privacy. She was not worried about assistance. God had promised to take care of her, and she needed no additional help.

Joseph went inside. The floor of the main room was full of people sleeping in their clothing, with bundles propped under their heads. The odours of the unwashed, and spiced foods, filled the place. The young man sought the proprietor. With supplication on his face, he begged for a small private place for his wife, who was with child. The owner listened and threw up both hands. Where? he asked. Where could you go for privacy? His own family had no room in which to sleep. Every cubit of space had been rented three days ago, and some of the transients were taking turns sleeping in one space.

My wife, said Joseph in a tone this side of begging, is outside. She will have her first-born in an hour or two. Can you not please find room? A little room? The owner became irritable. Every house, every field in Bethlehem was filled with people from all over Judea. Some of the regular caravans between Egypt and the upland country chose to continue their journeys at night rather than remain in this overcrowded place. Where then could a woman have a baby? Nowhere. Some people were even sleeping below in the valley, skirted by bleating sheep looking for grass.

The owner's wife heard part of the plea. She called her husband aside and asked questions. The night was chilly, she said. Look at the men outside the inn, sleeping with their cloaks over their noses. Why could not the young man take his wife to the cave below, the cave where the animals were kept?

The owner shrugged. If Joseph wanted privacy, he said, the only place left was down the side path to the cave where the asses and small animals were kept. The young man was welcome to it, if one wanted to bring a baby into the world in a place like that. Joseph inclined his head. "I am grateful," he said, "I thank you."

He dragged his feet returning to Mary. He told her the news. She was not vexatious; in fact, she seemed to be relieved. "Take me," she said. "The time grows short."

There were paths leading from both sides of the inn down the side of the cliff. In front, as on the bow of a big ship, there was an entrance to the cave, which had been carved out a long time ago. Joseph paused to light his small lamp, then led the donkey inside. He turned to look at Mary, and, in the yellow rays, he saw that she was in deep fatigue. The chalk of the road had powdered her face. She removed her veil, shook out her hair, and slid down off the animal. Her bones ached.

Joseph apologized. He said that he was sorry that the Hospice of Chamaan had no room for her, but she could see the crowds of people. He was ashamed that he had failed her in this hour. He must confess that he had not been much of a husband; he hadn't even found a midwife.

For a moment, Mary studied her husband. She brought a tender smile to her face. She told her husband that he had not failed her; he had been good and tender and lawful. He hung his head and listened. Mary looked around at the haltered cattle, the few lambs, some asses and a camel. If it is the will of God, she said, that His son should be born in a place like this, she would not question the wisdom of it.

At the age of fifteen, she would undergo this trial alone, just as, thirty-four years later, her son would undergo his trial alone. She asked Joseph to build a small fire on the path outside, and to fetch some water from the goatskin. Joseph did as she directed. He found an extra lamp hanging on a stable peg, he lit it and the stable brightened, and the animals watched in glistening-eyed silence, their breaths making small gray plumes in the gloom.

Joseph collected clean straw from the feed boxes, cleaned out a stall, and arranged the straw as a bed and placed his cloak over it. Then he looked for wood outside, and found none. He went back up to the hospice, and bought some charcoal from the owner. When the water was hot, he filled a jar, and brought it to Mary with some cloths. She was standing, hanging onto the wall of the stall with both hands.

Her head was down, and he could not see her face. In fear, he asked her to name what he could do. She said to go outside and tend the fire and heat more water and to remain there until she called him. The animals watched him go, and they watched impassively as Mary sank to the straw.

The fire outside burned brightly in the southerly breeze and little trains of ruddy sparks flew off into the dark night. Joseph sat beside it, heating the water and praying.

No one came down from the inn to ask how the young woman felt. If she prayed, no one heard except the animals, some of whom stopped chewing for a moment to watch; others of whom opened sleepy eyes to see. Time was slow; there was an infinity of silence; a timeless time when the future of mankind hung in empty space.

Joseph had run out of prayers and promises. His face was sick, his eyes listless. He looked up toward the east, and his dark eyes mirrored a strange thing: three stars, coming over the Mountains of Moab, were fused into one tremendously bright one. His eyes caught the glint of bright blue light, almost like a tiny moon, and he wondered about it and was still vaguely troubled by it when he heard a tiny, thin wail, a sound so slender that one had to listen again for it to make sure.

He wanted to rush inside at once. He got to his feet, and he moved no further. She would call him. He would wait. Joseph paced up and down, not realizing that men had done this thing for centuries before he was born, and would continue it for many centuries after he had gone.

"Joseph." It was a soft call, but he heard it. At once, he picked up the second jar of water and hurried inside. The two lamps still shed a soft glow over the stable, even though it seemed years since they had been lighted.

The first thing he noticed was his wife. Mary was sitting tailor-fashion with her back against a manger wall. Her face was clean; her hair had been brushed. There were blue hollows under her eyes. She smiled at her husband and nodded. Then she stood.

She beckoned him to come closer. Joseph, mouth agape, followed her to a little manger. It had been cleaned but, where the animals had nipped the edges of the wood, the boards were worn and splintered. In the manger were the broad bolts of white swaddling she had brought on the trip. They were doubled underneath and over the top of the baby.

Mary smiled at her husband as he bent far over to look. There, among the cloths, he saw the tiny red face of an infant. This, said Joseph to himself, is the one of whom the angel spoke. He dropped to his knees beside the manger. This was the messiah.

From the book THE DAY CHRIST WAS BORN

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On Paying Our Way — II

THOUGH THIS EDITORIAL is not a re-iteration of the appeal for support for The Record as it moves toward paying for itself via increased subscription rates, it flows naturally from that concern and from the fact that this is the time of year when we remember the greatest Gift, the Gift beyond price, the Incarnation.

All our giving is, or should be, a response to the fact that the "Word was made flesh and dwelt among us". Not that we can pay back God for his redemptive intervention in space and time on our behalf. Rather it is that this intervention has forever freed us from the self-protective shells of caution and guarded liberality that otherwise would be our tailor-made prisons.

It is long past the time, if such a time ever was, when as a church and as a people we can seek to pursue a successful witness "on the cheap". Ministers do no credit to their calling by asking for clerical discounts at every conceivable opportunity when the fact is that the days of cold porridge and colder manses are long gone. Even on the minimum stipend, today's minister, when all benefits are considered, makes more than the average Canadian. If any groups are entitled to discounts they are senior citizens and students.

If, as a denomination, we wish to be represented on the ecumenical councils and international church bodies we should pay our way. As it is we pay approximately half of our allocated share to the World Council of Churches and a shade more than that to the Canadian Council of Churches. Do you like being considered the "poor relations" in the family of Christ? Where in this kind of an arrangement is the vaunted Presbyterian independence and self-reliance? Are we in or are we out?

And what of our relationship vis-a-vis the secular authorities, the governments? We cherish our tax-exempt status and our receipt-giving power as a charitable organization. To be bereft of either would mean a devastating loss of property and a probable drop in givings. But is it unreasonable for the government, any government, to want to know just how the money is spent when it leaves the country? Is it reasonable to expect a government, any government, to in effect subsidize us when we seek to serve as its conscience and thereby criticize its policies? It is certainly true that our church and many others serve a beneficial

social function and save governments much in dollars and cents: It is certainly true that our influence, like that of other churches goes far beyond our numbered communicant memberships. But how are these things satisfactorily proved — how charted and graphed to the satisfaction of accountants? And how does the secular authority legally distinguish between "main-line" denominations and the plethora of cults from east and west that have sprung to life in western society and now claim status as bonafide religions, tax-exempt? Can we continue indefinitely to have our cake and throw it in the face of the baker too (even when that may be morally justifiable)? Can you picture Peter rushing to Paul and saying "We've got to pull out of Ephesus and Corinth! Our tax-exemption privileges there have been withdrawn!" Who issued the receipts for the gold, frankincense and myrrh?

What of our own programmes? I have been in a presbytery when the General Assembly's Budget allocations were presented — and treated as the subject of some hilarity, before being lowered to a "realistic" figure. Yet the assigned allocations, from which almost all programme funding comes, are based on a formula devised by the Board of Congregational Life's secretary for stewardship education and budget promotion and approved by Assembly, based on statistics from each congregation *sent in by the congregations themselves!*

When the church asks its boards, committees and colleges to carry out certain functions, is it unreasonable for them to expect that they will have the wherewithal so to do? If their work does *not* have the support of the church, or is *not* meeting the perceived needs, then is it not imperative on the church to make the necessary changes rather than to ask her appointed officials to swim, but not to go in over the knees? Such thrashing about under this kind of imposition is both undignified and unworthy of our denominational heritage. Part of that heritage is a carefully hammered out system of government that depends on local interest, participation and support.

There wasn't much interest, participation or support at Bethlehem. But what there was, was whole-hearted. Let us not try to maintain a national church on the budget of a good-sized stable.



FROM THE MODERATOR

This month's column is the substance of a conversation between Dr. Bigelow and the editor held in the editor's office shortly after Dr. and Mrs. Bigelow returned to Canada from his moderatorial trip to the far east.

The impression that I bring back is that the presence of workers from The Presbyterian Church in Canada has great meaning to the Churches with which we are related both in Taiwan and Japan.

Everywhere we went we were greeted with warmth and with real Christian affection. In many instances, people volunteered to us their appreciation of gifts involving special needs. Specifically, money provided by The Presbyterian Church in Canada's Inter-Church Aid, Refugee and World Service Committee following a typhoon in Taiwan enabled the MacKay School of Nursing to replace windows blown out during the disaster, and for the Taiwan Theological College to replace its chapel roof. The important thing was the feeling of identification, and not so much the amount of the gifts. The feeling that there are others who know and care, and they're with us.

We discovered that the Taiwanese Church is burdened in some ways in dealing with circumstances arising out of their deep concern with human rights. It was a great privilege to spend several hours with the moderator of their General Assembly and with their general secretary and key church leaders, discovering the depths of their theological perception relating to their situation. Also, to be made aware of their, seemingly unconscious, Christian courage.

We were privileged to visit with all our workers in Japan and participated with them in the 70th anniversary celebrations of the Korean Christian Church in Japan; and were present too for the proceedings of their 34th General Assembly. We were given the opportunity to visit many of the churches and to meet pastors and their wives and families. We were able to observe a work which is deemed to be very important to the lives of the Korean people — lay day-care centres. This is something our Women's Missionary Societies support.

We came away with a feeling of pride in the quality of our Church's representatives and in the contribution they make, not only through their regular work, but in the spirit in which they contribute to the over-all work of the Korean Christian Church in Japan.

PRESBYTERIAN RECORD

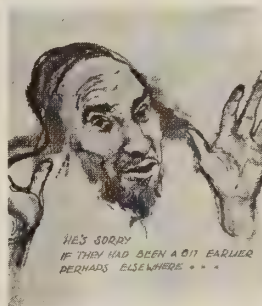
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COVER STORY

Our cover is taken from *He Was One Of Us* by Rien Poortvliet and Hans Bouma, a book reviewed on page 23 of this issue. It is a portrayal of the Bethlehem innkeeper and though it offers none of the sentiment associated with the season, it is a vivid portrayal of the crux of Christmas and the eternal question "Then what shall I do with Jesus, who is called Christ?"

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PUNGENT & PERTINENT

The Hidden Agenda

by
Joseph C. McLelland,
Montreal, Que.

YOUR COVERAGE OF, AND comment on, the General Assembly in recent issues has helped this commissioner clarify his impressions of the June meetings. Of course one gets a range of opinions. New commissioners tend toward undue enthusiasm, chiefly over the social activities and fellowship. Oldtimers who can compare assemblies over the years, however, recognize a decline in quality and a shift in emphasis. Neil Miller used to operate with a sort of typology of Assemblies, according to the agenda and the personalities of the commissioners. I think the 1978 gathering would have been very low on the Miller scale. Why? Simply put, General Assembly is no longer a forum for debate.

No doubt there are several reasons for the changed situation: presbyteries seem to have more business but less finesse than hitherto. It used to be that the substance of debating was in the making for months before June, on the floors of presbyteries across the land and in the studies where ministers did their homework. Today we no longer have time for proper debate; indeed the hallmark of Assembly seems to be the impatience with which the majority of commissioners greet those who keep them from "getting on with the business."

Blessed Assurance — Please?

What has gone wrong? Where are the great orators, the sharp debaters, of a generation ago? Two things seem clear in these complex questions. One is that the uncertainty of our age makes *criticism* out of place. We are too insecure to put up with much protest or critical analysis. We prefer the rhetoric of loyalty and the assurance that our institutions are doing very well, thank you. Such a mood permeates most of society these days —

church, education, politics, business. It does not tolerate the sort of debating stance so typical of Calvin, Knox and their children in succeeding generations.

The second thing is more easily handled. The very *structure* of our Assembly hinders the kind of debate and decision by commissioners for which that court was originally designed. For ten years we have tried an experiment by which the first two days of Assembly are devoted to small groups meeting with representatives of church agencies in preparation for the business sessions. But — and here is my point — whereas this format was intended to allow commissioners to take control of the business, it has done exactly the opposite. It has degenerated into a "briefing session" in which head office personnel instruct commissioners how to vote.

Who's In Control?

These ten years reflect the decisions made at the Congress of Concern in 1968. It was that group of concerned Presbyterians who initiated the new format. They had in mind the United Presbyterian Church in the U.S.A. in which groups of commissioners meet before the business sessions to discuss issues in areas assigned to them — and to reach decisions, which were then recommended to the whole Assembly. This format, however, was watered down for Canadian Presbyterian consumption so that we have a quite different situation. Our commissioners are virtually *controlled* by our agencies: theirs is the "hidden agenda" which guides Assembly. That is why debate has become so difficult and contentious a matter, because it is seen as delaying the rightful "business" of Assembly.

Now some people talk too much, of

course, (I know someone like that myself). And some talk because they are ignorant of the situation. But others talk because they have done their homework, or because it is a matter of importance to them. Unless we wish to make Assembly a mere Rubber Stamp on what our agencies do in our name throughout the year, it is imperative that we recover our nerve and develop a format which will encourage proper discussion and decision on the part of *commissioners*.

Oil for the Gears

A commissioner's motion in 1978 addressed this problem and recommended that the groups be charged with responsibility for reaching decisions. An orientation session on Sunday afternoon before Assembly should be arranged to brief new commissioners, (some commissioners to Assembly have not even been to *presbytery* meetings). If we are to maintain our distinctive Presbyterian form of government we have to examine the court of Assembly very carefully. Now that synods have ceased to be decision-making bodies, (and probably rightly so), we need to oil the gears connecting presbyteries with Assembly. And one way to do that is to prepare — at presbytery level — commissioners able to participate in the debates necessary from year to year to assure responsibility or accountability in both directions.

Dangling Questions

To be practical, as even professors should on occasion: among the hard issues that should have been faced and were not, at the 1978 Assembly, I suggest these two. One, despite the alarming financial problems facing our church, why do we not have a major debate as to the positive *role* of The Presbyterian Church in Canada at this time and place? Instead we were treated to almost libellous interventions, (by separatist — western style — commissioners), unworthy of the dignity of that Court and quite at odds with our official position, e.g. on

our relationship with The United Church of Canada. That was not a debate but a debacle.

Again, during the first two days it seemed clear that the Board of Congregational Life has become so large and inclusive as to be unwieldy, or at least to lack the confidence of the church. Yet on the floor of Assembly the hidden agenda of the agencies themselves were so in control that commissioners found it almost impossible to get a handle on this problem.

This will not do for a church which prides itself on being theologically articulate and on having a dimension of "democracy" once a year. General Assembly may never recover the debating stature of former years. But perhaps it can recover the integrity of the highest Court of our church.

DR. JOSEPH C. McLELLAND is Dean of the Faculty of Religious Studies, McGill University, Montreal, Que.



Presbyterians and the Programme To Combat Racism: A Statement From Three Leaders

IN OCTOBER'S ISSUE of The Record, our involvement with the World Council of Churches' Programme to Combat Racism and its decision to grant \$85,000 to the Patriotic Front of Zimbabwe was raised. As persons appointed by the Church to give leadership in this area we wish to make the following statement.

In 1972 the General Assembly of The Presbyterian Church in Canada re-endorsed support of the World Council of Churches, and in particular our participation in the Programme to Combat Racism. The recommendation adopted is as follows:

"... THAT we support the programme authorized by the World Council of Churches in 1969 and implemented in 1970 and 1971 of anti-racism grants to the victims of oppressive regimes, and stress that

(continued on pg. 31)

Barsanuphius

The Presbyterian Church needs the faithful stewardship of her people to meet today's opportunities. We all know this. We all agree.

But is there an assured formula for financial success? My friend Dr. Jones thinks there is. You remember Dr. Jones, the dentist-turned-theologian who is a walking compendium of theological certitude. He hasn't been going to church lately and has been getting his religion via T.V. He trapped me in conversation the other day and gave me the benefit of his newest enthusiasms:

"We've got to get with it. T.V. is the thing. All these fusty church services, meeting in old buildings. It's all a thing of the past. This is the T.V. age!

The people I know don't want to leave their T.V. sets and get dressed up and go out to church. They just wanta sit there and watch. They want the church to come to them!"

"What do you suggest?" I asked, somewhat dubiously.

"What we Presbyterians need is a T.V. Club. Something peppy and with lots of razzamatazz. Get rid of all those old hymns and sermons and stuffy meetings.

I suggest we call it the Presbyterian Whoopee Club. Get some guy on there with good teeth. As a former dentist, I know how important good teeth are in making an impression. He'll sit back behind a desk like Johnny Carson and interview famous people, and smile, smile, smile. With good teeth the smile is the important thing. That way people will get the idea he's happy he's a Presbyterian.

Of course they won't have commercials. No soap, deodorant or stuff like that. Folks wouldn't like commercials on a religious broadcast.

How to pay for it? Keep asking viewers to send money so they can keep going. You know the sort of thing. The fellow with the teeth is smiling away. Then he says: 'I have a vision. Right now. I can see one person sending us one dollar...I can see ten people each sending us ten dollars...I can see one hundred people each sending us one hundred dollars...I can see one thousand people each sending one thousand dollars...I can see one hundred thousand people each sending one hundred thousand dollars...I can see a million people each sending a million dollars...A billion...! A trillion...!' Now THAT'S money!"

Dr. Jones continued. "I can see those teeth lighting up as the phones are ringing, and the money is pouring in." The doctor paused for a moment, breathless in admiration of his own vision.

"You ever hear of a fellow called Tetzl?" I asked.*

"Can't say as I have," he replied, "Is he on T.V.?"

"No, but he had something similar going in a town called Wittenberg about 461 years ago."

"Well, now, I'm right interested in that. Did he have good teeth?"

"I don't know about his teeth, but he had a favourite poem, 'As soon as the coin into the coffer rings, the soul from purgatory springs.' Luther didn't care for his methods."

"Well, I'm not much on purgatory," said Dr. Jones, "But that coin part sounds O.K. A little simple poetry would be fine on T.V. Poetry sounds sincere."

At this point I escaped from Dr. Jones. I think he missed the point I was trying to make. Maybe someday soon the good doctor will shut off his T.V. set and rediscover the Church. Meanwhile, I grant him one thing. Like his T.V. counterparts, he does have good teeth.

**Johann Tetzl, popular and successful 16th century ecclesiastical fund raiser, reputed to be the patron saint of T.V. religious clubs.*



PERSPECTIVE

by Lloyd Robertson

Christmas In Contrasts

WALKING BRISKLY OUT-OF-DOORS in our Canadian December provides a study in contrasts. The daylight wanes earlier than usual but the encroaching darkness doesn't seem to have a negative effect on the spirits of our neighbours. Indeed, quite the opposite. We are aware of the irrevocable slide into the depths of winter and at the same time we see our cities and towns dancing with the flickering lights of Christmas and over-flowing with human warmth and generosity. Scrooge is dead, long live the Good Samaritan. On Christmas night when the plump turkey has shrunk to a skeleton and the plum pudding has been appropriately dispensed with, the conversation may well take a reflective turn as we contemplate the events of the past year. Once again we'll be struck by the contrasts, the contradictions that the year 1978 has left us to ponder. There have been some outstanding landmarks in the last twelve months, there are also several reasons to see a dark lining in the gathering clouds of national and international affairs.

On the positive side, the year just ending has brought us the historic framework for peace between Israel and Egypt promoted and presided over by Jimmy Carter, a framework that may eventually stand as the first step to a long-term solution to the Middle East dispute. There was the phone call between Jimmy Carter and Soviet President Leonid Brezhnev that led to a cessation of bitter fighting in Lebanon. There was the 34-day reign of Pope John Paul I, the man with the infectious smile and the warm, human manner who showed the world that a genuinely good man need never be afraid to be himself. His all too brief tenure was followed by the stunning news that the Catholic Church was to have a non-Italian Pope, for the first time in 400 years. The election of Karol Cardinal Wojtyla from Poland can be interpreted as a sign of the church's vitality in the midst of a regime that does not even recognize the legitimacy of religion. It is too early to tell just what this gesture may mean in terms of the Vatican's stance toward the Communist world, but at least one prominent commentator has said: "If the cardinal and the commissar are to live side by side, the commissar must accept the churchman as a partner, must allow him to teach the faith to the young, and must give him freedom to speak up on the nation's daily concerns. After all, even the churchman is a citizen of his country", he concludes.

Of course, there are the usual dark dots of trouble defacing some sections of the globe. Rhodesia and South Africa are enmeshed in tortuous internal struggles as they move to the inevitable integration of their societies.

In Canada the contrasts persist, and in some areas the lines are clearly drawn. The results of recent by-elections see the electorate withdrawing into dark cocoons of ethnicity — of a French-English split. The Conservatives thumped the Liberals in English Canada and the Liberals held their ground in Quebec, and even managed to pick up one seat from the Conservatives in that province. In the New Brunswick provincial election, the Conservatives held the English territory and the Liberals recaptured the total of the French-speaking sections of the province. It is too early to write off these phenomena as English Canada's final rejection of the aspirations of French Canada. Strident voices will tell us that our bigotry is getting the better of us. We must carefully measure the difference between the objective reality of that charge and what is too often the kneejerk response of battered politicians who would rather shoot from the lip than try to analyze what may be wrong with their programmes and policies. For the Parti Quebecois the actions of English Canadian voters are a perfect opportunity to try to persuade their constituents that French Canadians are not wanted or appreciated in the rest of the country. In contrast, that same government is attempting to soften its referendum language and now says it will not declare independence until after it has negotiated an economic arrangement with the other nine provinces. This action is a response to the reality that faces them. Quebecers have made it clear to their governments time after time that independence or separation, as an idea in itself, is simply not acceptable. Yes, it's a confusing time for Canadians but the 1979 federal election and the subsequent referendum in Quebec should help clear the air.

Getting through 1979 should be a healthy and head-clearing experience for all of us, including your humble observer whose monthly appearances in this space have now covered exactly one year. I thank the editor for his patience and you, the reader, for your continuing indulgence. MERRY CHRISTMAS.



LETTERS

Tea and Sympathy

Re: Hans W. Zegerius' "Giving to Caesar what is Caesar's" in the October Record; if tea and sympathy are all that remain for the layman and his plight, then surely the Presbyterian Church has turned itself into a sheer redundancy and the pregnant question may be asked — who's wasting whose time.

*Bruce Bokhout,
Don Mills, Ont.*

On Extreme Individualism and A "Kindly Threat"

Two items in the October Record deserve comment and clarification.

Hans Zegerius' argument for a complete separation of church and state based upon an extreme form of individualism does not represent the position of our Church as set forth in the Declaration of Faith Concerning Church and Nation (1954). The Church as the Body of Christ is a corporate reality, not simply a collection of individuals. Further, the central events of the Christian faith, i.e. the Exodus and the Incarnation, suggest that God in God's wisdom has chosen to act in the world for the world through both the personal and corporate lives of God's people. The roots and rights of the Body of Christ as it faces such issues as pipelines and native land claims are found in God's concern for the dignity and value of human and natural life revealed in

God's activity not only as Redeemer but also as Creator and Sustainer.

William S. Thomson's kindly threat to withdraw his support for missions raises several issues. First, how democratic is a country that denies fundamental rights and voting privileges to 80% of its population? Second, to voice concern about human rights in South Africa, South Korea, Russia and Hungary (as have various bodies within our Church) is an essential part of our witness to the Gospel. The fact that other groups voice similar concerns does not mean that the Church is being manipulated nor does it indicate that the Church's concern is motivated by anything less than faithfulness to its Lord. Third, The Presbyterian Church in Canada operates through its courts, not through referenda. The statements and committee actions that bother Mr. Thomson are reviewed annually by the General Assembly. While questions were raised at this year's Assembly about the issues mentioned by Mr. Thomson and others, the actions of those involved in the issues were endorsed. Finally, the official representatives of the churches in many of the areas mentioned (e.g. Bishop Desmond Tutu, General Secretary of the South African Council of Churches, which represents some 13 million South African Christians) tell us that there is no better way to ensure the influence of powers such as Russia and Cuba than to withdraw support from those seeking relatively peaceful solutions to the social and racial violence sanctioned by the current governments.

*(Rev.) Brian J. Fraser,
Toronto, Ont.*

Under Whose Authority?

For some time, and particularly since attending the 104th General Assembly, I have been concerned about the activities of certain Inter-Church committees and organizations such as the Canadian Council of Churches, World Council of Churches, etc.

As I stated from the floor of the Assembly, I firmly believe that our involvement in matters political/social/economic should be by persuasion of the individual Presbyterian and not by pronouncements and resolutions by committees whose members may be well intentioned but are being manipulated by those who have most to gain by destroying our way of life. I was pleased to note several letters and articles in the recent Record which reflect my views, and rather than repeat the criticisms of the World Council of Churches (which criticisms I believe are well founded,) I would raise the question of appointments to the Canadian Council of Churches, the World Council of Churches' Central Committee, etc. Under whose authority are they appointed — and to whom do they owe responsibility? (I cannot say "allegiance" since that is the matter in question.)

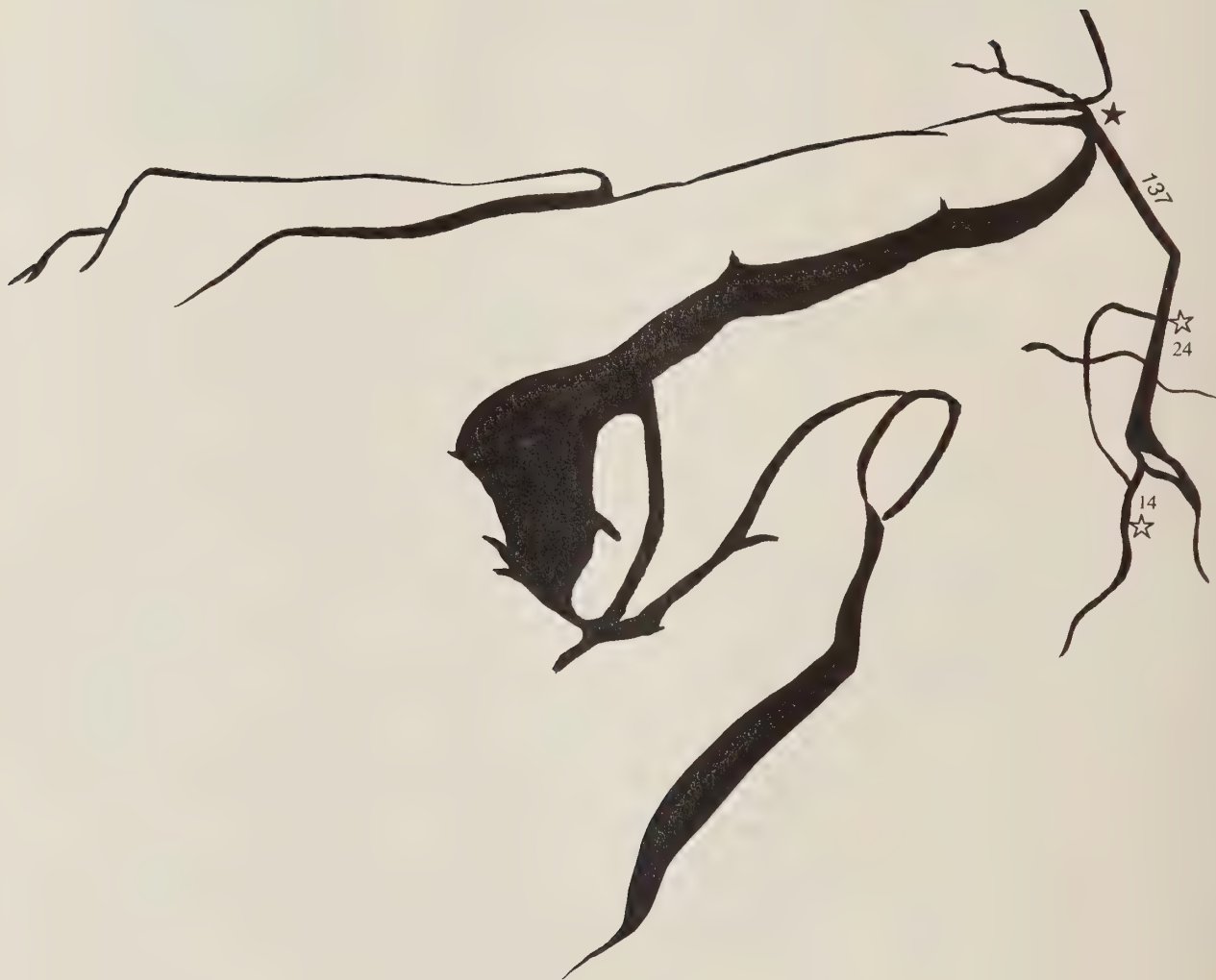
I have raised the matter of the W.C.C. Committee to Combat Racism with our Kirk Session and hope to have an over-

(continued on pg. 27)

WATSON'S world

by Noel Watson





Home for Christmas

by William Klempa

FEW WORDS IN THE English language are as familiar and full of meaning as the word "home." The large Oxford English Dictionary devotes two and a half pages to this word and lists at least fourteen different meanings of it. But very few of us need a dictionary to tell us the meaning of "home." It's a basic word in almost everyone's vocabulary.

The joys of home have been extolled by both singers and writers. John Howard Payne's sentimental lines decorate many homes:

*Home, home, sweet home!
There's no place like home.*

We say, "Home is where the heart is." "Where we love is home," wrote Oliver Wendell Holmes, and he added, "Home that our feet may leave but not our hearts." "Homeward Bound" is the title of a song by Simon and Garfunkel which tells of a songwriter-performer sick of travelling to one-night stands and longing for home.

At Christmastime our thoughts turn instinctively homeward almost in the same way that birds migrate instinctively southward in the fall. "I'm going home for Christmas," we hear our friends and others say. Young people away at school, or working and living away from home, make the annual trek homeward for Christmas. Those of us who have established homes of our own, or whose parents are no longer living still, make the journey in thought. We recall the joy of Christmas at home in our earlier years. "HOME FOR CHRISTMAS." The phrase is rich in meaning.

There was an interesting article in the *New York Times Magazine* last December with the simple title *Going Home*. It was by a woman writer who lives just outside of New York City. She was divorced, with two children, and was living with a man who was not her husband. Her parents' home was in South Carolina and she stated that she was going there with her children for Christmas. "I'll be going home soon," she wrote. "I still call it going home, though I've had my own home for years . . . I know perfectly well my home is incomplete. It's my parents' home that's complete. They're in it after all."

North Americans, on the whole, tend to idealize HOME. But as we know, there is no perfect home. Our homes reflect all the faults and failings of those who inhabit them. There was a very sad story in our newspapers a short time ago about a 15-year-old boy, a ward of the Children's Aid Society, who went home and hanged himself. Home was where his instincts drew him, but his home was marred by drunkenness and quarrelling and so, very tragically, he took his life. But generally speaking, HOME is where we are loved and accepted. It is where we can usually find sympathy and understanding. It is where the repentant prodigal can return and be given a welcome, and even if the prodigal is not always greeted as enthusiastically as in our Lord's parable,

at least he or she is received back into the family fold. To most, if not all of us, the word "home" suggests permanence, security, and satisfaction. It is where we find refuge, rest and refreshment.

If home is where we are accepted and understood, then we can sense something of the pathos of those words which the gospel-writer John uses to describe Christ's coming to our world: "He came to his own home and his own people received him not." (John 1:11). The King James translators rendered the passage: "He came to his own and his own received him not" but the literal translation is, "He came home." The Greek expression is the same one which is used later in the Gospel of John to describe the action of the beloved disciple when, in response to Jesus' word from the cross, "Woman, behold your son!", and "Behold your mother!", John took Mary "to his own home" (John 19:26-27).

HE CAME HOME. That is the central meaning of our Christmas celebrations. The Word who was with God in the beginning, who is God and through whom all things were made, "came home" — or as John expresses it in the prologue of his gospel: "The Word was made flesh and dwelt among us and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth" (John 1:14).

Christmas is the Coming of God to Man

In the first place Christmas affirms the coming of God to man. It states in the simplest way the staggering fact that the Eternal God, Creator of the heavens and the earth, came to our earth in the person of Jesus of Nazareth. What Christmas celebrates is not the coming of Santa Claus, enjoyable as all that is, or the feast of good King Wenceslas, or a lovely fairy-tale, but the coming of God to our earth.

The secularism and commercialism of our age sometimes make us forget this. Our secular age prefers to concentrate on Santa Claus coming to town and Rudolph the red-nosed reindeer, and jingle bells. A year ago, on national television, a master of ceremonies was asking a number of children what Christmas meant to them. One girl replied that Christmas was Jesus' birthday. Jesus, God's Son, was born on Christmas Day. Obviously it was not the answer the master of ceremonies expected. He seemed a little embarrassed by it, and he turned quickly to one of the other children and said, "And what do you hope Santa Claus brings you when he comes?"

Yet try as it may, our world cannot get away from the fact that Christmas is Christ's birthday and that for Christians it signifies the coming of God to humanity. When we forget this, we are

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Home for Christmas

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called back to the centre of the Christmas celebration by the traditional carols, the Christmas story on Christmas cards, radio and television programmes, and by other means. There is more solid theology sung in our carols at this season than is often heard from our pulpits during the whole year. What could be more to the point than the following stanzas:

*Late in time behold him come,
Offspring of a virgin's womb,
Veiled in flesh the Godhead see!
Hail the Incarnate Deity!
Pleased as Man with men to dwell,
Jesus, our Emmanuel.*

and

*God of God, Light of Light
Lo! He abhors not the Virgin's womb;
Very God, Begotten, not created;
O come, let us adore Him . . .*

*Word of the Father,
Now in flesh appearing;
O come, let us adore Him . . .*

This is the great truth Christmas proclaims. HE CAME. We call this year "1978" because it is one thousand, nine hundred and seventy-eight years, approximately, since God entered human life in the person of Jesus of Nazareth.

To be sure, this central Christian belief is mind-boggling. It is grasped not by reason but by faith: but also by a faith which is ultimately rational rather than irrational.

Christmas means Christ came to His own Home

If Christmas affirms first that Christ came, it goes on to affirm that he came to his own home. When the Word came into the world he did not come as a stranger or alien. He came home. God came home for Christmas.

To say that he came home is to say that he came to Israel. In coming to Israel rather than to some other nation such as Greece or Rome, Christ came to his own proper sphere here on earth. Israel is peculiarly God's own, as the writer of Deuteronomy states: "The Lord your God has chosen you to be a people for his own possession, out of all peoples that are on the face of the earth" (7:6). Christ did not go where he was not expected. He came to where he should have been expected, recognized and known.

Although Israel was his natural home, it is also clear from the biblical witness that Christ came to the people of Israel as the doorway through which he might enter into humanity. All mankind, as the creation of God, is God's property, his possession.

Thus it was said that "God so loved the *world* that he gave his only Son" (John 3:16) and not that God loved only Israel. Although Israel forms, as it were, the inner circle of mankind, it is to all humanity that Christ came.

It is in this affirmation that all humanity is his home that the real meaning of the Incarnation is found. The Incarnation means that Christ unites himself with our nature. Dorothy Sayers, the well-known writer of detective stories but also a fine lay theologian, has rightly observed that the Incarnation means that God wrote his autobiography in the language of real flesh and blood.

He who was in the beginning with God, through whom all things were made, took to himself a human body even as our own. He entered fully into the human condition. He grew weary and tired. He experienced hunger and thirst. He knew temptation. He felt the pain of ingratitude and disappointment. He knew agony of mind and body. Above all, he experienced the darkness and hell of being separated from his Father when he died on the Cross for us. There is then no temptation or pain, no disappointment or frustration, no agony of mind or body which he does not understand. Of his own free choice he came home for our salvation and experienced all these things for our sakes. When he was on earth he showed his concern particularly for the sick and the suffering, the sad and the lonely, for all who were in need. Since he is the same yesterday, today and forever, we may be certain always of his complete sympathy and of his unfailing love.



Our Reception of Him

How was he who came home received? The gospel-writer John tells us that "He came to his own home and his own people received him not. But as many as received him, to them gave he power to become the children of God" (John 1:11). John mentions two groups: those who refused him and those who received him. For the gospel-writer John and for the Apostle Paul human refusal is a great tragedy. But it is a tragedy which, as Paul argues in Romans 11, will one day be overcome in God's marvellous purpose for mankind.

Still, we cannot fail to detect the note of sadness in John's cryptic statement, "He came to his own home and his own people received him not." What can be sadder than that? When God comes to his people his own reject him. The way that the writer Luke puts it is that "there was no room for them in the inn" (2:7). When God comes into the world he is born in a manger. Thus he identifies himself with the outcast, the poor, the rejected and the humble.

Yet according to John there is that second group of people, those who receive Christ gladly. The gospel writer does not wish to leave the impression that nobody responded to the Word. He rejoices in the fact that although the majority of his own people did not respond there were those who did receive him. John's prologue concludes with the joy of acceptance rather than the tragedy of rejection. By God's gift of grace many did believe. All who believe, all who accept God's gift, all who receive Christ are empowered to become the children of God.

Home for Christmas

The late Dr. David E. Roberts tells the story of a French soldier who as a result of a war injury was a victim of amnesia. When he was met at the railroad station of his home region, he gazed blankly at those who came to greet him and all he could say was, "I don't know who I am. I don't know who I am." Because his face was badly disfigured there were three families, all of whom had sons missing in the war, who claimed him. The soldier was taken from one village to another where these different families lived, and he was allowed to walk around by himself. It was not until he went to the third village that there was a glint of recognition in his eyes. Without hesitating he walked along a side street, then through a gate and up the steps of his parents' home. The familiar surroundings of home restored his mind. He now knew who he was and where he belonged.

During the season of Advent we hear again the old familiar story of Bethlehem. We too are like amnesia victims in "a shell-shocked world, who have forgotten who we are and where we belong." When at Christmas we make the journey in mind and spirit to Bethlehem and take the road that leads us to the stable, we know that we have found the way home. In a profound way, because God came home for Christmas, we shall be home for Christmas. We shall know that we have come to that place

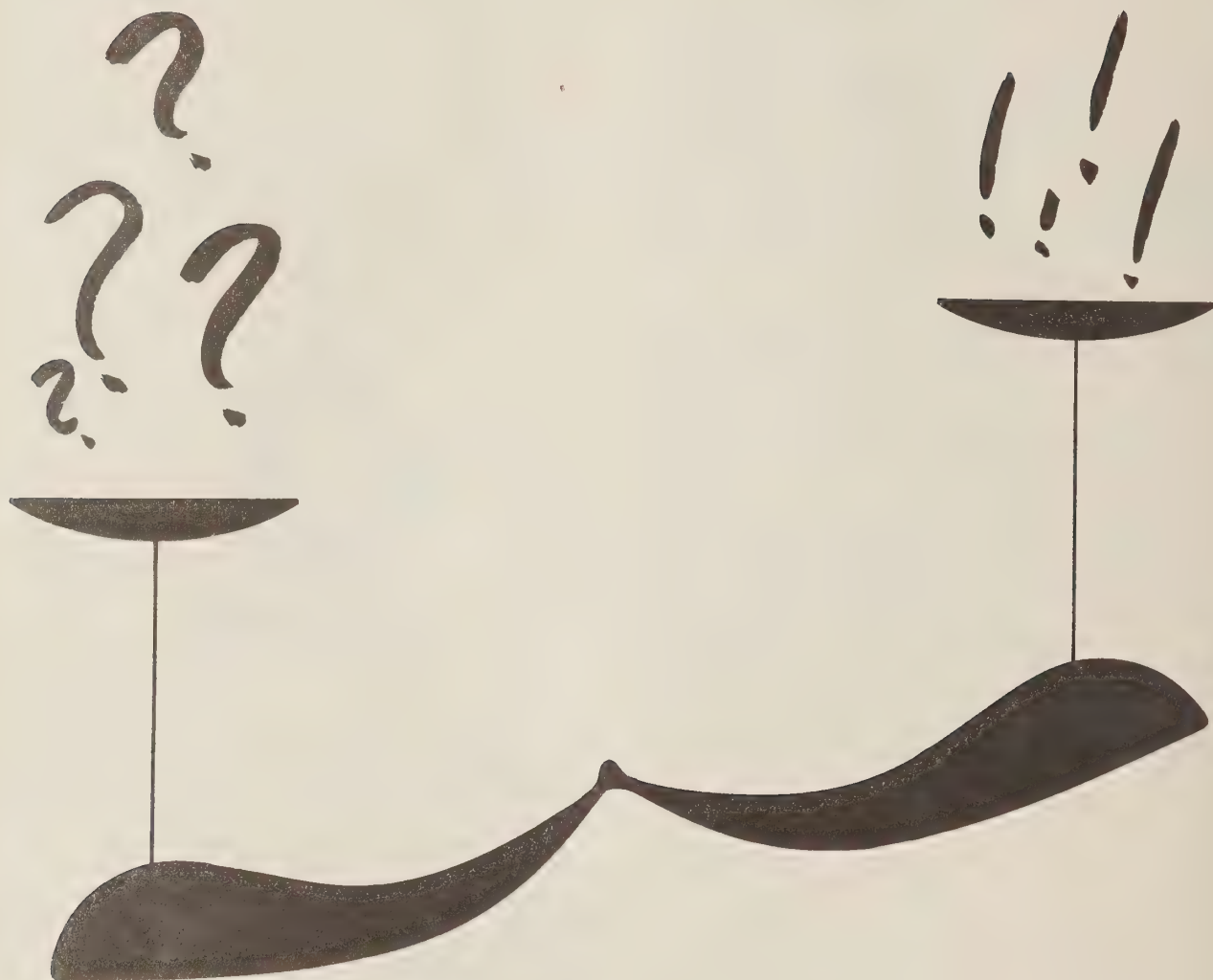
where we can be renewed, where we can receive a life, newly-born once more. Bethlehem is our true home and Christmas summons us there.

As G.K. Chesterton has written:

*To an open house in the evening
Home shall men come,
To an older place than Eden,
And a taller town than Rome
To the end of the way of the wandering star
To the things that cannot be and that are,
To the place where God was homeless
And all men are at home.*

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Christian Education: Restoring the Balance

by H.G. Needham

SOME TIME BACK, an article appeared in The Record in which the author attempted to classify would-be "Christians" into groups, based on differing degrees of religious fervour and commitment. It was amusing, but it seemed to me that it ignored one very fundamental fact — that none of us rests very long at any particular stage of Christian development.

How simple, how very convenient Christian life would be if grace were always dispensed in blinding flashes of light or floods of internal warmth and well-being, so that one could always proclaim in triumph and in certainty, "I AM A CHRISTIAN!"

Sadly, for most of us, life's not like that. I suppose that, for some, the process of accepting Christ is characterized by some awesome moment of truth, but I regret to say that I have never met anyone who would admit to having had such an experience — and given such an admission, perforce subjective, could anyone deny it? What basis would there be for mutual understanding?

I disagree with the notion of a whole range of supposedly "Christian" sub-types. I am inclined to think there are really only three.

There are those of us brought up in homes where Christianity meant something more than wriggling through services or Sunday schools once a week, for whom the acceptance of Christ is something that has come easily, as naturally as eating or drinking. I envy these fortunate souls, though the cynic in me wonders just how consciously they made the decision to opt for Christ, or whether, in fact, they ever have had to make such a decision in the first place.

A very large majority of Canadians call themselves "Christians." Would the 1975 Canadian Census lie to you? For most, God is a concept on call; a vision to be summoned up in those moments where the devices of men have failed. For these, there is relevance in the old saw,

*"God and the soldier we alike adore
In time of trouble and not before;
When peace hath come and wrongs are righted,
God is ignored and the soldier slighted."*

Some members of this group go to church; some listen attentively to the sermon; some give generously to the church and its causes. Yet I question seriously the right they have to the title "Christian." I am more and more convinced that no one can truly call himself a Christian who has not made the clear and definite choice to accept the meaning of Christ, unreserved, and, accepting, to let this realization shape his being.

A very dear friend of mine and a well-known Presbyterian clergyman once said in a sermon that the choice for or against Christianity is simple and clear; you either accept the message of Christianity in its entirety or you reject it. Those who attempt to occupy the middle ground, while they may be dues-paying

members of the Sweet Jesus Memorial Society, can hardly call themselves Christians.

For those who make the conscious choice to become Christians — however they may have been raised as children — the road seems inevitably to be a rocky one.

William Neil and others have pointed out that the process of conversion is associated with a renewed strength of purpose, a feeling of euphoria and a sense of grace. Further to that, one of life's saddest moments comes with the first ebbing of this new-found joy.

The point, of course, is that it is insufficient to merely decide to become a real live Christian; one has to work at it to keep that commitment alive and well. Herein lies the bitter bit. How do we — as Christians — support this work?

Unbalanced Building

It seems to me that the essence of Christian education and development lies in building upon the foundation established by the decision to accept Christ. It is necessary for all of us, as Christians, to deepen our understanding of what we have begun to do and why we are doing it.

How can this be accomplished? I think it is essential that we attempt to develop the individual both as a member of a congregation AND as an individual Christian. Let us deal with the former first, as this is where, perhaps unfortunately, we have placed almost the total educational resources of the organized Church.

We grow as Christians partly by our participation in the collective life of the church — the Sunday morning service, the work of a church committee, the publication of a newsletter or the baking of rolls for a church social. All are activities that bring us into communion with others who feel, at least in part, as we do. This kind of communality of thought and action does a great deal, I think, to reinforce and build upon our individual efforts to become better Christians and I regard it as absolutely indispensable to Christian growth and development.

I have not always felt this way. As a younger man, frustrated by what I perceived as a sanctimonious lack of purpose in the church of which I was then a member, I ceased to attend services, reasoning with sublime smugness and no little intellectual conceit that I could see more of God in a tree or a cloud or a flower than in any church or service. I know now that I was wrong, but it took both a sense of personal growth and renewal and the Christian efforts of a good many people to bring me to this realization.

As Christians, we are committed to helping each other develop in Christ. I wonder just how often we think of the visitor

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Christian Education: Restoring the Balance

(continued)

in our midst and what he must think of those of us who, shy or disinterested, don't trouble to extend the hand of fellowship to him. I have been in all too many churches that were magnificent testimonials to the inspiration of church architects, resplendent with throngs of seemingly earnest Christians, all scurrying about in pursuit of their many and varied good works. Sadly, none welcomed me, save the "duty" greeter at the door. None said, "Welcome! We're glad you're here. We want you to feel at home and we want you to be one with us."

It is utterly essential to the Christian life that we make our congregations a place where constituent membership becomes more than simply the sum of its parts. We don't need esoteric new programmes; we do need the charity and companionship without which Christian experience and development is impossible. Unless the church can provide this kind of communion, it does not minister to an essential need of its flock.

It is a sad truth that the church fails in this purpose all too often, and it is doubly sad because it is in the area of group work that we have placed the greater part of her resources for education and development. I seriously question the amount of church attention that is directed at the *individual* Christian and his fledgling attempts to grapple with his faith.

We expect him to attend services, to listen to and profit from the sermon, to experience joy through participation in church activities, religious and social (can they, should they, be differentiated?) and, if he is sufficiently well motivated, to see him participate in conferences, bible study groups and the like.

Is this enough? Can everything be done in the group context?

We neglect, to our great cost as Christians and churchmen, the necessary work that must be done to protect the faith of the individual Christian and to offer opportunities to deepen and

strengthen that faith. We must recognize that there are severe limitations to the effectiveness of group activities and that, since the basic decision to become a Christian is an intensely personal one, we must minister *individually* to the need for spiritual development. How many of us, converted and eager, have found the weekly round of church-related activities somehow missing the target, so that we gradually lose our hard-won impetus toward an ever more mature faith and retreat progressively into the comfortable existence of the pew-sitter, the *nominal* Christian?

We must admit, sadly but honestly, that we are out of touch in this day of individualized learning. We must recognize that it is not enough to perform the traditional group developmental rites — we must reach out and really touch the individual would-be Christians, both within the church and without. To persist in our current over-orientation to group religious development is to ignore, in large measure, the immense resources within the majority of our members and to condemn our faith to increasing sterility and to ultimate oblivion.

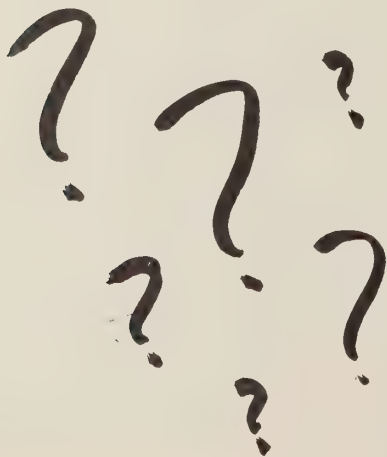
As an educator, I have often been struck by the ability of most people to help themselves. Consider, if you will, the unprecedented plethora of do-it-yourself handbooks on the market today. It seems to me that what we need is do-it-yourself handbooks for individual Christian development.

Help Needed: Help Available

This is not a new idea. The Victorians had the notion that reading good books was good for the soul, an idea that twentieth-century educators have increasingly pooh-poohed. I am inclined to think that the Victorians had a point; how else can one explain the tremendous explosion of recent years in the religious publishing business? Surely people are buying and reading religious publications for a purpose other than simple entertainment. No one has ever accused the "Common Man," William Barclay, of having been an uproariously "entertaining" author!

I am impressed by the immense resources that lie, ready made, at our fingertips. What is needed is some way to selectively use them for the individual needs of individual Christians. My own great regret is that I have only recently begun to discover the potential of the Christian bookstore: here is a very old tool of immense power that we have very largely neglected for individualized Christian development.

I accept the proposition that one cannot do it all on one's own. I often wonder how much the average Christian gets out of undirected bible study, wherein he ploughs his way through a "chapter a day" or something of that sort. As Neil points out so clearly in his *Rediscovery of the Bible*, the Bible is almost impossible to read without guidance; there is simply too much to be put into context. What we need is the kind of individualized study plan that can make use of readily available resources and that will truly serve the needs of the individual Christian, according to depth of interest and intellectual capacity. Why must "Good News for Modern Illiterates" be pushed down all our throats?



I am not convinced that the traditional approach of developing a few limited curricula, primarily designed for group use, is a very good investment of time and money. It would be far better, I think, to spend the time evaluating and cataloguing the resources, rich as they are, that already exist and that seem to be coming into the market in streams. Letting our members know the immense variety of tools they have at their fingertips would do a great deal to help them develop their own programmes of study and development, which can be as long or as intensive or as "deep" as the individual Christian wants to make them. Unless we help bring the tools to our members, the Church is not living up to its stewardship responsibilities, and is perpetuating a truly sinful waste of its own personal resources.

There comes a time, however, when individual progress and group progress must be married up and it is here that the true strength of a faith is made manifest. There is no one true way of doing this, though I must admit that the work of the world's informal lay schools of theology constitutes one attractive approach. We must forget, once and for all, that there is nothing mysterious, privileged or sacrosanct about education; any attempt to learn, by any person or combination of persons, is an educational process and it is here that the maximum room must be left for the individualized efforts of individual congregations. It is a primary duty of each and every one of us to facilitate the development of the processes that will suit us and our fellow Christians best.

The object of the exercise, in any case, must always be to combine these two methods of Christian development in such a way that they reinforce and build upon one another. Individual development is sterile if it cannot be applied within the context of the Church; group development is a sham, without a complementary growth of the individual members of the group.

I reiterate that we must, first, maximize the individual opportunities available for development. Second, we must look seriously at the kinds of group experiences to which we now commit our resources. Finally, we must tie these two lines together, an activity to which we frequently pay less than adequate attention.

Even with these problems solved, will there be a target population on which we can focus?

I am convinced that there will.

Problem: Not the Message but the Method

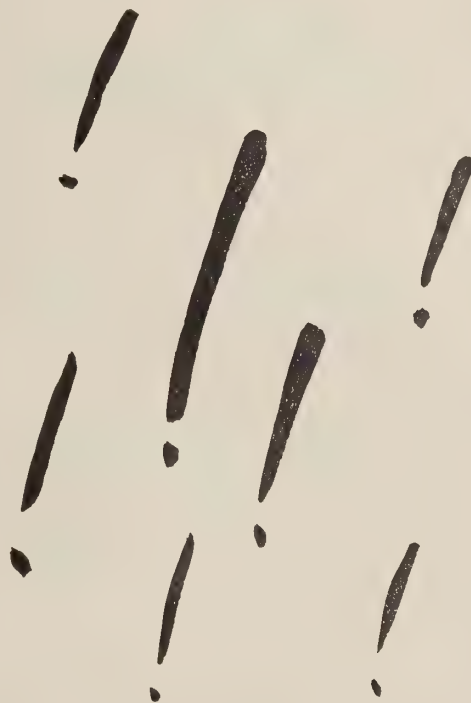
We talk much of the current lack of public interest in religion. We bemoan our empty pews and dwindling resources. It frequently seems that we have been all too ready to give up on those who have fallen by the wayside.

I am firmly and irretrievably convinced, however, that the vast majority of the younger population of our country is not disinterested: mankind is still seeking the spiritual answers to the problems it has always faced. Why else would the fundamentalist churches experience their current phenomenal growth rate? Why would our bookstands be crowded with tomes on death and the occult?

I must sadly conclude that the fault lies not with the message but with the method. We have been so content to offer the traditional approaches, with but minor concessions to the times, that we have largely failed to slake the real spiritual thirst of the individual Christian and other searching souls.

It is time that we stopped *what* we are doing and took stock of *why* we have been doing it. We must begin to develop the ways and means of promoting a growth in grace, a Christian maturity, in such a way as will allow us to make capital of *all* our resources.

There is so much potential; when will we start to use it?



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O Still Small Voice

The dew settles in the night
Without the call of trumpets
Or the rattle of drums.

Let your silences speak
To a troubled world,
My Lady. You are strong
In your weakness, and speak
With the deafening voice of Love
In your silence.

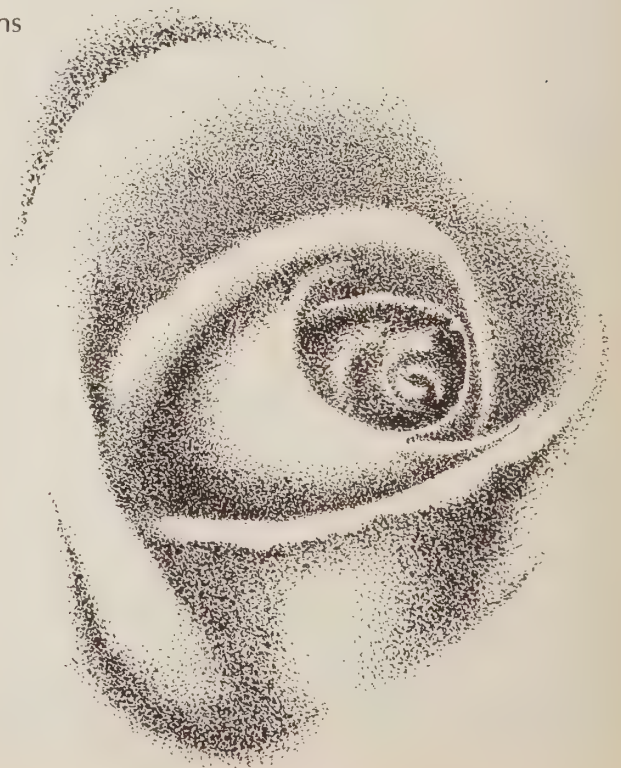
The babe at your breast
Who takes life from this world
Chides our infant babbling;
He bids us be still,
And know.

They who speak long and loud,
Whose noise fills the rooms
Of this world, are more to be pitied
Than envied. By their many words
They shall be forgotten.

The pain of birth becomes the pain of death;
Joy becomes sorrow, laughter turns to tears.
The rose of life becomes the crown of thorns
And his bitter agony is yours.
Born in water he dies in blood
Who lay on your breast. Your heart
Is rent with his.

Born of you, he was born for you
And for us. Your joy and sorrow
Are ours. Before his pain
And glory we stand with you
In the rapture of silence.

S. Duncan Fryfogel



Seeking the Guidance of God

by David Gunston

My father, who died recently at a ripe age, was a devout uncomplicated man whose whole life was a continual seeking of God's guidance in all things. For over 80 years he was sustained — and those around him inspired — by a faith of the childlike simplicity and trust that we are told is the essential key to the Kingdom of Heaven. Nothing was too fleeting or too trivial, nothing too lowly or seemingly unimportant for him, if he felt it necessary, instantly to make it what he constantly termed “a matter for prayer”. He had something of the trustfulness of the wonderful Brother Lawrence, believing always “that we ought to act with God in the greatest simplicity, speaking to Him frankly and plainly, and imploring His assistance in our affairs just as they happen.” He told me many times that this method never failed in all his experience. For me, as for others, the memory of his faith is like a bright beckoning beacon, doubtless impossible to reach, but giving light all the way nearer.

Are there in fact any rules or conditions for seeking the guidance of God in our own lives? Of course. But they are few, and match in simplicity the faith that should lead us to seek that guidance.

The question of faith, total unswerving faith, is naturally paramount, and if we accept that prerequisite, then there are three plain conditions to follow.

First, we must be seeking guidance in accord with the Divine Will. We must recognize that God knows what is best for us, knows how best to solve our particular problems, and more importantly, when to solve them, that He has the power to alter things where we have not. We are not likely to be very effectively guided along the way if we are not even travelling the same road as the guide. “Where Thou beckonest, there the Light shines.”

Secondly, we must regularly and habitually and untiringly seek guidance. We must watch out for it, and learn to recognize it when it comes, as come it will.

There is never any need to shout or call loudly for it: God is always nearer than we think. As Stewart Edward White comments, “Before I start anything, I must drop my consciousness into place as a link between the Purpose I do not understand and the little act of which I am master. I would just say to the Unknown Purpose: ‘I am ready when you are,’ and keep a steady confidence in the purpose at hand; and in due course it would be accomplished better than I could plan it.”

Thirdly, and most vital of all, we must follow the guidance we are given. “Take heed, dear Friends, to the promptings of love and truth in your hearts, which are the leadings of the Holy Spirit of God,” says the old Quaker “Advices”. “Resist not His strivings within you.” There must be no disobedience when guidance is offered. This may not always be easy, for sometimes guidance may alight very quietly and gently upon us, and we may be so concerned with our own solutions that it may lie there unrecognized, its opportunities missed. Not only do we need always to believe that God's loving hand is upon our lives: we must also learn to become sensitive to its every guiding

pressure. At times this may need real insight to understand His way, His purpose. Fortunately, of course, guidance comes ringing loud and clear at many other times. As Abraham Lincoln found, “When the Almighty wants me to do or not to do a particular thing, He finds a way of letting me know it.”

Lincoln added: “That the Almighty does make use of human agencies, and directly intervenes in human affairs, is one of the plainest statements of the Bible. I have had so many evidences of His direction, so many instances when I have been controlled by some other power than my own will, that I cannot doubt that this power comes from above.”

There is always an indefinable “awareness” of things to be done, of a way to be taken, when guidance has long been sought. Guidance may come to us in many different forms, of course. Perhaps the commonest is this deep feeling of being aware of what one must do, or not do. Sometimes it may come in the promptings of conscience, or in the observed needs of others, through our compassion. We may be driven, or led, or forced by changing external circumstances. We may feel a great need to accept things, or maybe change them. A word, a picture, a piece of music, some little success or failure, some remark of a friend's, some inspiration or apparently idle thought — all these and many more may be used as avenues for guidance. “Guidance is very sure,” says George S. Stewart, “and the whole area of life's experience is used as a medium for it. This guidance, whether of check or goad, of reproach or praise, this voice of the Master in the heart, is one of the supreme facts of life for the man who prays.”

Some nowadays might question such notions of guidance as fitting in ill with modern ideas of life. But true seeking for guidance from above is based on the firm assumption that there is in the universe a larger whole, unknown to and very imperfectly understood by us, but known and ordered by God, into which all our lives and actions fit. As John B. Magee points out: “Guidance does not seek a full vision of that future; rather it seeks an illumination of the will in action so that what is decided and acted upon will contribute to that larger Whole. There is certainly an element of pre-vision in it. But it is largely a step-by-step affair.” This is what Julia de Beausobre calls “insight into the breadth of God's compassion for this particular event on earth.”

Viewed like this, our seeking for guidance can be seen to be part of a much wider whole, for the future is not fully determined in advance and depends to some degree on our response to events, and very much on God's purpose for us at any particular time.

As my father long found, continual asking for guidance makes the whole of life knit together into a coherent oneness. Among other things, we become more patient. As we grow older, we see a little more of the pattern of life into which we have willingly or otherwise had to fit. Age may often see as guidance what youth experiences as frustration: it is the last act that always crowns the play.

In the end, asking for guidance brings us not merely insight and recognition to see the way we must tread, nor even merely courage and patience to tread it. It brings a far deeper understanding of God's purpose for us, and a true faith that His path, however hard and rocky, will bring us out where He wants us to be.

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Questions and Answers Re W.C.C. Grant to Zimbabwe

The following series of questions and answers appeared in "MissionScope", a missions newsletter published for the United Presbyterian Church, U.S.A., by the support agency, October edition. They are presented here since many of the points raised also bear on the question of our church's participation, directly or indirectly, in the World Council of Churches, and more specifically, in the work of the Programme to Combat Racism.

* * *

A background document prepared by the U.S. Conference for the World Council of Churches concerning the grant of \$85,000 to the humanitarian programmes of the Patriotic Front of Zimbabwe, from the World Council of Churches Special Fund to Combat Racism (PCR).

1. Question: *To whom was the grant made?*

Answer: To the Patriotic Front of Zimbabwe for food, health, social, educational and agricultural programmes run by its two wings, ZANU (Zimbabwe African National Union, led by Robert Mugabe) and ZAPU (Zimbabwe African People's Union, led by Joshua Nkomo), among Zimbabweans in Botswana, Mozambique and Zambia.

2. Q. *Who made the decision?*

A. The grant to Zimbabwe was set aside by the W.C.C. Executive Committee at its meeting in August, 1977. But because of the confusion in Zimbabwe at the time, the committee authorized the W.C.C.'s officers (The Most Rev. Edward Scott, Anglican Primate of Canada, Ms. Jean Skuse, General Secretary of the Australian Council of Churches, and Coadjutor Catholicus Karekin II, head of the Armenian Apostolic Church) with W.C.C. General Secretary, Dr. Philip Potter, to allocate the grant after reviewing the situation. And this they have done after 12 months of careful consultation, including an extensive visit by the general secretary to Tanzania, Zambia and Mozambique, and a meeting of the Programme to Combat Racism Commission and up-dated reports from the disputed region.

3. Q. *But why choose this moment?*

A. The grant's clearly implied criticism of Rhodesia's internal settlement comes at the time when Ian Smith has acknowledged that the internal settlement has failed to work and has expressed willingness to sit down with the Patriotic Front leaders. Also, the grant in question was held over from August, 1977. It was already long delayed and it is the W.C.C.'s policy never to keep funds for people in need any

longer than is necessary. The scope of the suffering the grant tries to ease is enormous. In fact, far more support is needed for the estimated 75,000 Zimbabweans in Mozambique alone, besides those in Botswana and Zambia.

4. Q. *How can the W.C.C. endorse the Patriotic Front's violent struggle?*

A. The W.C.C. does not endorse violence any more than a padre endorses the bullets of the soldier he serves. The W.C.C.'s own commitment to non-violent change is clear, but that doesn't mean it must desert those in need of humanitarian support when their struggle turns violent. The grant by no means aligns the World Council of Churches with all the policies and pronouncements of the Patriotic Front. In 1971, the W.C.C. policy was clearly defined: "It believes that the Churches must always stand for the liberation of the oppressed and of victims of violent measures which deny basic human rights. It calls attention to the fact that violence is in many cases inherent in the maintenance of the *status quo*. Nevertheless, the W.C.C. does not and cannot identify itself completely with any political movement, nor does it pass judgment on those victims of racism who are driven to violence as the only way left to them to redress grievances and so open the way for a new and more just social order."

5. Q. *What guarantee is there that the money will be spent in this way?*

A. The same guarantee that we have from more than 120 other groups that the Programme to Combat Racism has supported since 1970 in their educational and humanitarian work. The P.C.R. grants are specifically made as an expression of commitment to the groups in question and their causes. We affirm our belief in their cause, and in the good faith and responsibility of the people concerned. That is what we commit ourselves to, and the way we make the grants is part of our statement of trust.

6. Q. *Why were the other parties in Zimbabwe excluded from the 1977 grant list?*

A. Bishop Muzorewa's and the Rev. Sithole's parties received grants, totalling \$111,859, in 1975 and 1976. They also had applied in 1977. But between filing the application and the actual allocation they had joined forces with Ian Smith's internal settlement, thereby changing the status of their applications entirely. Their groups now belong to a white dominated government which has not been recognized by any country in the world (with the exception of South Africa) and against which complete and mandatory United Nations sanctions are in force.

7. Q. *This grant will be seen as a vote against the internal settlement.*

A. Yes, it will. The tenor of repeated W.C.C. statements has been much along the lines of the Anglo-American proposals, as opposed to an internal settlement that leaves a white vote carrying more than nine times more weight than a black person's, and whites in control of the security forces, the judiciary, the public services and other key areas of society. We hope that the grant will encourage churches everywhere to make their own protests against the inadequacy of the internal settlement which can only prolong the killing.

8. Q. *But how can you support a group that has been blamed for killing missionaries?*

A. The reality of the suffering on both sides is undeniable, but it's a little cynical to play that suffering off — one side against the other. The wes-

tern press has often attributed cruelty to the liberation movements alone. Little has been said about the hundreds of people killed by Smith's forces invading Mozambique, or the savagery of the propaganda war, amply documented by Rhodesia's Roman Catholic Commission on Justice and Peace. Exactly who killed the missionaries is at least open to question. Patriotic Front officials have denied the allegations. Military censorship is imposed on information about how Smith's forces really operate, but we do have reports of at least one unit of the Rhodesian Army — the Selous Scouts — disguising themselves as freedom fighters and committing atrocities that are blamed on the liberation movements. But at the end of the day, the mathematics of tragedy get us nowhere. The P.C.R. grant is not given as a sign of approval or blame for the suffering on either side. The W.C.C. simply wants to help some of those caught in the conflict in a way that it believes will end the suffering of all Zimbabwe's people most effectively and rapidly.

9. Q. *How can you be sure the grant will have that effect?*

A. The W.C.C. can't be sure. But to remain silent would be even less decisive. The fundamental question that the situation raises is how do you make an effective Christian witness in a situation of conflict and to do that it is at least necessary to say where you stand — however agonizing the issues are.

10. Q. *Before this latest grant, how much money had gone to liberation movements in Zimbabwe?*

A. This is the first grant to the Patriotic Front as such. But out of seven allocations from the Special Fund, four grants have been made to each of the two groups that now form the Front. From 1970-1976, \$58,355 went to the Zimbabwe African National Union (ZANU); \$58,335 to the Zimbabwe African People's Union (ZAPU); and \$111,855 to the African National Council (ANC) — \$228,545 in all, from a total allocation of \$2,640,000 from 1970-1977.

Both items are presented in the interest of clarification of the issues involved. Continued comment is invited.

World Council Opponents Organized in England

The news item carried by the Religious News Service covering reaction to the grants to the Special Fund to Combat Racism appeared in the August 23 edition of The Presbyterian Journal, a U.S. publication.

Forty members of Christian groups in Britain, West Germany, the United States, South Africa, Rhodesia and New Zealand, highly critical of the World Council of Churches, formally constituted themselves into the International Christian Network in a meeting at London.

The new organization's object is "to consider the co-ordination of their witness in view of the alarming erosion of Biblical standards of doctrine, morals and social order in the Churches throughout the world."

The members elected as their first chairman the Rev. Peter Beyerhaus, director of the Institute of Missionary Studies at the University of Tübingen, West Germany.

Through Dr. Beyerhaus, who was a major speaker at the 1974 Lausanne Congress on Evangelization, the new organization expressed its "amazement" at the silence of most member Churches of the W.C.C. over the slaughter of missionaries and their children in Rhodesia "by members of Marxist liberation movements which since 1970 have been supported morally and financially by the W.C.C.'s 'Programme to Combat Racism'."

The statement called upon the Rev. Philip Potter, general secretary of the W.C.C. either to take steps to abandon the programme or to resign. Failing such action, they called upon the member Churches of the W.C.C. urgently to consider withdrawal from it.

Organizations represented at the conference included the German Fellowship of Confessing Christians, the Christian League of South Africa, the Rhodesia Christian Group and Britain's Christian Affirmation Campaign.

YOU WERE ASKING?

Q. *At our school there has been a discussion about religion and that it adds nothing to our way of life. I understand that you are an old man, but I would like to know what you think about this.*

A. Thank you, young friend, for your question and for your sufficient interest to write to me. I am old, but young people like you, including my own grandchildren who ask me questions and talk things over, keep me young! So keep writing!

Whoever has suggested to you that religion does not contribute anything to your way of living is quite wrong; they are unthinking and very poor guides of young or old. I hope that they were not teachers. I think that one of our problems today lies in the fact that too many of our teachers never show up to worship, and they do not come to worship because they can't think of anyone bigger than themselves to worship! Beware of such folk in any walk of life. The Book says: "The fool has said in his heart there is no God," and that is a very good summary of these folk.

The answer to your question is unending. But let me suggest a few things that religion (the Christian) does for all of us:

It brings us in personal contact with the living Christ, of whom Paul said: "I can do all things through Christ which strengthens me."

It teaches us that the Christ way is the best way in the new day.

It gives us power to overcome sin, and strength to live the Christlike life.

It gives us courage to face reality and strength to perform our duties.

It teaches us to forgive those who have injured us and to love those we are tempted to hate.

It teaches us to love the beautiful.

It teaches us the art of harmonious living.

It inspires us to fight the devil and all his works.

It leads us to co-operate with others in building Christian ideals into the home, city, nation and world.

It teaches us that God will triumph over all wrong.

It teaches us to believe that death is not the end of life, but the door into the perfect life in a better country.

My young friend, does your religion do these things for you? Do your friends who say that religion has nothing to offer have a better standard? Check up on yourself and make up your own mind, and then stand up and be counted for something!

Q. *What do Presbyterians believe about Salvation?*

A. They believe that salvation is not earned by good works but is a gift of God. Good works are the *fruits* of salvation, evidence that we are growing in grace and in the knowledge of Christ.

Presbyterians believe that salvation is found only through a complete commitment and surrender to God as he is re-

vealed in Christ. God pardons our sins and accepts us, not for any merit of our own, but because of our faith in the perfect obedience of Christ and his sacrificial death. Forgiveness, grace, and salvation are obtained through a direct personal relationship to God, without the mediation of ministers or priests. Presbyterians accept the New Testament witness, "For there is one God, and one mediator between God and man, the man Christ Jesus."

Q. *This poem was sent to me by a friend. I want more information about the writer. If the poem was printed in The Presbyterian Record, would some one know?*

A. Thank you for your query. Please do not say that you are a nuisance. I am happy to hear from all the readers of The Record — and from some who are not. No one is a nuisance. The day that I feel that it is a task to reply to your letters I will ask the editor to find another who will take over this pleasurable task. The poem you sent me was titled, "A Boy Was Born At Bethlehem." It was written by Sir Edward Hilton Young who was born in 1879 and I have not been able to find out if he is still alive. It is quite possible that he was the Commander of H.M.S. Iron Duke. I tried to ascertain this information, but have been unsuccessful. I hope this helps you in your search. It is a very lovely poem!

SEND QUESTIONS TO: Rev. Dr. C. Ritchie Bell, 648 Main St., Lachute, Que. J8H 1Z1. Include name and address, for information only.



REVIEWS

books

HE WAS ONE OF US

*Pictures by Rien Poortvliet,
text by Hans Bouma,
translated by Brian McDermott.*
Doubleday Canada Ltd., \$37.00

Every Christmas season brings with it a flood of "coffee-table" books from publishers everywhere. These books are usually large, expensive and awkward in that it is hard to know what to do with them after they are read, or gazed upon, for the first time. One can't really leave them out on the coffee-table for ever, yet they are primarily works to be displayed; browsed through rather than studied. Too large for the shelf, they are soon relegated to some out of the way corner, there to gather dust or the sticky fingerprints of younger children for whom print is secondary to pictures anyway.

He Was One Of Us is large and certainly expensive. Yet it would be an injustice to describe this book as just another holiday special. Artistically speaking, the book is superb, yet its genius lies in a subtlety that goes far deeper than the invocation of "oohs" and "ahs" as the pages are turned.

The Dutch artist, Rien Poortvliet, has met earlier success as illustrator of the exquisite and surprise best-seller *Gnomes*. In the preface to this book he writes:

"...because the familiar Bible texts can sound much too familiar to us — while for others they are incomprehensible — I have tried to tell the story of Jesus by letting faces and hands do the talking. Because faces and hands speak their own language and so they can express more clearly the fact that the people who lived while Jesus was on earth were completely ordinary folk. There was

nothing of the saint about them. They weren't any different than we and we can recognize their behaviour right off, each of us is Peter and Thomas and Judas and the innkeeper (*Ed. note — see cover*), who sorry though he was, had no room. If, while looking at the pictures, you are not able to discover what is going on, you should reach for your Bible."

Indeed. The pictures are human — gloriously human, especially the children — and without suffering from the cloying sentimentality that infects so much of Protestant religious "art" today. And people *will* reach for their Bible. The pictures and the sparse but excellent text by Hans Bouma, translated by Brian McDermott, are nothing short of evangelical, in the best sense of that word. They prompt, tease, disturb, promote curiosity and further inquiry. Some texts are, even in translation, worthy of being called poems, and like all good poetry touch mind and heart with a spiritual stab of recognition. The only criticism one might make would be that the pages need numbering, but in this kind of book that is not a major concern, merely a convenience.

Thirty-seven dollars is a lot of money, but you would look far for a more rewarding purchase of more lasting benefit, especially at a time of year when larger sums are spent on much that barely survives the season itself.

JRD

CAROLS

Edited by Hughes M. Huffman and Mark E. Hunt.

Inter Varsity Press, Downers Grove, Illinois, 1978. \$4.95

One of the most demanding times of the year for musicians and choirs is Christmas. The increasing length of this annual celebration, with its varied services, special programmes and concerts, is creating a keenness for the music of the season, both traditional and modern. At no other time of the year are our congregations more ready both to sing and to listen.

At this season it is the trial of the organist and chorister to be laden with several books in order to sing a variety of carols. This new collection greatly solves that problem, for in this one book

is found a wealth of "old favourites" from English, French, German, Czech, American, and other sources — "Bring a torch, Jeanette Isabella," "Gentle Mary laid her child," "On Christmas night all Christians sing," "Shepherds, shake off your drowsy sleep," "Go, tell it on the mountain."

In addition, this anthology contains several modern carols, both "new" and "old." Some of these have been composed by the editors, and I find them to be gentle, melodic, and beautifully worded, and they should make a refreshingly different addition to the season's music. One of my favourites is a lullaby by Huffman: "Hush you, my baby, the night wind is cold. The lambs from the hillside are safe in the fold. Sleep with the starlight and wake with the morn, the Lord of all glory a baby is born."

However, the real gem of this book is a Chinese carol, "Starlight sparkles in the night." This is one of the very few carols of completely Chinese origin, written in the pentatonic scale. It is absolutely delightful, and should become as popular as "The Huron Carol" of Canadian Indian origin.

Choir directors will particularly appreciate this anthology, for it contains many suggestions for singing some of the carols as anthems. Performance notes are often added, and variation, alternate settings, and descants are provided for many of the better-known carols. For the smaller choirs, especially, this will relieve the annual Christmas frenzy of "What are we going to sing this year?"

Nevertheless, as vital an addition to anyone's musical library I consider this book to be, there are several criticisms I have of it.

I am not happy with some of the translations of French carols. One real disappointment is the carol, "Quelle est cette odeur agréable?" This has been one of my personal favourites for years, but the editors chose an English translation which has absolutely nothing to do with the French original. The well-known version of T.A. Ramsay, "Whence comes this goodly fragrance flowing, stealing our senses all away?" deals with the manger in Bethlehem. The editors chose a very theological "Thou who wast rich beyond all splendour, all for love's sake becamest poor." While this wording is theologically "without stain," I much prefer the romance of singing about shepherds and stables and

(continued)

(continued)

sheep. After all, if we cannot be warmly romantic at Christmas time, when can we be!

I also regret the complete absence of a verse or two in French. The original German and Latin wording of many carols is given, and I think that this could be done for the French carols. Although this is an American book, it is intended for the Canadian market, and should therefore recognize our other official language, especially since it is so beautiful when sung.

I have one final observation. This anthology is recommended for congregational use by the editors. However, I find the printing far too small and light for general use. Older people, in a dimly lighted sanctuary, would find great difficulty reading the words, especially since the words are printed between the staves of music.

However, despite these criticisms, I highly recommend this new collection of carols as an addition to anyone's musical library.

John Bodkin

JOHN BODKIN is minister of St. Andrew's, Lachine, Quebec.

THE NAG HAMMADI LIBRARY

James M. Robinson, General Editor.
Harper & Row, New York, 1977.
Price: \$22.95

From time to time the world of biblical scholarship and thereafter the church is stirred by a significant new discovery from the still-productive caves and sands of the Near East. The most famous of these was the discovery in 1947 of the Dead Sea Scrolls — some of which authenticated the antiquity of the present-day Hebrew text of the Old Testament. This book deals with yet another such discovery.

In December 1945 two peasants were digging for fertilizer in a cemetery near the Egyptian town of Nag Hammadi. Coming upon a jar at the base of a boulder, they fractured it to examine its contents. From the jar there came a mass of tiny pieces of parchment. Further exploration revealed what is now known as the Nag Hammadi Library. The library contains materials with titles such as "The Gospel of Truth," "The Gospel of Thomas," "The Gospel of the Egyptians," "The Acts of Peter and the Twelve Apostles," "The Gospel of

Mary," and many more books or fragments of books. The books are written in Coptic, which is a development of the ancient Egyptian language.

Those who, centuries ago, collected this library were Christians. But they were Christians who had been infiltrated by the Gnostic heresy. Gnosticism is a blanket term for a group of religious and philosophical traditions which taught the evil of the material world, the goodness of the spiritual world and the secret knowledge (Greek: *gnosis*) by which the imprisoned spirits might escape the material and sinful world and the bonds of the body. Thereafter they ascended through spheres guarded by archons (rulers) to the dwelling of God.

Gnostic Christians belonged to that group of people who, in times of materialism and affluence, withdrew from the tainted life of society, politics and orthodox religion. They sought the regeneration of human spirit with other like-minded people in communes and monastic communities. In a strange way the Gnostic Christians preserved the sharp and radical aspect of Jesus' gospel call and his ethical demands much more than the orthodox church which became, too often, the religious arm of the state.

When all is said and done, however, we have to reckon with the fact that it was the orthodox church which preserved the truth, lived as Christian leaven in society and transmitted the Gospel from generation to generation. The Gnostic Christians first became merely eccentric, and then heretic, and as such were driven from the church. The movement perished, but not completely. It remains, tamed and proper, in mediaeval mystical Christian thought and occurs from time to time on revivals of what one might call "romantic Christianity." To this day there is a sect in Iraq called Mandeans from the Persian word "to know." They are direct descendants of the Gnostics.

Their literature is heavy going and a perusal of the book left me with an intense feeling of gratitude to the Holy Spirit who carefully guided the church to those books which contain the truth about Jesus Christ — the New Testament. A couple of quotations will serve to illustrate the immense gulf which separates "the Word of God" from the speculations of Gnosticism.

From *The Gospel of the Egyptians*:

"Three powers came forth from him (the invisible Father): they are the Father, the Mother, (and) the Son, from the living silence, what came forth from the incorruptible

Father."

From *The Gospel of Philip*:

"And as soon as (Christ went down into) the water he came (out laughing at) everything (of this world), (not) because (he considers it) a trifle, but (because he is full of) contempt for it."

The second quotation is far removed from the Christ who healed the sick, fed the hungry and took the children on his knee. *That* is the Christ which orthodox Christianity tried to mediate to the world, however badly. *That* is why the Bible is a living book and not parchment buried in the sands of time. This is not a book for light reading, but it chronicles a gallant and persistent attempt of the human spirit to rise above the evil in the world. It also serves to heighten our love and reverence for that book which truly brings Christ to the waiting world — The Bible.

John Barclay Burns

DR. BURNS is minister to the congregation at Thornhill, Ontario.

POCKET GUIDE TO THE NEW TESTAMENT

by Francis Foulkes.

Inter Varsity Press, Downers Grove, Illinois, 60515, paperback, 150 pp., \$2.25

Francis Foulkes has provided a commentary-in-miniature on the New Testament. His main concern is so to present his material that the reader may be able to grasp "the chief purpose or purposes of each book." He assumes, quite rightly, that for the interests of the average reader it is more important to confine his remarks to the content of the books of the New Testament than to become involved in a study of the dates and the identity of the authors for this literature.

He deals briefly with the main concerns of each book, makes suggestions for further study, and raises questions through which the reader may be guided to look for the development of theological themes in his reading.

The condensed character of the material, which is the strength of this little book, is also its greatest weakness. Within 150 pages of this size, it is not possible to do more than give the barest outline of the textual material under consideration. This book will be useful to the members of bible study groups, provided they are willing and able to supplement their reading here with the depth and variety of opinion available to them through other reference works — some of which are

supplied for them by the author at the end of each chapter.

Dr. R. Sheldon MacKenzie

DR. MACKENZIE is associate professor in the department of religious studies at Memorial University of Newfoundland.

BIBLE STUDY CAN BE EXCITING!

by Mary Garvin.

Published by Zondervan, Grand Rapids, Michigan.

Price: \$3.50 from Presbyterian Publications.

Presbyterians pride themselves as a people of the Bible. Historically the Bible leads off our Confession of Faith as that means by which God declares "his will unto his church". The Westminster Confession also envisions a church thusly "that the word of God dwelling plentifully in all, they may worship him in an acceptable manner, and through patience and comfort of the scriptures, may have hope." The Shorter Catechism teaches that Scripture "is the only rule to direct us how we may glorify and enjoy him." By these statements it would appear that we Presbyterians are to be found around our Bibles seeking "what duty God requires" of us.

But the Bible has become the book of the scholar in our Church. Our ministers study and expound it; we listen to it preached and a few scattered souls regularly make it a part of their personal and family devotions. But most of the church's people do not gather around the scriptures to share its truth. We routinely break bread together around the Lord's Table but we resist breaking open the written Word in bible study groups. Whatever the reasons may be for this, we know that it is contrary to God's will. But it is an enriching experience, if we only can get started.

Thankfully, this getting started has now been made easy by a helpful book which, to coin a phrase, tells us everything we wanted to know about bible study, but were afraid to ask. This book is written by a Canadian Presbyterian, Mary Garvin, whose husband is the minister at Weston Presbyterian Church in Toronto.

Bible Study Can Be Exciting! is a well-written handbook for small-group bible study. It gathers together all the methods and helps for groups that prior to this, appeared to be known only by the privileged few. Field testing of the studies and techniques in this book have been carried out in Taiwan and Canada.

The book is centred around the six bible study methods — interview, Swedish, eight questions, head, heart and hand, search the scriptures, and paraphrase. But it does not stop at simply explaining them. Everything that is needed to encourage the starting up of a group and its continuance is also included. The emphasis is on lay leadership which is shared throughout the group in which the leader is a member and servant of the group. Mrs. Garvin's suggestions for servant-leadership set the whole tone of honesty, openness and accountability in these types of groups. "How-to" books are sometimes rich in theory but poor in practice. *Bible Study Can Be Exciting!* overcomes this with a fully-worked-through-study for each method. There is also an excellent section in which sample study series are given, with enough information to get a group rolling. The object is to build up the group's ability to feel at home with all six study methods, so they can approach any passage of scripture and use the study method that would be most helpful. In this way the whole Bible becomes the field for study and the group does not stagnate by doing the same thing week after week.

Personal and group bible study is incomplete without prayer: Mrs. Garvin has written a fine chapter on prayer which could stand out on its own. If our Church ever wanted to put out a short teaching pamphlet on prayer, this chapter could be it. Like the rest of the book, it is not wordy but clearly written and always to the point. If you need a little encouragement in order to pray out loud you will find it here as well.

If, after all this, a study group still can't get started, Mrs. Garvin offers yet one more helpful resource: two leadership training designs are given to introduce these methods to a group of interested but hesitant Christians. The one-day workshop is an ideal event for a presbytery or small cluster of congregations. The participants in this could then return to their congregations and start up the eight-week leadership training program—me outlined.

Many groups have already started to use this book and it is being found a most effective resource: I would highly recommend it to churches and individuals seeking to grow in relationship to each other and to our Lord.

(Rev.) Robert Spencer

ROBERT SPENCER is director of Crieff Hills Community Centre.

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LETTERS

(continued from pg. 9)

ture on the subject submitted by Niagara Presbytery to the next General Assembly.

In the meantime, I would hope that the Administrative Council will place such curbs as it can on the activities of these groups who are spending Presbyterian money on projects which do not have the support of many Presbyterians.

J.J. McLeish,
Niagara-on-the-Lake, Ont.

Dr. Fowler "Right On"

Just a brief "right on" in support of Dr. Fowler's article "On Not Playing Favourites". As a commissioner to the 104th General Assembly, whose parents were barely born by 1925 and who didn't have any significant church contact until the early 1950's, I definitely had no "old biases and fear" to be "dragged out of the cellars like rusty relics". And yet, since the time of the "Open-Letter" presented in The Record over two years ago, I have felt the whole thrust and purposes of these discussions and this report to be unnecessary and of little profit for us. In fact, I submitted an overture to this effect through session, to East Toronto Presbytery, two years ago: it was passed to a committee and remained there, pending more details.

Only a biased (and perhaps ancient?) observer at Assembly would see the debate as a re-hash and revival of the 1925 debates. Rather like many of the "contentious" items at Assembly, this also indicates that many in The Presbyterian Church in Canada want us as a Church to "leave the past behind and . . . go straight for the goal — my reward the honour of my high calling by God in Christ Jesus". (Philips)

Ian Shaw,
Oshawa, Ont.

A Sign of Renewal

The continuing Record debate on a proper Presbyterian evangelism is indeed encouraging. It undoubtedly reflects the effects of God's renewing hand upon The Presbyterian Church in Canada.

This is but the reflection of a much

larger picture. Observing a very different context, James M. Wall of the *Christian Century* observes:

"In my youth, Baptists spent a considerable time worrying about personal sin — drinking, smoking, fornication, lying — and while these were not ignored here (a national Baptist convention,) they took a distant second place to the task of evangelism." *Christian Century*, July 5-12, 1978, p. 667.

Let us pray that some traditional Presbyterian concerns will take second place to relating (with word and deed) to the urgent opportunities for Canadian and world evangelization.

I trust that the evangelism debate will continue, and will lead to much effective action.

Dennis M. Oliver
Director,
The Canadian Church Growth Centre,
Regina, Sask.

In Support of a Balanced Background

It was "with a great deal of shock and utter incredulity" that I read Mr. Gordon Strain's letter in the October Record. I felt the entire letter reflected a narrow, parochial attitude that was not fair to the Board of Knox College and to Dr. Pater himself.

First, let me explain that church history does not only involve the history of The Presbyterian Church in Canada. It covers the history of God's church through the ages. Dr. Pater with his varied background has been exposed to many aspects of this church and as a result is able to project this diversity to the people trying to grasp the universal nature of God's church, the students who are preparing for the ministry at Knox College. As a first year student at Knox, I can say from personal experience that he is succeeding at this more than adequately.

Secondly, in the field of scholarship, I feel Dr. Pater is probably better than any Canadian who might have been available for the job. This is not a reflection of "a

(continued)

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LETTERS

(continued)

colonial mentality" rather it reflects an attitude that the best man for any job should be able to fill the position, regardless of his national background. Combined with the varied background mentioned above, this makes Dr. Pater a man hard to equal in his chosen field of study.

Lastly, I would like to quote from the Apostles' Creed, one of the tenets of faith in The Presbyterian Church in Canada. "I believe in the Holy Catholic Church", I feel should reflect our attitude in all aspects of our faith. Whether we should support a man simply because he is well-versed in our denominational history or whether a man with a balanced background in church history is the man we should support seems to be the question. Personally, my choice as a Christian and a scholar would be the latter.

Joe Szeker,
Hamilton, Ont.

Ed. With this letter all correspondence on Dr. Pater's appointment is concluded.

Praise For "Parents and Prodigals"

Please thank Virginia Stem Owens ("Parents and Prodigals" — September Record) for her article, which articulates so clearly what many of us have felt over the years. Parenthood is indeed an uncontrolled exercise — but for the grace of God we stumble on.

An exceptionally well-received article.

R. Gartshore,
Victoria, B.C.

Why Not More On The Spirit?

I enjoyed reading the letter by Heather Thompson in the July-August Record. Such a sentence as, "Peace, love, joy fill us with wonder at the beauty of nature and the people around us . . ." is one example of her understanding.

I often wonder why there is not more mention of the Holy Spirit by our ministers.

Kathleen Cotes Nelson,
Vancouver, B.C.

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Spiritual Warfare, Spiritual Weapons

As a lay person struggling to understand God's purpose for my professional life, it was with great interest that I read Dr. Geoffrey Johnston's article on a theology of social action. Disappointingly, it turns out that a "theological approach" to the subject consists of:

- taking terminology from the New Testament;
- re-interpreting it metaphorically, since apparently the world-view of the New Testament writers is naive or wrong; and
- using this terminology to support one's philosophical predispositions.

In Dr. Johnston's case, it becomes apparent in his concluding paragraphs that the language of "principalities and powers" is being used merely to justify the ordinary liberal position that one ought to be "doing something" to reform human institutions.

Meanwhile, the logical gap between the article's propositions and conclusions is chasmic. There is presumably nothing inconsistent in describing as "God's work" the encouragement of institutions which happen, at the moment, to be benevolent, while acknowledging that every institution is in rebellion against Him.

More fundamental to my concern, however, is the fact that the New Testament world-view has been dismissed as an invention of pre-scientific people, and that the New Testament solution (that spiritual warfare requires spiritual weapons) has therefore been ignored. Surely, unless the Church begins to examine social "problems" within the context of the distinctive New Testament understanding, we of the laity shall continue to be indistinguishable from a world full of well-intentioned but ultimately mistaken people.

*A. Russell McGillivray,
Kanata, Ont.*

Your comments on articles in *The Record* are always welcome. Feel free to write to us at any time.



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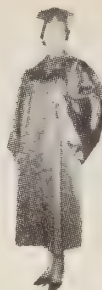
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PUNGENT & PERTINENT

(continued from pg. 7)

these grants were made for social, medical, educational, and general relief activity and for non-military purposes."

The World Council of Churches, at its last meeting held in Nairobi in 1975, reviewed its Programme to Combat Racism and unanimously endorsed its continuance.

The Administrative Council in 1977, out of the General Assembly budget, forwarded \$4,500 to the World Council of Churches as the annual contribution towards operating expenses.

The General Assembly's Committee on Inter Church Aid, Refugee and World Service supports various projects of the World Council of Churches, such as a mobile fishery school in Ghana, assistance to flood victims in India and to refugees in Uganda. In addition, monies are forwarded to Presbyterian ministers living in East European countries under Communist government.

In 1977, the Committee on Inter Church Aid made a grant to the Programme to Combat Racism of \$5,500 with the proviso that this money be used only for non-military purposes. It should therefore be understood that money given to the General Assembly budget does not go to the World Council of Churches' Programme to Combat Racism.

Although this particular grant of \$85,000 to the Patriotic Front of Zimbabwe was only given after careful scrutiny and in strict accordance with the Programme criteria, we as a church are reviewing our participation in the Programme.

At the time of writing, it is expected that José Chipenda of the Programme to Combat Racism, Geneva will be in Canada to meet with representatives of the churches.

Heather Johnston, member of the Central Committee of the World Council of Churches, will be raising this issue at its forthcoming meetings in early January, 1979 and will be reporting to our committees in time for them to bring reports to the General Assembly.

A kit containing helpful information on this issue is available on application from: Committee on Inter Church Aid,

50 Wynford Drive, Don Mills, Ontario, M3C 1J7. Please include 50 cents for printing and postage.

Signed,

Donald C. MacDonald
Principal Clerk, General Assembly

Heather E. Johnston
Convener, Committee on Inter-Church Relations

Ronald W. McGraw
Chairman, Committee on Inter Church Aid,
Refugee and World Service

Ed. note: Two points regarding this Pungent and Pertinent piece might need clarification.

(1) The three signatories are not writing on behalf of any committee or board, but rather as individuals, co-operating in the statement made.

(2) Monies raised for Inter Church Aid are raised independently of the General Assembly's budget.



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Synod of the Atlantic Provinces

The mission of the Church came to life at the 105th annual meeting of the Synod of the Atlantic Provinces held in the Church of St. David's, Halifax, Nova Scotia, October 3-5, 1978. Dr. Margaret Kennedy, who for close to 40 years has served the Church in its mission to India, was the synod speaker, and through three hours of presentation she showed that mission is not a remote concern but rather something that touches each member of the Church.

As Dr. Kennedy spoke of her work among the Bhils and other peoples of India, her eyes sparkled and her voice rang with the affection she holds for these folk. Her interest in the cause she has so strenuously upheld through the years proved contagious as members of the court sat in rapt attention.

She spoke of missionaries of the 19th century who had gone forth to witness to Jesus Christ in India and other lands, and in a wide historic sweep she brought the tale of missions down to the present day. Part of that tale is the tremendous reduction in mission personnel who now are at work abroad. As an example, she referred to the mission station which had 23 Canadian workers on her arrival — now there are three. This change she saw as a fulfilment of the mission of the past, for The Presbyterian Church in Canada had just emerged from a mission status about the time it began to send missionaries to other lands.

Dr. Kennedy spoke of the endeavours of Canadian missionaries and said much of their influence had passed into the people there who now are part of a church — 600,000 Christians in the Church of North India — that is not ashamed to take its stand for the Gospel in a world that is not always favourably disposed toward its proclamation.

The synod learned of the social concerns that Christianity had taken to India, and how many of these had passed into the constitution of the Indian nation and its provinces, modifying the rather harsh tenets of the dominant Hindu religion. But despite a constitutional right to freedom of religion, the Church in India still labours under great difficulty, for the practical implementation of this right is often made to work against anyone who chooses to make a stand for Christ.

Dr. Kennedy left the synod with a challenge. Despite changes in operation and outlook, there still is a mission before the Church. India, for one, still needs all the help that the people in Canada are prepared to offer. Christians there need our prayers and our gifts as they seek to overcome the difficulties that lie in their way.

The Wednesday evening presentation was illustrated with pictures taken by Dr. Kennedy during her stay in India. As the scenes flashed on the screen, Dr. Kennedy would speak, first of this person, then of another. The people on the screen came to life as she spoke of their growth over the years and their devotion to the Lord Jesus Christ.

There were other events of interest at synod. The Rev. Basil Lowery of Bethel Church, Riverview, New Brunswick, was elected moderator. The Rev. John Posno, past moderator, conducted the opening service and Sacrament, assisted by the Rev. John Pace, minister, and elders of St. David's Church.

As a further outreach gesture, the synod agreed to forward the sum of \$5,000 to help the Presbyterian Church of the New Hebrides in its effort to build a new staff house at the Tangoa Bible College, a project that was begun earlier this year when Rev. Dr. DeCourcy H. Rayner, as Moderator of the 103rd General Assembly, conveyed an earlier gift of \$5,517 and turned the first turf to inaugurate the work.

The synod set its budget for the year 1978-79 at \$28,584. It endorsed the budget allocations prepared by the Board of Congregational Life. Numerous domestic matters were given attention. It heard briefly from the Rev. Donald W. MacKay, recently returned from Nigeria, who spoke of the gift of the synod of \$3,517 which helped the Presbyterian Church in Nigeria to equip some of its pastors with motorcycles to enable them to cover their widespread territories more easily.

A number of visitors from Church headquarters were present. The Rev. J.J.H. Morris, chairman of the board of world mission, spoke on behalf of the Second Century Advance for Christ and Congress '79. Miss Mary Whale, secretary for field operations of the board of world mission, spoke of the concerns of the board in its efforts to promote the mission of the Church. The work of the board of ministry was expanded on by its secretary, the Rev. J.C. Cooper. Also heard during briefing sessions were the Rev. J.R. Dickey, editor of *The Presbyterian Record*, and Mr. Donald O. Stephens, newly appointed director of Communication Services.

It was a memorable synod, made doubly so by Dr. Kennedy whose charm and simplicity conveyed the message of present-day mission to members of the Atlantic Synod who, for the first time in many years, abandoned the secretive little exits which so often seemed to take them from the place of meeting — exits which may ostensibly have been made on the business of the court, but so often were but an escape from boredom. Atlantic Synod 1978 was different: and the reason lies with Dr. Margaret Kennedy.

(Rev.) Owen Channon,
Windsor, N.S.

Rev. Basil Lowery, Moderator, Synod of the Atlantic Provinces

Photo Credit: J.R. Dickey

Synod of Toronto and Kingston

The 104th meeting of the Synod of Toronto and Kingston took place on Oct. 17 and 18 in St. Andrew's Church, Belleville, Ont. with the Rev. A.L. Sutherland and his congregation acting as hosts.

Rev. Dr. S.D. Walters, Professor of Old Testament at Knox College, was the guest speaker. He gave three lectures followed by discussion on *Today's Church*, and these proved helpful and informative. The theme for these lectures was entitled "Living under Hostage: Spiritual Leadership in time of Upheaval" and was based on I Samuel, chapters 1 to 12.

Reports were given from the Camp Board, Building Corporation, Second Century Advance, Board of Ministry, Communication Services, Y.P.S. and W.M.S. Synodical.

The retiring moderator, Rev. A.L. Sutherland was replaced by the nomination election of the Rev. W.C. McBride of St. Andrew's Church, Huntsville where the synod has been invited for its 105th meeting.

(Rev.) P. Gordon MacInnes,
Toronto, Ont.

NEWS



Inter-Church Aid to India

In July and August, torrential rains devastated northern India, causing in some areas, the worst flooding in over a century.

Due to exceptionally heavy monsoon rains in September, the situation has deteriorated rapidly. It is now estimated that 40 million people in 12 states have been affected by the severe flooding.

Latest reports state that Calcutta has suffered extensive flooding, forcing the city to a virtual standstill. No end to this massive disaster is in sight.

The Indian Government and the Churches' Auxiliary for Social Action (CASA) have put an extensive relief programme into operation. Their efforts include airlifts to inaccessible areas, mass evacuations, and provision of food, medicines, sanitation facilities, and drinking water to those displaced by the floods.

In response to India's need, Inter-Church Aid has made an initial grant of \$10,000 to assist in relief operations.

Your continued help is needed to respond to this and other emergency situations. When sending your contributions for emergency

aid, simply designate them to Inter-Church Aid Committee, The Presbyterian Church in Canada, 50 Wynford Drive, Don Mills, M3C 1J7.

C.G.I.T. Vesper Service

Throughout December, Canadian Girls in Training will sing and celebrate the joy of Christmas with their thirty-eighth Annual Vesper Service. This year's theme, "Christmas — with Love", has been prepared to include all ages. The service was written by Mrs. Joan Kerr of Vancouver, working with a British Columbia task group.

Offerings received at Vesper Services are the major source of income for the National CGIT Association which provides opportunities and resources for leadership in CGIT groups and camps in every area of Canada. CGIT welcomes any girl 12 to 17 in the community.

CGIT girls and leaders from Bonavista to Vancouver Island; from Windsor, Ontario to

Yellowknife, Northwest Territories, invite you to attend the Vesper Service in your area and share with thousands of fellow Canadians in this event as you prepare for Christmas.

Bible Society Van for Iran

The St. Catharines Branch of The Canadian Bible Society in Ontario held its ninth annual Walkathon during this past summer. Approximately 400 walkers from 40 churches of all denominations took part in the 17-mile walk. A total of \$17,385.00 was raised for the work of the Bible Society throughout the world. This year's effort made possible the purchase of a new van, replacing one which had been obtained with the proceeds from the first walkathon, and used in Iran for nine years. The principal organizers of the Walkathon, Mr. and Mrs. Gordon Whitton, are members of Scottlea Presbyterian Church.

THESE STUDENTS are presently enrolled in studies at Ewart College for the year 1978-1979. Seven students were absent when the photograph was taken in the chapel at the college.





Photo Credit: St Albert Gazette

BRAESIDE CHURCH, St. Albert, Alta., dedicated stained glass "Windows of Witness" on October 8. Pictured above is St. Albert artist Joyce Buchanan who designed and constructed the windows.



PICTURED IS the new building for **St. Andrew's Church**, Bolsover, Ont. Construction, which began last May, is scheduled for completion in December. The original structure, built in 1866, was destroyed by fire on Dec. 27, 1976. The Rev. Nancy Cocks is minister.



AS PART of its 150th anniversary celebrations, **St. Paul's Church**, Port Hope, Ont., dedicated this new stained glass memorial window "to the Glory of God, and in Memory of Loved Ones and Friends," on Sunday, September 17th. The committee in charge were: (l. to r.) Mr. Wm. Wladyka (chairman), Mrs. C.A. Eby, Mrs. B. Coull, Mr. J. Flanagan, Mrs. A. O'Neill, the Rev. T.J. McKinney, Mr. H. Coleman (who unveiled the window), and Mr. E. Sleeman. The window was made and installed by Hastings Glass House, Tweed, Ontario.

Two recent additions to **First Presbyterian Church, Pembroke, Ont.** were presented by two families in the congregation. A stained glass window illustrating "The Nativity", was donated by the Carmichael family in memory of elders Alfred and Dennison Carmichael. A piano for the sanctuary, dedicated in memory of William and Mildred Chapman, was presented by their family.



Artist Mrs. Judith Mathews donated the above painting — "Doubting Thomas" from the original by Leslie Benson — to **St. Andrew's Church**, Sarnia, Ont., to be hung in the minister's study. Shown with Mrs. Mathews is the Rev. Dennis W. Clarke, minister.



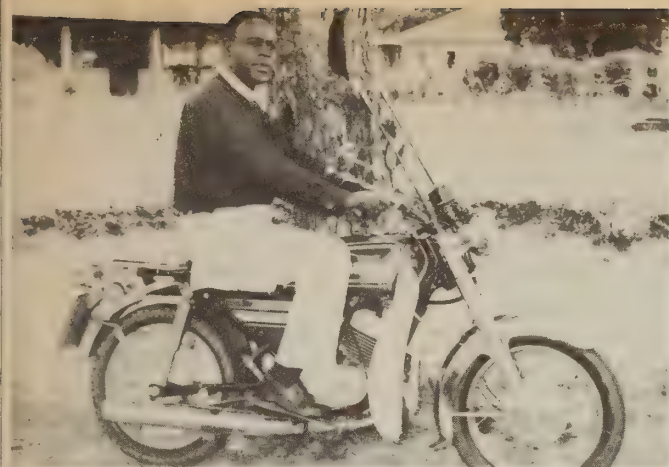
THE 125th ANNIVERSARY of **Doon Church**, Kitchener, Ont., was celebrated in June with a variety of special events including a strawberry social, a congregational picnic, a jazz concert featuring the "Lost and Found Department," and visits from Dr. DeCourcy H. Rayner, Dr. Finlay Stewart, the Rev. Bob Spencer, and the Rev. Grant MacDonald. Shown above are Dr. Rayner and the Rev. Terry Ingram, minister of Doon Church.



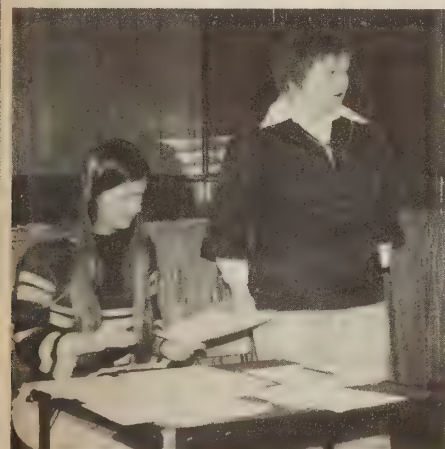
Waterloo North Presbyterian Church, Ont. became fully established at a Service of Election by the Presbytery of Waterloo/Wellington on 1st October, 1978. Sixty-seven people became charter members of the new congregation. Shown in the picture with the congregation are the Rev. Ken J. Wilson, Moderator of the presbytery, and the Rev. Iris M. Ford, minister. Worshipping in co-operation with the United Church of Canada, the congregation will be sharing church campus facilities with All Saints Anglican Church.



Her Honour, Lieut. Governor Pauline McGibbon was the guest of honour at the Banquet to mark the 100th anniversary of **Dixie Presbyterian Church**, Mississauga, Ont., with 225 members and former members of the congregation in attendance. The chairman of the Centennial Committee, Mr. Aksel Aggerholm is shown with the lieutenant governor.



PICTURED ABOVE is the Rev. O. Ebuta, formerly of Ikpe Parish, now of Benin, Bendel State, Nigeria, with a motorcycle purchased for his use from funds totalling \$3,517 raised for missions by the Synod of the Atlantic Provinces.



THE PRESBYTERY of Peace River may have broken ground in The Presbyterian Church in Canada in having both a woman moderator, the Rev. Donna Riseborough of Knox Church, Wanham and Munro Church, Blueberry Mountain, Alta., (above right), and a woman clerk, Marriion Lade, wife of the Rev. D'Arcy Lade, minister of Forbes Church, Grand Prairie, Alta.



With the needs of the handicapped principally in mind, Mr. and Mrs. Arnold Thompson of *St. Andrew's Church, Petrolia, Ontario* have had an elevator installed to provide easy access to the sanctuary for those in wheelchairs. The steep and winding stairs to the church previously made it impossible for the handicapped to attend worship services.

At the service of dedication on Thanksgiving Sunday, October 8, the donor, Mr. Thompson (shown on the left of the picture with Mrs. Thompson and the minister, the Rev. Cecil A. Cunningham) expressed his hope that the direct access to the sanctuary from the parking lot will serve a need of all the handicapped people of Petrolia, regardless of their denominational persuasion, to be able to attend worship services in their wheelchairs. Handicapped visitors will be encouraged to support their own denomination, using their church offering envelopes, which will be passed along to the respective congregations.



Photo Credit: D. Ian Victor

PICTURED ABOVE is The Presbyterian College Class of '78 giving a tongue-in-cheek (look closely) response to Overture #4 to the 104th General Assembly forwarded by the Synod of the Atlantic Provinces. (On the re-locating of The Presbyterian College to the Maritime provinces.)

CAMEOS



PERSONALS

Dr. Stephen Farris, son of the late Principal Allan and Mrs. Farris began graduate studies on October 2nd in England. He was awarded a three year Lewis and Gordon Scholarship to proceed towards a Ph.D. in New Testament, through Westminster College, Cambridge.

Leslie Vanderbeck, a member of the 2nd New Brunswick Company, Newcastle, N.B. is shown receiving the Boys' Brigade Cross for Heroism from His Honour Gordon Bennett, Lieutenant-Governor of Prince Edward Island. The ceremony took place as part of a special week-end of training for officers and senior boys held at Zion Church, Charlottetown, P.E.I.

Leslie was recommended for this award by his Company Captain and minister, the Rev. Evan Bottomley. While both were attending the Presbyterian Church Camp on the Restigouche River in the summer of 1977, Leslie went to the aid of two young girls who had become caught up in the fast-moving current of this treacherous river. Leslie's actions saved both girls from certain drowning.



Photo Credit: D. Reeser

(continued)



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(continued)



ST. ANDREW'S CHURCH, Windsor, Ont., recently honoured 82 people who had been members of the congregation for 50 or more consecutive years. Pictured above are three such members, Mr. Clark Keith(left), Mrs. Grace Foulds and Mr. William Rose.

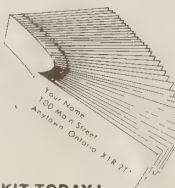
Dr. Fred Schindeler and family were feted by the congregation of Knox Church, McDonalds Corners, Ont. at a post service luncheon prior to their departure for Botswana, Africa. Dr. Schindeler will be working as a teacher of civil servants.



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BUDGET FIGURES

Receipts from congregations for the budget of General Assembly totalled \$1,903,033 on October 31, as compared to \$1,768,527 for the same period in 1977.

The W.M.S. (W.D.) contributed \$281,250 and the W.M.S. (E.D.) \$31,000 in that period to the work of the Board of World Mission.

Expenditures to October 31 amounted to \$3,635,646 as compared to \$3,762,087 spent in the same ten months in 1977.

deaths

BYERS, E.W., 96, long-time elder of First Church, Kenora, Ont., Oct. 1.

CAMPBELL, MRS. STEWART (MARY), 86, life-time member of Leggat's Point Presbyterian Church, Que., and organist for over 30 years, Aug. 22.

CHAMP, MRS. D.J. (ELIZABETH), 85, long-time member of First Church, Regina, Sask., Oct. 4.

DEVERSON, FRED, elder and member of board of managers of St. John's Church, Toronto, Ont., Oct. 10.

FORREST, ALEX, O., 60, elder and choir member of Knox Church, Burlington, Ont., Oct. 4.

HAMILTON, ROBERT S., 94, elder and long-time clerk of session of St. John's Church, Winnipeg, Man., and a Sunday school teacher for more than 50 years.

IRWIN, MRS. A.J. (MARY), 93, long-time member of First Church, Regina, Sask., and an original member of the Heather Circle, Oct. 5.

MATHESON, ALEXANDER, 80, elder of Ephraim Scott Church, St. Anns, N.S.

MacLEOD, DONALD, 52, elder and board member of St. Paul's Church, Glace Bay, N.S.

McNEILLY, MRS. EDITH, 77, member of Tweedsmuir Memorial Church, Orangeville, Ont., life member of the W.M.S., and active worker in the local branch of the Canadian Bible Society: mother of Mrs. Lorna van Mossel, wife of the Rev. L.S. van Mossel of Kit-chener, Ont.

SHERIFF, J. WILFRED, 87, elder of St. Paul's Church, Glace Bay, N.S., former church secretary and choir member, Sept. 16.

STEVENS, MARTIN SHAW, 72, Knox Church, Waterloo, Ont., an elder of the Presbyterian Church for over 40 years, Sept. 17.

CALENDAR

ORDINATION

Beaton, Rev. Sandy, St. Andrew's Church, Windsor, Ont., May 12.

INDUCTIONS

Beaton, Rev. Sandy, Blenheim Presbyterian Church, Ont., Aug. 31.
Chen, Rev. William W.H., Gloucester Presbyterian Church, Ont., Sept. 26.
Riddell, Rev. J.E., Windsor, St. Andrew's Church, Ont., as Assistant Minister, Sept. 5.

RECOGNITIONS

Deans, Rev. Alex. M., Toronto, Alderwood Church, Ont., Oct. 1.
VanderZwan, Rev. Frank, Saskatoon, College Park extension work, Sask., Sept. 18.

VACANCIES & INTERIM MODERATORS

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Dartmouth, Iona Church, N.S., Rev. D.L. Mahinney, P.O. Box 218, Lunenburg, B0J 2C0.
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Hopewell charge, N.S., Rev. E.F. Dewar, R.R. 2, New Glasgow B2H 5C5.
Murray Harbour charge, P.E.I., Rev. Allison J. Ramsay, P.O. Box 715, Montague C0A 1R0.
North River charge, N.S., Rev. Neil J. McLean, 3 Queen St., Sydney Mines, B1V 1K4.
St. Andrews, Greenock Church, and Pennfield, The Kirk, N.B., Rev. John Humphreys, 46 Woodhaven Drive, Saint John, E2K 4K4.

Synod of Quebec and Eastern Ontario

Cardinal, St. Andrew's and St. James Church, Ont., Rev. C.H. Maclean, Box 537, Iroquois, K0E 1K0.
Dunvegan, Kenyon, Ont., Rev. Dr. I.D. MacIver, Box 178, Maxville K0C 1T0.
Maxville, St. Andrew's Church, and St. Elmo, Ont., (one preaching charge), Rev. J. Forbes, Box 73, Dalkeith, K0B 1E0.
Montreal Chinese Church, Que., Rev. A. Ross Mackay, 1575 Beaudet St., St. Laurent, H4L 2K1.
Montreal, Cote Des Neiges, Que., Rev. D.G. Neil, Knox Crescent and Kensington Church, Notre Dame de Grace, Montreal H4B 1K3.
Montreal West Church, Que., Rev. Dr. R. Stuart Johnston, 124 Linwood Cres., Town of Mount Royal, Montreal H3P 1J2.
Perth, St. Andrew's, Ont., Rev. L.E. Siverns, Box 1149, Deep River K0J 1P0.
Quebec, St. Andrew's, Que., Rev. A. Ross Mackay, 1575 Beaudet St., St. Laurent, Que. H4L 2K1.
Richmond and Stittsville, Ont., Rev. W.I. McElwain, 52 Qualicum St., Ottawa K2H 7H4.

Synod of Toronto and Kingston

Belleville, St. Columba's Church, Ont., Rev. W.F. Duffy, 146 Clergy St. E., Kingston, K7K 3S3.
Bolton and Nashville, Ont., Rev. James Sutherland, 3801 Woodruff Cres., Mississauga L4T 1T8.
Boston and Omagh, Ont., Rev. T.J. Lewis, 245 Garnet St., Milton, L9T 1E9.

Duntroon, St. Paul's, Nottawa and West Nottawasaga, Ont., Rev. M.D. Summers, 118 Steel Street, Barrie, L4M 2G2.

Grand Valley, Knox Church, Ont., Rev. Willis A. Young, Box 276, Orangeville L9W 1K3.

Hanover, St. Andrew's, Ayton, Knox Church, Ont., Rev. Donald G. Kemble, Box 1632, Walkerton, N0G 2V0.

Harriston, Knox-Calvin, Ont., Rev. J.C. Boyne, 6 Gray Owl, Elmira N3B 1S5.

Hillsburgh, St. Andrew's, and Price's Corners, Bethel Church, Ont., Rev. Ian MacPherson, Box 58, Norval, L0P 1K0.

Leaskdale, St. Paul's, Ont., Dr. G.H. Moore, Box 316, Uxbridge L0C 1K0.

Parry Sound, St. Andrew's Church, Ont., Rev. W.A. Fraser, 879 Westmount Ave., Sudbury, P3A 1C3.

Peterborough, St. Giles, and Keene, Knox, Ont., Rev. J.W. Hutchison, 1285 Arcadia Court, Peterborough K9H 6P6.

Toronto, Patterson Church, Ont., Rev. H. Russell, 250 Dunn Ave., Toronto M6K 2R9.

Toronto, Rosedale Church, Ont., Rev. Dr. R.P. Carter, 4156 Sheppard Ave. E., Agincourt, M1S 1T3.

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Exeter, Hensall and Cromarty, Ont., Rev. Vern Tozer, Box 247, St. Marys N0M 2V0.
Glencoe and St. John's Church, Wardsville, Ont., Rev. C.W. Middleton, R.R. 2, Mt. Brydges, N0L 1W0.
Guelph, St. Andrew's Church, Ont., Rev. Wallace Little, 125 Avondale Rd., Cambridge, N3C 2E5.
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Niagara Falls, Chippawa Church, Ont., Rev. R.A. Sinclair, R.R. 3, Fenwick, L0S 1C0.
Paris Presbyterian Church, Paris, Ont., Rev. N.E. Ted Thompson, Greenbrier Presbyterian Church, 52 Forsythe Ave., Brantford N3R 3L7.
Sarnia, Paterson Memorial Church, Ont., Rev. Dennis Clarke, 254 North Brock St., Sarnia N7T 5Z6.
Wallaceburg, Knox Church, Ont., Rev. R. Rahn, Box 883, Chatham, N7M 5L3.
Windsor, Riverside Church, Ont., Rev. J.E. Riddell, 939 Victoria Ave., Windsor, N9A 4N5.

Synod of Manitoba

Brandon, St. Andrew's and Southminster charge, Man., Rev. Peter D. Ruddell, 339 - 12th St., Brandon, R7A 4M3.
Kenora, First Church, Ont., Rev. J.R. Wyber, 1284 Valley Drive, Kenora, P9N 2W9.
Thompson, Man., Rev. M.S. McLean, 43 Tulane Bay, Winnipeg, R3T 2T8.

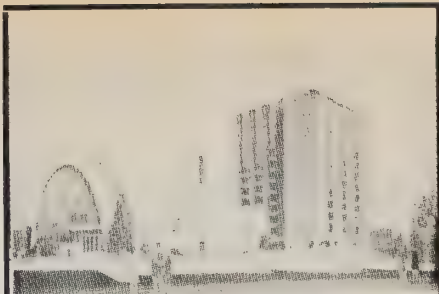
Synod of Saskatchewan

Buffalo Narrows-Doré Lake (Northwest Territorial Mission), Rev. Dr. D.T. Evans, 325 Fifth Ave. N., No. 62, Saskatoon, Sask., S7K 2P6.

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(continued)



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Deaconess for Tyndale House, Montreal, to work in Christian education.

Deaconess for Christian education in church extension to serve as needed in Presbyteries of East and West Toronto and Brampton.

Job descriptions for the above positions available from the Board of World Mission, 50 Wynford Drive, Don Mills, Ont. M3C 1J7.

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Presbytery of Northern Saskatchewan: Rev. Harvey Reichelt, 1342 - 97th St., North Battleford, Sask., S9A 0J9.

ANNIVERSARIES

225th — St. Andrew's Church, Lunenburg, N.S., Nov. 5, (Rev. D.L. Mawhinney).

185th — St. Paul's Church, Simcoe, Ont., Oct. 29, (Rev. Dr. A.E. Bailey).

144th — First Church, Chatham, Ont., Oct. 15, (Rev. G.C. Dalzell).

118th — Knox Church, Bobcaygeon, Ont., Oct. 15, (Rev. C.C. MacInnis).

115th — St. Andrew's Church, Napier, Ont., Sept. 24, (Rev. R.D.A. Currie).

111th — Cameron Church, Euphemia, Ont., Sept. 10, (Rev. R.D.A. Currie).

100th — St. Andrew's Church, Gordonville, Ont., Oct. 1, (Rev. Hans W. Zegerius).

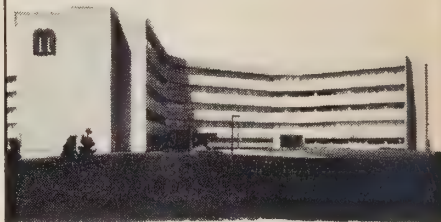
90th — Knox Church, Waterloo, Ont., Nov. 26, (Rev. Walter F. McLean).

90th — St. John's Church, Toronto, Ont., Nov. 19, (Rev. P.G. MacInnes).

71st — Rosedale Presbyterian Church, Ont., Oct. 8, (Rev. C.C. MacInnis).

25th — Knox Church, Yorkton, Sask., Nov. 19, (Rev. Derrick Dick).

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Putting Out The Stars



"When they saw the star, they rejoiced with exceeding great joy" (Luke 2:10, KJV)

YOUR WRITER REMEMBERS a time some years ago when he and his family were privileged to live in a manse that boasted, among its other fine appurtenances, a high dormer window looking out over the street, which also happened to be a provincial highway. Among the Christmas decorations which came to be put up at this season was a large star in this window at sundown. Each evening in the Christmas season, someone would turn on the light in this star. Before we retired at night, the question would be put, "Did you put out the star?"

It seems to be an art in which our current generation is adept. The Wise Men in the old, old story of Christmas followed the star of hope that the season had turned on because, in their understanding, it meant that a king had been born. Showing a great dislike of royalty today, we are least of all interested in kings and queens. Our generation has been concerned to show that kings, more than anyone else, have feet of clay. We have been involved in a grand scheme to debunk world heroes. Leaders who worked hard to give counsel in their day are quickly reduced to size in ours. They are shown in most uncomplimentary colours. Modern writers are not even above digging up a little scandal, if that will kindle our interest the more.

This is true of political, intellectual and religious leaders alike. How often has it been said in recent days that we have *no* great leaders now — that our political "leaders" are really not leaders at all, but rather followers? They keep their ears to the ground to find out what it is the people want, and what the polls indicate about their possible re-election. Some remember that Toynbee, almost a generation ago, said that the decline of civilization is due to the decline in leadership (*Study of History*).

As for the religious leadership, the word of Jeremiah, spoken long before our times, still may be à propos. "The prophets prophesy falsely . . . and my people love to have it so" (Jeremiah 5:31). Is this the reason our leadership has declined and the cause of our unguided scrambling in an inflation-ridden world?

We may remember with admiration the names of Napoleon Bonaparte and the Duke of Wellington, or of Field Marshall Montgomery and General Patton — and our hearts leap with the surging call of duty or of patriotism. We may recall the names of William Shakespeare and John Milton, or of T.S. Eliot and Robert Frost, and our hearts respond with acclaim and ambition. We may call to mind the names of Luther and Calvin and Knox,

of A.J. Gossip and James S. Stewart, and continue to be moved by their sermons. Or rather we may be found to have lost much of our admiration for courage and stratagem, for skill and craft, and our goals be lower set.

That does not necessarily mean that we have lost *all* our stars and have *no* guides for the way we must now go. Then it may mean too that our eyes need to be lifted higher yet, perceiving that human goals have become inadequate — even those of our wisest teachers.

The coming into the world of One who came for our more abundant life has kindled a star, in very truth, that stubbornly resists all efforts to extinguish it. Despite the clouds of oppression and depression, of injustice and ill-will and human suffering that continue to persist, it shines more brightly now than ever. If any worldly forces succeed in putting out its light, where would our hope be found?

If we can set our goal on something higher than mere human aspirations and more lasting than worldly might and power, we may yet be able to get more of the leadership we need for such days as these. If we can put our hopes in a divine plan for history and for our own lives, we may come by an unpretentious but certain way to the true goal of our existence. We may learn to preserve, and not to extinguish the stars. With the Wise Men of the first Christian century and countless others after them, we rejoice with exceeding great joy, when we follow and find the Light of Life.

Prayer

God of love and Author of peace, be pleased to receive our thanksgiving as we turn to you remembering how greatly you have blessed our lives. In a world of gaudy, flashing lights we thank you for your gift of more lasting light in Jesus Christ our Lord. We thank you that no energy crisis on earth or in heaven can extinguish that light which came and comes to every one. Help us to live as those who no longer walk in the dark. We ask it in Jesus' Name. Amen.

by D. Glenn Campbell

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